

The Catholic  
Theological Union  
LIBRARY  
Chicago, Ill.



# The Review

A WEEKLY MAGAZINE.

FOUNDED, EDITED, AND PUBLISHED

—BY—

ARTHUR PREUSS.




VOLUME XI.  
1904.



\*\*\*\*\*

Franciscan Residence,  
Mumfrey, Nebraska.

ST. LOUIS, MO., U. S. A.  
13 N. 3RD ST.



Digitized by the Internet Archive  
in 2010 with funding from  
CARLI: Consortium of Academic and Research Libraries in Illinois



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JANUARY 7, 1904.

No. 1.

---

---

## CATHOLIC YOUTH AND NON-CATHOLIC COLLEGES.

**R**IN reply to an enquiry touching the attendance of young Catholic women at Cornell University (Ithaca, N. Y.) in the Diocese of Rochester, Rt. Rev. Bishop McQuaid has answered as follows (we quote from N. Y. *Sun*, Dec. 5th):

“The Bishop of Rochester begs to say to the editor of the *Outlook*, in answer to his letter of the 23d that :

“No Catholic young lady can become a pupil of any college in which the teaching in philosophy, psychology or history is such as is universally taught in non-Catholic colleges and universities ; that attendance at chapel exercises, as is customary in such institutions on one pretext or another, is forbidden by the Catholic Church ; that co-education for young ladies at the age of those frequenting these houses of learning is perilous, and therefore to be avoided.

“In the judgment of the Bishop of Rochester, a young lady needlessly exposing her religious faith to danger, sins ; sins unrepented of can not be absolved in the tribunal of penance.

“For a second reason, the Bishop wishes to remark that, in these days of doubting and calling in question almost everything appertaining to the Christian revelation and Christian belief, it is the conscientious duty of a Catholic lady, seeking a college education, to frequent a Catholic college, in which her faith will be sedulously safeguarded by adequate instruction in philosophy, religion, and history.

“There are such Catholic colleges of high grade in the Eastern and Western section of the United States, in which are found Catholic ladies still loyal to their Church and ambitious to attain to the highest ideals of pure, cultured, and noble womanhood.”

The system of co-education of the sexes attempted in some of

our American colleges can hardly be said to have met with success. While in some, even of the older universities, women are admitted equally with men to the lecture room of the schools of law and medicine—with what propriety may be questioned—the tendency is to the establishment of separate colleges for women; Radcliffe and Wellesley in Massachusetts, Bryn Mawr in Pennsylvania, Barnard and Vassar in New York: are examples of the attempt to establish a curriculum of academic studies for women corresponding with those which have been set for the young men of Yale, Harvard, Columbia, and other universities. These are but a few instances of the spread of the women's college movement.

The Catholic Church has never countenanced co-education, as that term is commonly understood; for, apart from the drawbacks inherent in the system from a merely educational point of view, the Church values the graces of Christian womanhood too highly to permit that her children should be exposed to the danger resulting from the association of young men and women in one class-room.

The Church has, therefore, prudently established separate colleges for the training of young men, while convent schools and academies for girls under the care of the teaching orders of religious women afford opportunity for intellectual training adequate for the education of the average Catholic young woman, at the same time that they safeguard the faith and morals of their pupils.

And if some of these, thirsting for a more particular knowledge of the subjects embraced within the so-called "higher education," propose to occupy themselves with the study of psychology, biology, history, philosophically considered, or any other of the sciences which may be ranked as part of a philosophical system, it is surely of the highest importance that they should drink from the fountain-head of true Christian, that is, Catholic philosophy. It goes without saying that this is not to be found in any non-Catholic institution of learning. Doubtless many such institutions with their enormous endowments excel in the completeness of their equipment for the study of the natural sciences. This enables them to attract numerous students, whose aim is to acquire that sort of learning which simply makes for material progress. And, while the natural sciences are the least important part of Christian philosophy, it happens, unfortunately, they are too often presented to the youthful mind and accepted as the sum of all that is valuable in human learning. Nature and her phenomena are studied without reference to any first cause; the student is not taught to "look through nature up to nature's God," and divine



revelation is either wholly rejected or is admitted only so far as it appears to corroborate the speculations of the scientists.

Instead of the Mosaic account of the creation of man to the image and likeness of God, endowed with various gifts in the order of both nature and grace, we have the evolution of man out of nebulous matter. This is effected by a creative energy which the chief apostle of modern agnosticism, the late Herbert Spencer, terms "the unknowable," and of which he tells us we can know nothing. Proceeding from this false account of the genesis of the human race, man is still further evolved so as to be capable of various emotions and of reasoning; his conduct individually and collectively is observed and the results classified and noted, and from thence his moral and social relations are determined without any reference to the supernatural, and not only without acknowledgment, but in direct challenge of those fundamental truths of Christianity which are the Alpha and Omega of all true science. Moreover, this vicious system of philosophy is presented in such alluring form, the inductions especially in the field of sociology are worked out with such skill and adroitness, that the impressionable mind of the student is captivated, his sympathies are attracted, and he fails to realize how false the basis is upon which the system is constructed, or how destructive of Christian faith it is and is intended to be.

Again, history is treated simply as the record of blind fate or chance in which the hand of God is not discernible. The ways of Divine Providence as illustrated to the Catholic mind in the conduct of nations and the manifestations of His retributive justice, teach no lesson, convey no warning to the student whose historical studies are made under non-Catholic or perhaps anti-Catholic teachers.

In like manner, any serious study of metaphysics, which we think (*pace* "the devout female sex") very few Catholic women can need or will use, can not be made with safety except from Catholic text-books and under Catholic professors; and the absence of both these indispensable conditions may be safely assumed in all except Catholic colleges.

The attitude of our modern scientists toward the Church has not changed from the time when (1861) Cardinal Wiseman, speaking before the "Academia of the Catholic Religion," established in London, said: "The science of our days comes forward, not only disclaiming co-operation, sympathy or good wishes from the Church or from religion, but as a rival, an adversary, an antagonist. It advances defiant, and rampant, and menacing; too often with a sarcasm on its lips, nay, with blasphemies, scoffs, and lies upon its tongue. It 'speaks great things' and treats with levity

and contempt of what we deem most holy. And because we do not run forward and meet half-way, and embrace and receive a Judas kiss from this declared foe, the Catholic is taunted as afraid of science, as a lover of darkness, as a foe to progress."

In one of his addresses before the same Academia, Cardinal Manning said :

"They (Catholics) abhor—and I accuse myself of being a ring-leader in this abhorrence—the science now in fashion, which I take leave to call, 'the brutal philosophy,' to-wit,—there is no God, and the ape is our Adam."

And in one of his lectures on the endowments of man, the learned Bishop Ullathorne ridicules "the number, the extravagance, and the contradictory character of the theories of human nature which have been put forth in this unbelieving age by men who profess to make the nature and history of man their special study." He enumerates fifteen different theories of man's origin and character, emanating from as many different schools of "philosophers,"—pantheists, materialists, agnostics or what not—"who refuse to have God in their knowledge." And he adds, "If these monstrosities of the mind strike sensible men with astonishment, they may also teach us the great lesson that we stand as much in need of the virtue of humility to keep us reasonable and safe in our common sense as to keep us in faith with God."

With great propriety, therefore, does the Rt. Rev. the Bishop of Rochester warn young women ambitious of acquiring a higher education, against choosing for this purpose a non-Catholic college, where their minds may become imbued with these scientific heresies. Nothing so surely tends to weaken the faith and to wither the spiritual life of the Catholic, man or woman, even apart from the question of false teaching, as an existence spent in a non-Catholic atmosphere, destitute of all the helps which Catholic companionship, sympathy, and example afford. What wonder if the Catholic soul, self-exiled from its own harbor of safety within the Church, becomes a derelict upon the sea of doubt, to be finally wrecked on the rocks of religious indifference or positive unbelief.

Happily, we believe, the number of young women resorting for the study of philosophy to non-Catholic colleges is comparatively small. Far more numerous are the young men, by profession Catholic, who attend non-Catholic institutions. Indeed, we are told that at Harvard, Yale, Columbia, and perhaps other universities, the Catholic students are numerous enough to have formed themselves into clubs. Some of these Catholic students (we speak from personal knowledge) are the children of mixed marriages, and the attendance of the son at a non-Catholic school proves that the controlling influence in the matter of his education has not

been on the side of the Catholic parent; others again are the scions of families who delude themselves with the thought that the Catholic college is, from a social point of view, not good enough for their children, and that attendance at one of the Protestant colleges will bring them into association with the sons of eminently rich fathers, thereby ensuring social advantage (wholly among non-Catholics) and possibly some benefit in a business way in after life. Still others are there who have been ill-instructed in their religion and are in actual ignorance of the danger to which their Catholic faith is exposed.

The Church has a right to complain of the disloyalty of those laymen who, better instructed and enjoying some prominence as well as influence among their fellows, choose to send their sons and daughters to colleges where the teaching is non-Catholic and the whole atmosphere irreligious. Not only do they thereby discredit their own Church and its institutions of learning, but they recklessly endanger the souls for whom they are directly responsible to Almighty God, while their example leads other souls into the same danger. Well might these foolish parents ponder those words of the Imitation (cap. 3): "*Quam multi per eunt per vanam scientiam in saeculo, qui parum curant de Dei servitio. Et quia magis eligunt magni esse quam humiles, ideo evanescent in cogitationibus suis.*" How many perish in the world through vain learning who take little care of the service of God! And because they choose rather to be great than to be humble, therefore they are lost in their own vain imaginings.



WANTED—A situation as chaplain, assistant, or substitute by a priest in good standing. Apply at this office.

## MINOR TOPICS.

*A Last Word in a "Lost" Cause.*—The writer of the editorial on the Study of Greek in the *Columbian Record* has found it proper to reply to my answer in the *THE REVIEW*. He says:

"A critic who uses the initials O. S. comments in the *St. Louis REVIEW* on a recent editorial of ours concerning the study of Greek. He makes two points. The first of these is that in a hasty way we spoke of the Latin author Livy as of a Greek. Now over this he makes a fanfare. Now a critic who exacts perfection even in trivial details (sic!) should himself be perfect."

Then the writer of the editorial goes on to explain that speaking of "the bishop that stands at the head of a diocese" as a classical scholar and enthusiastic advocate of the classical languages, I have in mind the Bishop of the Diocese of Columbus. Now, apart from the fact that his argument is entirely irrelevant to the question at issue, I was as far from applying these words to the Bishop of the Diocese of Columbus, that see being vacant, as Livy is from being a Greek. If I had intended to speak of the Diocese of Columbus, I would have used the words: "A Catholic paper which is the official organ of a diocese"; but I wrote, "which is considered the official organ of a diocese," meaning not the *Catholic Columbian* of Columbus, O., but its side-edition, the *Columbian Record* of Indianapolis, and speaking therefore of the Diocese of Indianapolis. In doing so I was justified by the following reasons:

1. Official documents pertaining to the Diocese of Indianapolis are published in the *Columbian Record* exclusively.

2. Priests of the Diocese of Indianapolis still speak of the *Columbian Record*, the successor of the old *Record*, as the diocesan paper.

3. Most of the news items in the *Columbian Record* have reference to the parishes of this Diocese.

4. In its title page we read: "*Catholic Columbian Record*, Indianapolis, Ind."\*)

Consequently I have nothing to retract. Now let the writer of the editorial say what justifies him in making Livy a Greek. "Hic Rhodus, hic salta."

I am very grateful to the writer of the editorial for his self-accusation that he is "hasty." This explains his false imputation referred to above. He is "hasty" also when he refers to my statement that over 60% of our great men are classical students. Without any premises he ventures the gratuitous assertion that they had been "probably" more successful without the study of Greek. It is really ridiculous, almost childish, how that gentleman proceeds. In the first sentence he makes the assertion: "It," i. e., the study of Greek, "was a dead waste of time," and in the second sentence this assertion is reduced to a mere probability: "they would have probably been more successful without it."

"Dead traditions of education," he continues, "must give way to

\*) Note by the editor of *THE REVIEW*. I was the inadvertent cause of this misunderstanding, having changed the name *Columbian Record* into the better known *Catholic Columbian* in my correspondent's note, know-

ing that both papers are issued by the same publisher, with practically the same contents, and overlooking the circumstance that it contained a reference to the scholarly Bishop of Indianapolis.—A. P.

the living needs of the age." Let the writer of these lines compare his words with what the Second Plenary Council of Baltimore has to say in Tit. V., No. 176, and the Third in the article "Seminaria Puerorum," No. 147. At both councils the great dignitaries of the Catholic Church in the U. S. assembled and surely they were the then highest authority in questions of Catholic education in this country. They emphatically insisted on the study of the classic languages; and yet the writer of that editorial has the hardihood to declare that "Greek must go." Truly, "hasty." Let him read what Cardinal Newman has to say in his 'Idea of a University' or Hettinger in his 'Timotheus,' and then let him repeat if he dare: "Greek must go."

"There is nothing in the study of mythology or declensions," he proceeds, "essential for the development of Christian character or ideal culture." I refrain from absolutely seconding that assertion. But is the writer so ignorant as not to know of the wealth of Greek literature, both profane and sacred? Let him read the Encyclical of Pope Leo XIII., "Providentissimus Deus," and take to heart what that great Pope says on the value of the sacred literature of the Greek Fathers.—O. S.

*Catholic Dignitaries as Contributors to the Secular Press.*—What reason can you give for the strange fact that three prominent Catholic prelates contributed to the jubilee edition of the sensational *Post-Dispatch*? I can not believe that money considerations were at the bottom.—A Reader in Illinois.

A clerical contributor answers this query thus:

"Supposing 'Reader' is correct in believing that money is not the *causa movens* of these prelates in writing for sensational secular newspapers, we may assign as a cause on the part of these papers their desire to reflect their environment. Hence, dirt and drivel, clairvoyancy and fortune-telling appear at the side of industry and politics, science and religion.

"One motive on the part of these prelates may perhaps be indicated by this passage from St. John Chrysostom (Hom. 13 ad Populum): '*Vis laudari? Lauda alium. Vis amari? Ama. Vis paribus primis potiri? Cede illas prius alteri.*' All of which may be rendered by a familiar American phrase: 'Tickle me, and I'll tickle thee.'"

It is more charitable and probably truer to assume that Catholic prelates sometimes honor the request of a widely-circulated and influential secular newspaper for a contribution, even when unaccompanied by a check, for reasons of policy. They wish to have the good will of the editors, so that they can command their columns on occasions when they may desire to speak to the great newspaper-reading public in the interests of religion.

In how far this motive may be justifiable or prudent, and to what extent these prelates accomplish their purpose, we do not now purpose to examine. We wish to add only one remark:

Catholic newspapers, as a rule, can not afford to pay liberally for special contributions, and it is a fact which we can not but deplore, that, when the average "prominent prelate" is requested to contribute to a Catholic journal whose editor is unable to enclose a check with his request, either no reply is vouchsafed or a curt answer comes from the private secretary or some other subordi-

nate officer. An example in point: The *Pittsburg Observer* prepared for its Christmas number (No. 29) a "symposium" after the fashion of the secular newspapers, on the question: "If Christ were born to-day, what would be his message to the world?" This is the reply the editor got from the Cardinal-Archbishop of Baltimore, whose name so frequently appears under more lengthy contributions to certain "yellow" papers, such as the *New York World and Journal*:

"Chancery Office,  
480 N. Charles Street, Baltimore.

To the Editor of the *Pittsburg Observer*. Dear Sir: His Eminence directs me to say, in reply to your query, that Our Divine Saviour's message would be the same as it was before.

Very truly yours,  
P. C. Gavan, Chancellor."

*End of the "Catholic Controversy" in the New York Sun.*—We (vol. x, p. 736) approvingly quoted the *Hartford Catholic Transcript* some weeks ago as saying of the so-called "Catholic controversy" going on in the *New York Sun*, that it was "more salacious than edifying," and that "it will be hard to persuade the saner portion of the Catholic public that the proper place to weep over, exaggerate, parade, and ridicule our faults, is to be found in the columns of a more or less hostile journal."

In the *Sun* of December 27th, the editor has brought the controversy "to a close" with a résumé of his own in the shape of a leading editorial under the title: "Religious Controversy and Religious Enquiry." He deplures that, "unhappily, it has aroused much ill feeling" and has allowed "the *odium theologicum*, which has made religious discussion so often injurious to the cause of religion," to again expose "its ugly front." He finds that "the tendency of thought represented" by the priest who began the discussion anonymously, and by his sympathizers, "is, in many respects, the most remarkable which has appeared in the religious world since the advent of Christianity." In truth, it is as old as Christianity. It is the spirit of Liberalism, the mother of heresy; the spirit which, as the editor rightly says, leads to "infidelity." "Where else," he asks, "can those theological students land who teach or are taught that the miracles on which rests the supernaturalism of Christianity are only myths and legends expressive of the blind search of humanity in all ages to find the key of the mystery of existence?"

In conclusion, the editor gloatingly declares that, though the disputation must end in the *Sun*, "it can and inevitably it will, go on, with consequences which may prove revolutionary in the religious world," because "it is irrepressible in the domain of thought."

From all of which the reader can easily see that this "disputation" has resulted in scandal to Catholics and in great rejoicing among our enemies. How the former can be repaired, we know not; but the attention of our enemies ought to be called to the fact that, in the words of the great Joseph von Görres, "In the Catholic Church all error lies on the surface; its roots are in the personality of him who first harbors it, and it seeks to penetrate into the doctrinal system of the Church, by which it is repulsed and

eliminated as soon as the contradiction appears; as for the author of it, if he persists in his error, he will find himself cut off from her living communion, and his ways cease to be hers. It is otherwise with Protestantism, which, as it grants sovereign power in religious matters to the individual, is compelled to permit the largest possible exercise of this power, and finds itself unable to disavow new errors and heresies, but must gather them one and all under its protecting wings." (Quoted by Janssen, 'An meine Kritiker, ii, 196.)

*Pius X. is Going to Undertake the Reform of Church Music.* So we are assured by several Rome correspondents. "Vox Urbis," of the N. Y. *Freeman's Journal* (No. 3678), for instance, writes: "The Holy Father is about to begin a series of instructions on the subject which will leave no doubt as to what his mind is on the subject. The summary of these directions may be set down as follows: All theatrical music must be absolutely banished from the house of God. In many places the music, which is 'performed' during mass and benediction, is a source of distraction rather than of edification for the faithful—and Rome itself is particularly the victim of this evil. The Plain Chant is to be used as far as possible. No other music so fully expresses the mind and feeling of the Church. . . . The Holy Father makes no secret of his predilection for the method of Solesmes, so-called because its revival has been due to the studies and publications of the Benedictine monks in Solesmes in France. When music other than the Plain Chant is employed, it must be distinctly religious in character and calculated to inspire piety in the faithful. The practice of congregational singing is to be encouraged by all means. In the ancient Church all present at religious services joined in the chant and in the responses. If modern congregations were stimulated to do the same, it would prove an additional incentive to them to be more regular in their attendance at religious functions."

The correspondent adds:

"The custom which prevails in some parts of England and the United States of employing non-Catholics or notoriously irreligious persons as 'star performers' at high mass or vespers is worthy of condemnation." Whether he simply speaks his own mind in this latter paragraph or whether we may expect an official papal condemnation of this abuse also, remains a theme for speculation.

THE REVIEW, which has stood almost alone these ten years among the English Catholic periodicals of America, in its strenuous advocacy of the reform of Church music, for which it has even, on various occasions, been made to suffer abuse, heartily rejoices at the prospect held forth by "Vox Urbis" and other reliable Rome correspondents, and hopes the Holy Father will not only approve and confirm the salutary regulations already existing on the subject, but will find means to *enforce* them.\*)

Since we wrote the above, the cable has reported the publication of an official note on the reform of Church music in the Vatican *Osservatore Romano*. The text is not yet before us.

\*) We can hardly believe, however, that the Holy Father will insist on the universal introduction of the Solesmes style of plain chant, because, as the *Semaine Religieuse* of Paris recently (28. Nov.) said: "The plain chant of Solesmes requires artists for its successful performance; and artists" (especially in our American church choirs) "are rare."

*Is the Archbishop of Baltimore Primate of the Church in the United States?*—This question has lately again been ventilated in the Catholic press. "W. A. R." (whoever he may be) writes from Baltimore to the *Catholic Union and Times* (Dec. 10th):

"Last week, in answer to the question of the Milwaukee *Citizen*, who is the Primate of the Church in the United States? you seem to imply that the primacy of honor attaching to the Archdiocese of Baltimore, is due solely to the fact that her archbishops have presided over all our national councils. This is not correct. A decree of the Sacred Congregation of the Propaganda, 1858, and approved by Pius IX. declares that in all councils and meetings of whatsoever kind, the Archbishop of Baltimore shall have precedence over all other archbishops, regardless of the period of their promotion or ordination. Reference to the decrees of the Council will show this."

Will W. A. R. not please tell us where we can find the text of that alleged decree of the Propaganda?

If such a decree exists, why did Leo XIII. say in his "Apostolic Letter" to Archbishop Gibbons of Baltimore, dated January 4th, 1884, that he appointed him Apostolic Delegate to convoke and preside over the Third Plenary Council, because His Eminence Cardinal McCloskey of New York was prevented to assume these duties by ill health? ("....quum Venerabilis Frater Noster Joannes S. R. E. Presbyter Cardinalis McCloskey, ex dispensatione Apostolica, Archiepiscopus Neo-Eboracensis, adversa detineatur valetudine, Tibi....praeafatum indicendi convocandique Concilium, eique praesidendi munus....delegamus." Acta at Decreta Conc. Plen. Balt. III., pp. xix-xx.) And why did not Pius IX. himself, in his letter to Archbishop Spalding of Baltimore, appointing him Apostolic Delegate for the Second Plenary Council, refer to this decree of 1858, instead of simply saying: "...in eam sententiam venimus, ut Tibi, Venerabilis Frater, cujus pietas, doctrina, et summa erga Sedem Apostolicam observantia apprime nobis comperta est, Concilium istud convocandi, eique praesidendi officium delegaremus"? (Coll. Lacens., iii, col. 326.)

That all three of our plenary councils were convoked and presided over by archbishops of Baltimore, is clearly not due to any right or privilege, but purely to accidental circumstances: and if the Archbishop of Baltimore is Primate of the Catholic Church in the United States in any canonical sense of the term, the Catholic public is not aware of the fact.

*The Failure of Governor Taft and of Our Administration in the Philippines.*—Governor Taft's departure from Manila has been made the text, in many American newspapers, of unqualified praise of his "splendid achievements" in the Philippines, and his arrival in Washington, where he is to assume the Secretaryship of War, will probably call forth still stronger outbursts of eulogy and admiration. It is interesting to note that neither the Filipinos nor the Americans resident in those islands, are joining in these paecans, but that some of them, on the contrary, are giving vent to very pronounced criticism of the man and his methods. We shall not quote Catholic sources, because they are supposed to be prejudiced against Mr. Taft and everything American. But here is the *Manila Review of Trade*, which says, among other things



equally uncomplimentary (Vol. iii, No. 3), in an editorial article on "Taft's Failure and Consequent Retirement," that the retiring Governor "almost from the beginning," "lost the confidence and esteem of the Americans and foreigners resident in the Philippines, and now retires from the Islands without the confidence and esteem even of the native people." The "source of the Governor's failure" is ascribed to his "constant misrepresentation of conditions" in the Islands. His 1900 report to the President is branded as "false in practically every statement." The *Review of Trade* speaks, of course, primarily, if not solely, from the commercial, material point of view. On the religious side, as our readers know, the Governor's failure has been still more ignominious. He has fomented the Aglipay schism and forced the religious orders to sell their property at a figure far below its real value; and it is not due to his good will if the "friars" have not been compelled by brute force to withdraw from the Islands altogether.

The *Manila Trade Review* believes that "speedy relief can be looked for under the new order of things." We sincerely hope that this "relief" will not be confined solely to the commercial situation.

It is interesting also to note the *Trade Review's* statement that "99 Filipinos in every 100" "prefer the Spaniards to the Americans." Such "a practically unanimous sentiment" must indeed "have some good and sufficient reason back of it," and the Manila paper is probably not far from the truth when it frankly attributes it "to the fact that our administration" of the Philippines "has been of no benefit whatever to the Filipino people."

**Catholic Literary Criticism.**—An esteemed subscriber of ours writes: The number of educated Catholics in the world to-day must be very insignificant who do not know that the Catholics of Prussia stand in the foremost rank of Catholic thought and action. Those who have seen and observed the development of things in Prussia since 1860, know that in a great measure the success of the Catholic Centre Party is due to the truthful and frank criticisms in the Catholic press. A Catholic priest or layman who can not write an article, pamphlet, or book, able to withstand the severest criticism, should be relegated to the background. It is very humiliating to educated Catholics to see men claiming leadership in Catholic thought, ignorant of what they ought to know; and worse yet, if they get angry when their ignorance is shown up.

If the writer in the pretended Catholic magazine *Men and Women* of Cincinnati did not know the work of Ed. Richard, he ought to have known at least the article in the *Catholic World* or *American Catholic Quarterly Review*, written some years ago, showing clearly that Parkman was guilty of flagrant suppression of the truth. If a man who poses as a historian, and by every possible means is presented as such to the public, is publicly convicted of dishonesty, a Catholic magazine ought not to recommend him to Catholics. Pope Leo XIII. gives it as one of the characteristics of a true historian not to suppress the truth. If Parkman be cleared of that accusation in regard to the Acadians, I am willing to make the most ample apology.

The old German saw has it: "Wer einmal lügt, dem glaubt man

nicht, und wenn er auch die Wahrheit spricht," i. e., a liar is never believed, though he may speak the truth.

Go on, Mr. Editor, and speak the truth, whether it be pleasant or not. Make every Catholic writer dread to get between your scissors and you deserve well of the future. And let it be known and proved that every book or paper having the approbation of THE REVIEW can be safely put in every Catholic home or library. With Archbishop Ireland we say: "The highest and best ought not to be too high and too good for us." Let Catholic writers who can not stand the severest criticism, not wait till next ground-hog day, but creep into a hole and pull the hole in after them.—REV. A. DEMMING, Carlyle, Ill.

*Some Non-Catholic Estimates of Bulwer-Lytton.*—An esteemed contributor of THE REVIEW writes us:

In case you desire to retort any further in re Bulwer-Lytton, I send you herewith three quotations from non-Catholic sources. If the adversary will not be content with Catholic opinion, he may take his choice of Macaulay's or Allison's estimates of Lytton.

These estimates are as follows:

By Lord Macaulay: "I think of Bulwer, still, as I have always thought. He has considerable talent and eloquence; but he is fond of writing about what he only half understands, or understands not at all. His taste is bad, and bad from a cause which lies deep and is not to be removed—from want of soundness, manliness, and simplicity of mind." [Quoted from Trevelyan's 'Life and Letters of Lord Macaulay,' Vol. II., p. 43. Harper & Bros., New York.]

And in speaking of 'The Last Days of Pompeii,' he says:

"The Christianity of Bulwer's book is not to my taste." (Id. p. 44.)

The historian Allison, reviewing Bulwer's work and character, says: "His novels in profound knowledge, brilliancy of description, pathos of incident, and eloquence of language are second to none in the English language. The great defects of his writings in a political point of view are the total absence of any reference to a superintending power and the moral government of the world; and the continual and labored effort to exculpate the errors and screen the vices and draw a veil over the perils of democratic government." [Quoted from Modern British Essayists, Vol. II., p. 230. Carey and Hart, Phila., 1846.]

Extract from 'Noctes Ambrosianae' [by John Wilson, "Christopher North" of *Blackwood's Magazine*] Vol. V. p. 371:

"As for Mr. Bulwer, laying the most hackneyed commonplaces out of view, the majestic features, elegant mien, intense loves, and indomitable nerves which his heroes share with ten thousand Belviles and Delvilles—these air-drawn personages are nothing, if not cox-combical. Who can think, with common patience, of his endless chatter about their tapering fingers, their feet small to a fault, their velvet robes-de-chambre, and the violet damask curtains of their dressing-rooms?"

We may add that Bulwer's 'Ernest Maltravers,' which the *Pittsburg Observer* (No. 27) recommended to its Catholic readers as "inculcating moral lessons of a high order," was, in 1901, placed on the "index of prohibited books" (books "that are believed to have a bad influence of some sort or another," and "for this rea-

son are denied to certain classes of library patrons") of the St. Louis Public Library, and that a secular daily, the *St. Louis Globe-Democrat*, of Oct. 27th, 1901, justified this measure by characterizing both 'Ernest Maltravers' and 'Alice' as "immoral in tone."

We repeat, for the benefit of the *Catholic Journal* of Memphis, the *Pittsburg Catholic*, et id genus omne: Are we to be less discriminating in our literary and moral standards than Protestants?

**A Priestly Protest Against Euchres and Socials.**—Rev. Daniel J. O'Shea, in a letter to a Pittsburg paper, which we find reproduced in the *Catholic Telegraph* (No. 50), unmercifully scores Catholic euchres and socials, and, incidentally, the Knights of Columbus.

"There may be and doubtless are instances," he says, "when an appeal for assistance to the public is necessary and justifiable, but have we Catholics nothing better to offer to the public than a public exhibition of hugging, or a deck of cards, or even chicken salad and turkey? If it is a question of revenue, would it not be better to educate our people to contribute directly to the support of the Church, and give them to understand that contributing to the Church a fair proportion of their income is not a charity or a matter of commercial exchange? Until this is done the Church will continue to stand before the public in the attitude of a beggar, and her real mission and work will be impeded. We shall never impress Catholicity upon the public mind by 'receptions' or 'tea parties,' no matter how successful, 'socially and financially,' they may be.

"In this connection it might be pertinent to ask, What are our Catholic societies doing? This is a practical and important question. Every society has, or at least should have, an object, and yet of most of them we never hear anything unless it be an annual meeting for the election of officers, or to 'whereas' and 'resolve' on the death of a member. Some of our societies were organized principally for beneficial purposes; others, like the Knights of Columbus, for example, were founded for a higher purpose. What are they doing to prove their usefulness? From societies enjoying episcopal approbation we have a right to demand more than constitutions and by-laws and pledges. We want results. Religious societies, like political parties, sometimes expend all their energy in making promises and formulating programs and platforms. It seems to me that if some of our Catholic societies did not run so much to banquets and lodges and parades, and would do a little more for the spiritual, mental, and material improvement of their members, they would serve a more useful purpose and would give more tangible evidence for their right to exist."

**Who "Beheaded the Hydra" of "Americanism"?**—We read in the *Western Watchman* of Dec. 20th, 1903: "Spadoni, the editor of the short-lived *True Catholic American*, published in Rome for a time, has sued the General of the Jesuits for compensation for his services in overthrowing the gigantic conspiracy discovered a few years ago to Americanize the Catholic Church. If the man delivered the goods he should be paid; and if his claim is just he should be munificently rewarded. But we fear there will be a rush of claimants. Mgr. Schroeder laid claim to the honor of

having beheaded the hydra. Another ex-professor of our Catholic University thought he had something to do with the execution of the monster. Then Father Manien is sure he killed Cock Robin. Lastly our own young warrior, Preuss, the comilito of the first named, should not have his claims ignored. Is there any time specified by the Italian courts for the filing of claims."

Few of our readers, if any, have ever heard of Spadoni. His alleged suit against the General of the Jesuits, if not a fiction of the newspaper correspondents, is a plain attempt at blackmail. Only one number of the *Truc Catholic American* ever appeared, and its contents and tone were such that the latest historian of 'Americanism,' M. l'Abbé Albert Houtin, (not an "ultra-Conservative" by any means) suggests that Spadoni was hired by the Liberals to discredit their opponents.

As for the man who "beheaded the hydra" of "Americanism," he was neither Msgr. Schröder (God rest his noble soul!), nor Dr. Pohle, nor Dr. Périès, nor Dr. Maignen (we suppose he is meant by "Father Manien"), nor least of all ye humble scribe of ye REVIEW: but His late Holiness, Pope Leo XIII; and the sword with which he performed the salutary if painful operation was the famous Brief "Testem benevolentiae," which we would recommend to our reverend confrère of the *Western Watchman* as an appropriate text for his daily meditation throughout the blithe new year.

—Pius X. has announced that he will continue the policy, adopted by his lamented predecessor twenty years ago, of giving free access to the savants of all nations, to the literary treasures of the Vatican. Dr. Pastor, the Director of the Austrian Historical Institute in Rome, in a recent audience with the Pontiff, when presenting to him the fourth volume of his monumental 'History of the Popes From the Close of the Middle Ages,' gave expression to the hope that the liberal policy of Leo XIII. would be continued. The Pope in strong terms declared such to be his intention, and closed with the words: "Non è da temere la verità," We have nothing to fear from the truth.

—A subscriber thinks the late public school scandal at Sullivan, Ind., ought to find mention in THE REVIEW, which, as the Abbé Houtin's newest book on 'Americanism' again shows, is preserved and studied in many a library, foreign as well as domestic, as a reliable "source" of contemporary American "Culturgeschichte." Our friend evidently considers the Sullivan occurrence symptomatic, and it is indeed not likely to occur in any but a godless secular school. The story is thus briefly told in a despatch to the *Chicago Tribune* of Dec. 22nd:

"Miss Erline Sinclair has filed suit for \$10,000 damages against Floyd Deckard, Anna Deckard, Gertrude McClelland, Pearl Parks, and Kate Parks. She complains that the defendants assaulted and overpowered her, bound her hands together with ropes, lashed her to a rail, and placed her in an icy pond. Miss Sinclair is the school teacher who promised her pupils a 'treat.' Her refusal to tell them what the 'treat' would be caused the assault."

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JANUARY 14, 1904.

No. 2.

---

---

## MASONRY'S RELIGION.

**W**HAT idea has the Masonic Ritualist when it says that God is Truth? Does it mean that God is identified with every truth? That whatever is true is God? that because I have a true existence, a true body, a true mind, I am God? This would be rank pantheism. Or does it take God not as a personal, infinite, all-perfect Being, but as a mere word, a name, a symbol, just as John Bull, in caricature, is a symbol of English thought or sentiment, and Brother Jonathan, of American? Does the Mason, when he speaks of seeking God, reverencing God, worshiping God, speak only of searching after truth in some form or other, reverencing the theories which he considers to be true, devoting himself body and soul to their propagation? If this be the meaning, the holowness of Masonic pretences is obvious to all.

When Masonry mentions "God," you must substitute "Masonic truth," and predicate of this whatever is asserted of God. It is not speaking of the personal, infinite God whom we worship, but it is using his name as a symbol of something else. "In fact," as it tells us, "the name of God must be taken, in Freemasonry, as the symbol of Truth, and then the search for it will be nothing but the search after truth, which is the true end and aim of the Masonic science of symbolism . . . . whatever be the direction of our journey or how accomplished, light and truth, the Urim and Thummim, are the ultimate objects of our search and labor as Freemasons."

Our author surely can not mean that all roads, all directions lead to truth, for were such the case, no seeker after truth would ever embrace error. The stupid retort of flippant ignorance: "All roads lead to Rome," is as false in its figurative sense in the realm of truth, as it is in its geographical sense in the domain of

reality. You can go around the world in numberless directions eternally and never touch Rome; and in like manner you can travel much, but unless you take the direction of truth, you will never reach it. Turn your back on it and go forward, every step will take you farther from it. Neither can Masonry consistently with itself hold that it makes no difference in what direction we seek truth, for it holds that it alone can impart divine truth to us, and that if we do not enter its portals we wander in darkness, helplessness, and ignorance, neither knowing the nature and essence of God, nor of our own soul. Why insist so much on the necessity of embracing Masonry, if all directions and roads lead equally to truth? But let us not delay longer on this absurd system, as false as it is impious; as unphilosophical as it is irreligious. It may satisfy intellects that the light of Masonry has warped. It can satisfy no others. It is, however, the logical outcome of Masonic theory, which holds that Masonry's religion is the primitive religion of our race, modified, indeed, as time went on, by Parsee and Chaldean and Brahmin and Rabbi and Christian priest, but always fundamentally the same; unrecognized, indeed, as such save by the initiated, while the vast majority of mankind, including popes and bishops and doctors of the Church, amused themselves or deceived their dupes with the incrustation of clay that concealed from their uninitiated eyes, the living gem. It is primitive Sabaism, or the sun-worship of primeval Aryans, afterwards changed into fire-worship, and expressed by Phallic worship in later times.

Hence all religions are modifications of its religion; and as its religion is truth, all religions, in the eyes of Masonry, are modifications of truth.

From this you will understand how "Christian" is Masonry!

⌘ ⌘ ⌘

—Pius X., we are assured (*N. Y. Freeman's Journal*, No. 3678), "is determined to exercise the most rigid economy in the administration of the Church." He has recently addressed a circular, by the Cardinal Secretary of State, to the prefects of the different Roman Congregations, "asking them to furnish him with a complete statement of the names and number of the functionaries employed in the different bureaus, of the offices filled by each, and their respective salaries; of the revenues from all sources and the annual expenditure of the Congregations, and of the present state of their finances. All this is preliminary to a diminution in the number of offices, the suppression of sinecures, and a general reorganization of the functions of the Congregations—and it is at the same time the first step in the direction of sweeping reforms."

## HOW TO PREVENT STRIKES.

[In the Boston daily papers of last February 16th and 17th, and in *Our Dumb Animals* of March, 1903, Mr. Geo. T. Angell offered, in behalf of the American Humane Education Society, a prize of \$200 for the best plan of preventing strikes. All plans to be signed by fictitious names and to be received on or before July 1st. No plan to exceed thirty-five hundred words. Gov. Bates of Massachusetts appointed as one of the committee to decide Mr. E. H. Clement, editor of the Boston *Evening Transcript*; Mayor Collins, of Boston appointed as another of the committee Mr. James Jeffrey Roche, editor of the *Pilot*. The two appointed as a third Benjamin F. Trueblood, LL. D., Secretary of the American Peace Society.

Over a hundred plans were received from different parts of the country, eighty-eight of which complied with the requirements of the offer and were considered by the committee.

The award of the committee was to No. 28, signed "Dwight Mortimer," as the one most nearly meeting the standard of excellence in style and practicability in principle.

On opening the sealed letter after the decision was made, it was found by the committee that the successful plan signed "Dwight Mortimer" was written by Amos Judson Bailey of Meriden, N. H. His plan, as the reader will notice, starts from the point that four different parties are interested in strikes, namely, the employer, the employed, the public, and the government. The main conclusion arrived at is the creation of industrial courts which shall have the same power to try questions coming up between capital and labor that our other over-loaded courts, already established, have to try other matters, with similar right of appeal from the lower to the higher courts; the intention being that there shall be a very quick decision of all questions coming before these courts, and that there shall be no stopping of labor in coal mines or elsewhere while the questions in dispute are being treated.]

If we can first know the nature of the evil to be remedied, and of the good to be secured, we can best know what to do and how to do it. In presenting a plan for the preventing of strikes, we encounter, at the outset, a difficulty from the fact that many of the principles involved, and the rights and interests to be considered, have not been clearly defined, or so recognized by law as to be available in a trial in the civil courts. It is necessary, therefore, first of all, to so state these principles and to so define these rights and interests that they may have legal recognition and hence have force in the making and in the administration of the proposed plan.

By processes of experience, the conclusions of which are authoritative, certain facts are established which may be briefly stated and considered as they have to do with the subject before us.

In all industries of such magnitude as to be liable to strikes, four parties have interests of such a nature that it is reasonable for any one of them to take the initiative in measures to prevent

or end such disturbances. These parties are the owners or operators; the laborers; the public; and the government. Each of these parties has interests in such industries which are as real as cash capital, and which have become actual by business and industrial methods, and by the sanction of law directly or indirectly. Each has interests which have commercial value and which are subject to business methods and governmental control. They are also of such a nature that their cash value may be as easily and consistently adjudged as the damages to a farm, a portion of which has been taken for a highway, may be fixed by a commission properly and legally constituted for that purpose. And if any party can show a reasonable claim to such interests in any particular business or industry, it is a purely business proposition to that business or industry to ask that such interests be duly considered.

As to the owners, nothing need be said as to the nature and reality of their interests. It is, however, in order, to enquire briefly how and to what extent, if any, the owners have divided their ownership by enlarging their industries.

An industry becomes a partnership business according to its magnitude, and especially so according to the possibility of monopoly which it may acquire, and the nature of the product as a necessity of life, or essential to business and other industries. The owners organize the industry. But when it becomes so large that those who organize it can not do all that is required to be done by persons either as managers or as laborers, skilled or unskilled, they must in some way induce other persons to co-operate with them in the conduct of their business. If they need money they sell stocks; if they need labor they offer wages. And in this way they induce the co-operation of cash capital and of labor capital; for laborers are labor capital as really as money is cash capital. And it is the duty of owners to not only pay dividends for the use of cash and wages for the use of laborers, but also to protect the cash capital, and with equal fidelity to protect the labor capital. The case of the laborer is therefore as real as that of the stockholder; he has rights and interests which business and the government ought to protect.

As to the public, the patronage of the public in buying the products of industry partakes of the nature of a partnership interest, and also of the nature of an implied contract for the delivery of the products on which they have been induced to depend. These interests are such that when they are in danger because of strikes or other disturbances, it is by no means "meddlesomeness" for them to do something about it as if they had a right to do it.



And as to the government, its interests are real and have commercial value. It costs money to preserve the peace, to protect persons and property, and to provide for justice among men. It is the duty of the State to provide for the indigent and unfortunate, and this costs money. It is reasonable, therefore, that the State should take measures to protect itself against the making of paupers at home and of their importation from abroad. Hence the State has a cash interest in every industry and in the labor problem. And a cash interest is always a basis for a business proposition.

These statements and suggestions do not cover the whole ground; but they indicate with sufficient clearness where to look for foundations for a plan for the preventing of strikes. It is not necessary to depend simply on good advice, nor to wait for such a millennium of good will among men that the higher law of love shall make unnecessary the sterner law of justice. The case may be taken where it is, and the desired result may be secured with reasonable certainty and with no more irritation than is to be expected in the administration of good government anywhere.

In case of a strike the laborers are always the storm centre. And a strike is always caused by labor as a whole, as organized labor, or an equivalent, at least, for this event. The trouble is not with laborers as individuals, but with labor as a unit, as far as the strike is concerned. And to the extent that the strike has to do with the problem of capital and labor, it is a problem of an adjustment of cash capital and labor capital. These are co-ordinate interests. But the interest of one laborer as an individual is no more co-ordinate with cash capital as a unit than the interest of one stockholder as an individual is co-ordinate with labor as a unit. Hence in the treatment of strikes, laborers, to the extent involved, must be treated as a unit.

If strikes are to be prevented, an easy and efficient method of adjusting all differences which may lead to them must be provided; for the first essential is an efficient method for the impartial administration of justice. This can not be left to arbitration, voluntary or compulsory. There must be an easy and efficient way to a final settlement of any case that may arise, *by the government*. And as things now are, the best way to bring this about is by courts established for this special purpose.

In the first place, every opportunity possible must be given to the employers and employés to adjust their own differences, and to prevent or end strikes in their own way.

In the next place, there must be the authority of government, backed by power to enforce such authority. And for greater liberty, and the inspiring of confidence in the method adopted, this

authority should be both the state and the federal government, or either, as any party involved may appeal to the one or the other.

Establish a system of courts, one system to be established by the State, and the judges to be elected by the people; another system, with corresponding jurisdiction, to be established by the federal government, the judges to be appointed by the President, with the consent of the Senate. These State courts may be called The Industrial Court; The Industrial Court of Appeals; The Industrial Supreme Court. To the other series may be prefixed the word Federal in each case.

These courts shall have full jurisdiction in every case in which industrial problems are involved, and which can not be tried in the civil courts. Full liberty shall be given in the presenting of evidence, and no evidence which may have a bearing on the case in hand shall be ruled out on technical grounds.

In rendering a decision, the court shall first strive to so suggest adjustments of differences that the decision of the court shall be satisfactory to both, or all, parties concerned, and may be voluntarily accepted by them. But in case of failure in such arbitration, the decision of the court shall be according to the facts and shall be final, subject only to appeal from lower to higher courts. And such appeal may be from a lower court of one series to a higher court of the other series, or of the same series, as the appellant may elect.

To avoid arbitrary methods of discipline, the Industrial Court shall appoint for each industry, or for a group of industries, a commissioner, to whom all cases of discipline shall be referred. In such cases, and in cases of "docking" and kindred cases, the employer and the employé shall come before the commissioner as plaintiff and defendant. The commissioner shall try the case and shall render a decision according to the rules of the business or industry, as they may apply, according to the facts. An appeal may be taken to the Industrial Court. And that court shall not be bound by any rules of employers or employés, but shall render a decision on the merits of the case, according to the facts, the purpose of the decision being the securing of fair dealing and justice to all concerned.

A case may be brought before an Industrial Court before or after a strike. It may be brought by employers by any agent appointed by them for this purpose. Employés may become plaintiffs in any case by agents duly appointed by them in a meeting called for the purpose of appointing such agents, or by persons authorized to act for strikers, or a portion of them. The public may enter suit in the Industrial Court by an agent or committee appointed in a meeting of citizens called for the purpose of mak-

ing such appointment. The government may take action on its own account. The court may, on its own behalf, summon the contending parties for hearing of the case, as if it had been brought by one or the other of the parties as plaintiff.



## LITERARY NOTES.

---

—The *Independent* (No. 2871) quotes the Abbé Loisy's latest booklet as 'The Author of a Little Book,' which is a laughable translation of 'Autour d'un Petit Livre.'

—An article in the December (1903) *Month* contains a clear and forcible statement of the principal reasons why the Church forbids her children to become Freemasons.

—We have received for review, with a letter from the reverend author, M. l' Abbé Albert Houtin's new book on Americanism (*L'Américanisme, par Albert Houtin*. Paris: Librairie Emile Nourry. 1904.) It is a history of the Americanistic movement in the United States and France and deserves an extended notice, which we intend to give it in the near future.

—Helmolt's 'Weltgeschichte' (Universal History), of which the eighth volume has lately appeared in the original German (vols. 5, 6, and 9 are still outstanding), is being translated into English. We trust none of our readers will be deceived into purchasing it under the pretense that it is fair and reliable. Even from the general standpoint of the scholar it is unsatisfactory (cfr. the criticism in the N. Y. *Staatszeitung*, Jan. 3rd, 1904.)

—There have been put on the Index, by decree of Dec. 7th, 1903, these books: 'Un Carême Apologétique' by Charles Denis; 'L'Église et l'État,' by the same; 'La Matière; sa Déification, etc.,' by L'Abbé Georgel; 'Lettre aux Membres de la Pieuse et Devote Association du Cœur de Jesus et de N. D. des Septs Douleurs,' by Jos. Olivet. It is announced in the same decree that P. Sifflet, one of whose books was put on the Index on March 5th, 1903, "laudabiliter se subjecit." By the cable we are informed that five books of the well-known Abbé Loisy have also been condemned.

—Rev. J. F. Noll's practical booklet 'Kind Words From Your Pastor,' which we reviewed favorably some months ago, is already in its fifth edition. This new edition is revised and improved and contains an added chapter on "Sunday Observance." The booklet can also be had with this title, which better expresses its real

purpose: 'A Missionary in the Family.' It has eighty pages, in stiff paper covers, and is sold to pastors at \$5 per hundred. It retails at ten cents the copy.

—Reviewing the second volume of Dr. Otto Bardenhewer's 'Geschichte der altkirchlichen Literatur' (Herder), which comprises the period from the end of the second to the beginning of the fourth century, the *Catholic World Magazine* (Jan.) calls the work one of the greatest achievements that stand to the credit of Catholic scholarship in recent years. "No thorough student of early Christianity can do without it, and no library which pretends to be of benefit to serious students can overlook it."

—The *pièce de résistance* of a recent bookbinding exhibition at Scribner's in New York was a chained book. "When the first books were printed," says the *Independent* in its report (No. 2871), "it was needful to chain them to prevent their being stolen, and an iron chain was fastened to the heavy wooden sides with which the book was bound." This is a decided improvement over the old theory circulated in Protestant journals, that books were chained in the Catholic Middle Ages in order to prevent people from reading them.

—Fr. Paschal Robinson, O. F. M., lately had a scholarly series of papers in the *Messenger* on "The Real St. Francis of Assisi." They have been reprinted in pamphlet form and can be had from the *Messenger* (27 and 29 W. 16th Street, New York) for 25 cents a copy (for distribution among members of the Third Order, at \$2 per dozen). We have here a profound study of the spirit of the Seraphic Father and a masterly refutation of the position of M. Sabatier, who, unable to deny the charms of the Saint, vainly endeavors to present him as a fore-runner of Protestantism.

—An esteemed contributor of ours says in a note on Coppens' 'Systematic Study of the Catholic Religion' (Herder), that it opens up a splendid opportunity also for reading circles. They have here a *ratio studiorum* for their winter's work, capable of almost infinite expansion and rich in suggestions for collateral reading and profitable discussion. Let the Catholic reading circles and literary clubs leave Longfellow, Tennyson, Shakespeare, and even Dante for a while, and, by a serious and methodical study of first principles, build up in the mind on a solid foundation that norm and standard which will enable it to judge correctly that which is presented to it, in order that the intellect may habitually direct the will to its proper object and the true purposes of education be attained.—For an elementary course in Catholic philosophy, by the way, there are no better text-books than the same Fr. Coppens' 'Logic and Mental Philosophy' and 'Ethics.'

## MINOR TOPICS.

---

*The New National Banner of the French-Canadian Race.*—Rev. P. Michel Camisier, S. J., writes to THE REVIEW from Québec, Canada: "You have surely heard of the interesting question under discussion among the French-Canadians: viz., the question of adopting, alongside of the Star-spangled Banner or the Union Jack, a flag which would serve as a rallying sign for the whole race, dispersed over the North American continent. For this purpose there has been proposed the banner of Carillon, a blue flag with a white cross standing over its whole surface, in the centre of which appears an image of the Sacred Heart, half encircled by a wreath of maple leaves. The *Messenger Canadien*, of which I send you a copy, contains details and a summary of the reasons for adopting this standard as the national banner of the French-Canadians. The suggestion has been made only a few months ago and has already found enthusiastic approval both in the U. S. and Canada. Every thing seems to indicate that it will become our national banner. To strengthen the movement we should desire to get the opinion of your excellent REVIEW on the subject..."

We have studied the picture of the new banner and carefully read the reasons advanced for its adoption by the French-Canadian race, and we would hold ourselves recreant to the most sacred interests of religion and patriotism if we refused to acclaim enthusiastically the adoption, by a people so staunchly true to our holy faith, of a banner which is both beautiful in itself and suggestive of such noble sentiments as the holy emblem of our redemption and the image of our Divine Saviour's heart are bound to inspire in every Christian, man or woman. As the *Messenger Canadien* puts it (June '03): it is a banner which gives expression to the soul of the French-Canadian race in all its plenitude, responds to all their glorious aspirations: their love of country, of the Church, and of the Sacred Heart of Jesus.

Some months ago a leading Irish newspaper of this country, the *Boston Pilot*, in commenting on a hyper-patriotic utterance of our own Archbishop Ireland ("In no other country is there a government so fair-minded, so impartial, so willing to treat all classes of citizens with absolute justice as that with which we are blessed in America") said (1903, No. 32):

"The Archbishop of St. Paul need not travel more than half a day's journey from his home to find a country where it would not be impossible for a Catholic to be the head of the government; where a Catholic is actually at the head of the government to-day; where Catholic cabinet officers of high rank, governors, chief justices, military and civil dignitaries of all kinds, are as common as in Archbishop Ireland's country they are uncommon and almost impossible; where justice in the matter of religion in education is a thing of course, as it is not in the United States. We are no particular admirer of Canada, but we do love justice; and the Catholics of the United States have much to learn from their brethren across the border, who did not attain the justice which they enjoy by folding their hands and holding their tongues lest perchance some Orangeman might doubt their 'loyalty.'"

It is the French-Canadian race to whom Canada primarily owes the advantages praised by the *Pilot*, and their new banner fitly expresses the spirit which wrought these wonders. May it prove to them an inspiration to continue their valiant fight for Catholic truth and justice, and to us on this side of the border, an incentive to emulate their loyalty to the faith and their aggressive Catholicism in public life.

“Emblème soulevant les aspirations,  
Les élans généreux, les mâles passions,  
L’enthousiasme ardent de l’âme populaire,  
Laisse flotter au vent ton azur tutélaire,  
.....

Flotte, ô cher pavillon, aux souffles de la brise ;  
Avec l’azur du ciel noblement fraternise,  
Et symbole touchant, rayonnant au-dessus  
Fais palpiter au vent le doux Cœur de Jésus.”

*Has the Knights of Columbus a Future?*—Under this title we read in an editorial of the *Milwaukee Catholic Citizen*, a paper which has always been very friendly to the Knights of Columbus (No. 6): “Not a few thoughtful Catholics—and some of them members of the Knights of Columbus—believe that this order has about run its course; that in special localities it is markedly degenerating. Let us enquire what there is in this impression. We ought to premise by noting the striking difference between the Knights of Columbus and other fraternal societies: the insurance feature is not compulsory; it is rather incidental. The social feature is the dominant one. Because of the ‘associate membership’ idea, the Knights of Columbus has attracted a class of membership stronger in a business and intellectual way than the average membership of other Catholic societies. That the K. of C. has gathered into its councils a rather superior crowd of men, is the gist of its success and the salient fact in its reputation. That is the fact, too, that is helping to make it or break it. Its social strength has inevitably attracted a large class of members whose idea in joining a society is altogether personal promotion upon higher or lower planes of conduct—whichever will win. Thus it is that we hear it said of *many councils of the Knights of Columbus in New York and Chicago*, that they are ‘run by the politicians,’ or, ‘they have taken in everybody.’ This sort of testimony is so common that it can not be due altogether to personal pique. It seems that the rules of the order exclude associate members from the higher offices: and this fact does not give the order the full advantage in its leadership that the associate membership feature gives it in its rank and file. The important matter, however, is this: That the Knights of Columbus, having gathered into its councils a strong class of membership, most of whom have gone in for the social or public-spirited purpose, this social power thus created is so frequently either not used, or is allowed to be frittered away in unimportant activities. *The organization pines for want of worthy public-spirited work.* And yet, here and there the Knights of Columbus has done some excellent things. The simplest good work is to take up a collection. The K. of C., like the A. O. H., has collected \$50,000 for the Catholic University. Its councils, in

various cities at various times, have distributed Catholic Truth pamphlets, gotten Catholic books in Catholic (?) libraries, organized Catholic lecture courses, conducted Catholic public demonstrations, etc. On the other hand, dozens of councils have never done anything to be proud of, and do not expect to. They are *mori-bund*, so far as their Catholic public spirit goes: they might as well be dead. It is the increase of this do-nothing class of councils that menaces the future of the Knights of Columbus. First enthusiasm dies out, members pay their dues but keep away from the meetings, routine and personal feuds supervene." (Italics mine.—A. P.)

*An Exhibit of Catholic Charities at the World's Fair?*—A circular addressed to THE REVIEW by Rev. W. J. Kerby, of the faculty of the Catholic University of America, announces that: "Preparations are being made for an exhaustive exhibit of Catholic charities at the St. Louis Exposition in 1904. The growing recognition of the importance of all social work has led the Directors of the St. Louis Exposition to set apart an entire building for a general exhibit of social economy. The Catholic Church in the United States is carrying on charitable work on a scale unequalled by any other organization in the country. In asylums and homes and through associations which represent millions of money and the total consecration of thousands of lives, the Church is alleviating misery, lifting the fallen, sustaining the weak and caring for the helpless and afflicted. The magnitude and grandeur of the work which is one of the noblest of our civilization are not known to the country at large and to Catholics themselves. . . . It seems imperative, therefore, that the Church make her work known on the occasion of the exposition at St. Louis, and that she place before the world the splendid evidences of her charity, mercy, and humanity. The work of preparing, presenting, and installing the exhibit will be under the direction of Professors Neill and Kerby of the School of the Social Sciences in the Catholic University. The exhibit would show organization, activity, resources, the numbers assisted, methods of assistance, amounts expended by our institutions, asylums, homes, social settlements, etc., etc. In undertaking this work we very much desire to be supported by the Catholic sentiment of the country and by the Catholic press. The work will be undertaken only after the approval of the bishops will have been given."

This circular was sent out on Dec. 9th, 1903. We have not heard whether any of the bishops have given their "approval." We know at least one who is of opinion that the proposed exhibit deserves neither sympathy nor assistance, because World's Fairs, useful as they may be for the advancement of science and industry, are not suited for holding either religious congresses or Catholic charity exhibitions. Such exhibitions appear to be out of harmony with the true Christian spirit and the requirements of modesty and humility. For if we must "take heed" that we do not do "our justice before men, to be seen by them," lest we "shall not have a reward" of our "Father who is in Heaven" (Matth. vi, 1), we ought surely not to exhibit our charitable deeds and institutions ostentatiously before the world. THE REVIEW has reason

to think that other bishops share this opinion, which has also found expression in a number of Catholic newspapers, notably the *Ohio Waisenfreund* (No. 1599.)

**Partisan Politics and the Catholic Federation.**—The serious charge has been made against the President of the Catholic Federation, Mr. T. B. Minnehan, that he used his position to help the Republicans in their recent campaign in Ohio and was rewarded for his services by a fat job in a New York financial institution controlled by Levi P. Morton. We notice Rt. Rev. S. G. Messmer, Archbishop-elect of Milwaukee, referred to the matter in his late Federation address at Milwaukee. We quote from the *Catholic Citizen* (No. 6):

"The Federation will never take any part in party politics, and never put up a Federation candidate. At the last election in Ohio one of the leaders of the Federation, with the consent and encouragement of the Archbishop of Cincinnati, issued a circular calling attention to the dangers of some legislation that was to come before the legislature. Politics? Certainly. But the politics of self-preservation—politics to protect the whole people. To oppose this action would simply mean that it was wrong to protect the Church and the State. After the heads of the Church have approved of the course, it can not be charged against the Catholic societies.

"We have a so-called advisory board, and an executive board, and the management of the Federation, from one convention to another, is in the hands of these boards. The executive board is made up of laymen; the advisory board of twelve or fifteen bishops, and any measure affecting the Federation must be laid before the advisory board. I believe this is safeguard enough. With us Americans everything may turn into politics. The Federation may be led into politics. Led, how? Like dumb sheep. We have sufficient intelligence to see that no man gets into office who would lead us into this cesspool.

"I myself have always kept aloof from politics. At one time I vote the Republican and at another the Democratic ticket. I am a mugwump. I make it a rule to vote for the best man. I believe in the politics of principle: to protect God's holy Church and our beloved country."

**Married Priests in the U. S.**—We are indebted to Rt. Rev. Msgr. Jacquemin, of Rome, for the following valuable information on a subject discussed repeatedly, but without definite results, in *THE REVIEW* (vol. x, pp. 588, 637, 688):

The Propaganda's Secretary for the Oriental Rites informs me upon enquiry: If anywhere within the United States the services of an Oriental priest be required, both bishops, i. e., the ordinary of the priest who is to respond to the call, and the American bishop who desires his offices, must first come to an agreement. Thereupon the Propaganda, before giving its formal permission, informs the Oriental bishop by letter that it is a "*conditio sine qua non*" for any Oriental priest who is to be sent to the American mission, that he be either "*caelebs*" or "*viduatus*," and that all others are considered as "*intrusi*." Upon his arrival in America, an Oriental priest whose services have thus been engaged by an



American bishop, must first appear before the Apostolic Delegate, to get his credentials legalized. Then he must present his papers to the bishop of the diocese in which he is to work. An Oriental priest, therefore, who desires to devote himself to missionary work in the United States, must have a threefold permission: from his home bishop, from an American bishop, and from the Propaganda; and it is absolutely required that he be unmarried.

Whence it appears, in spite of the communication which we published in vol. x, p. 637, that Fr. Laurentius, S. J., on whose 'Inst. Juris Eccl.' (p. 99) we based our original statement, is right in saying that only celibate Oriental priests can exercise the sacred ministry among their countrymen in these United States; and that our original query: how, then, can it be that (v. *Catholic Columbian*, 1903, No. 35), "there are about a dozen married priests in this country . . . mostly Ruthenians" of the Greek rite?

If Msgr. Jacquemin's statement is correct and that of the *Columbian* is reliable, there is a flagrant neglect of duty somewhere, apt to give grave scandal.

*The Case of Mr. Collier.*—The subjoined cutting from No. 24 of the *Pittsburg Catholic* got lost in the heap and owes its belated reproduction here to a general clean-up of our editorial desk at the beginning of the New Year:

"A callow critic in one of our contemporaries sneers at the prosperous proprietor of *Collier's Weekly* because he did not make a distinctively Catholic publication of it. Mr. P. F. Collier was under no moral obligation to do anything of the kind. With as much reason might a Catholic who (is) engaged in the grocery business be chided for selling any but 'Catholic' groceries."

As this note appeared in the *Pittsburg* paper shortly after the reference to Mr. Collier on page 588 of our last volume, we suppose it was intended to apply to *THE REVIEW*. We pass the "calow critic" and beg to remark that we did neither "sneer at" nor in any way blame Mr. Peter Fénélon Collier for not making "a distinctively Catholic paper" of his pretentious weekly. We simply queried, in commenting on a Collier "puff" in the *Catholic Columbian*, whether the Mr. Collier of whom His Lordship the Bishop of Nashville is so proud, is the millionaire who "publishes *Collier's Weekly* and floods the book market with a lot of cheap subscription stuff of doubtful value"? adding that, if this be so, Bishop Byrne, maugre Collier's great financial success, has not as much reason to be proud of his former pupil as "if the latter were now an humble Catholic school-master or a reporter on the most insignificant Catholic newspaper in the land."

We defy any Catholic in his sound senses to assert and prove the contrary. As for the delectable analogy made by the *Observer* between a newspaper and "the grocery business," it is simply ludicrous and shows that the editor is tainted with the spirit of commercialism and has no adequate conception of the true mission and exalted dignity of the press.

*The Abbe Klein's Late Visit to the United States* will, in the opinion of the *Northwest Review* (No. 12), "galvanize the scotched snake" of Americanism "into a semblance of life." M. Klein, it is announced, is writing a book on strenuous life ('*La Vie Intense aux États-*

Unis.')} What we may expect from him in this line, the *Northwest Review* indicates as follows :

"Taken in hand as he has been during his American tour, by the silver-tongued apostles of semi-religious buncombe, he will no doubt be as completely humbugged as Msgr. Satolli was when he first came to the . . . . republic, and, unlike that illustrious delegate he has not remained long enough to discover how he was fooled. We may therefore expect from the eloquent leader of French liberal Catholics a rosy-hued picture of all things Catholic" in the United States "with fulsome praise of the men who, by their semi-rationalism and their coquetting with error, are responsible for the tremendous leakage in the Catholic body."

"In one diocese where Abbé Klein was received with open arms he was so skilfully piloted that he failed to notice the striking absence therein of all truly spiritual life. As the religious orders of men are carefully excluded from that diocese there is little or no interior life. Amid a great show of fine churches, elaborate music, and sensational preaching, the strenuousness of the true life hidden with Christ in God is sadly lacking. Meditation is practically unknown, piety is of the most perfunctory and ostentatious type, self-congratulation is the besetting sin. It was really a triumph of ingenuity to conceal this fact from a high-souled French priest who, in spite of his incorrigible Liberalism, must assuredly be accessible to the sublimities of Christian perfection and the noble ideals of Catholic piety."

—The editor of THE REVIEW begs to thank his many friends among the clergy and laity, and especially in the episcopate,\*') who have so kindly sent him New Year's greetings. The tenor of a good many of these congratulatory and encouraging epistles may be judged from the text of the following one, from a highly esteemed Western Bishop :

"Dear Mr. Preuss: I enclose my subscription for THE REVIEW for 1904. I congratulate you on your strictly Catholic course and express the great pleasure with which I always read THE REVIEW; and I hope there are thousands more of the same sentiment. That a paper like yours can not please all and will displease some, is a matter of course. Continue as heretofore and you will enlarge your reading circle by and by. I wish you and THE REVIEW a very happy and prosperous New Year and God's blessing, that you may keep up courage."

Needless to say, such episcopal encouragements are especially gratifying and encouraging.

—"Father Ducey, of New York, suggests that, in the endeavor to make divorce odious, Catholic judges should refuse to hear such cases and Catholic jurors decline to sit in them, on the ground that they have conscientious scruples against taking part in proceedings to put asunder what God has joined together. This is a good suggestion. Pass it along."—*Catholic Columbian*, No. 52.

We heartily concur. It even seems to us that no Catholic can conscientiously, either as judge or juror, participate in the grant-

\*') One came all the way from East India, from our dear friend Rt. Rev. Bishop Hurth, of Dacca, Bengal.

ing of a divorce such as they are ordinarily granted by our American courts. Lehmkuhl holds that a judge may give a divorce only on condition that 1. he is compelled to hear such cases at the risk of losing his position, and 2. that he pronounce it in such a way that the parties concerned are made to understand that the matrimonial bond is by no means severed, but the sentence simply and solely touches their civil status. (Theol. Moral., ed. 9a, ii, 701, n.)

—We learn from the *Catholic Columbian* (No. 52) the reason why the Knights of Columbus have refused, by a majority vote of the directors of the organization, to take part as a society in the work of Catholic Federation. It is "because a few men in the Supreme Council disregarded the wishes and the instructions of the local societies that they were sent to represent. But"—the *Columbian* assures us, we know not on whose authority—"there will be another meeting and another vote."

It were passing strange, indeed, if the "Knights of Columbus," who claim to be the leading Catholic organization of the land, and to be more progressive and zealous in promoting the Catholic cause in our public life than any rival body, were to withhold their unanimous and earnest support from a movement which, in the opinion of so many enlightened bishops, priests, and laymen, is necessary, timely, and pregnant with good promises for the future.

—A native of Porto Rico, Martin Travieso, Jr., in a letter to the N. Y. *Evening Post* (Dec. 24th), declares quite positively that President Roosevelt "has been misled" with regard to the true conditions in that island "by the false reports of those in charge of the government." He says that, far from any progress being noticeable there, "the decadence of the country" has been "continuous." Instead of enjoying the blessings of liberty, the people are "starving" and "deprived of the right to hold public meetings to protest against the acts of the government." The administration of justice he denounces as "a sad mockery," and "most of the courts" as "tools of the government." Mr. Travieso calls upon the American press to investigate the situation and lay the facts before Congress.

—The see of Helena had hardly been vacant a few weeks, when certain Catholic weeklies started in bishop-making by "pushing" Rev. J. M. Cleary of Minneapolis for the place. "If laymen had any influence in obtaining ecclesiastical promotions for a worthy priest," the *Northwestern Messenger* made bold to say, "Father Cleary would have been a bishop long ago, but it is evidently a matter for the priests and bishops." And the *Milwaukee Catholic Citizen* (No. 7), from which we quote, added: "Nevertheless, it is only the truth to say that no worthier selection could be commended both to priests and bishops." If newspaper puffery could accomplish anything in this direction, Father Cleary would wear the mitre for eke these many years.

—Archbishop Montgomery, of San Francisco, uttered a strong and timely protest the other Sunday against the corrupt sensationalism of the daily press. He emphasized particularly, as we note from the *Monitor* [No. 13], that the flagranciness of the offense

of unscrupulous journalists "does not mitigate that of the parents who surrender their children to any agencies of moral pollution. Parents, not the press, are directly answerable for the safeguarding of youthful morals." May we not count Msgr. Montgomery among the advocates of a Catholic daily press?

—In view of the scandalous canards constantly sent from Rome to this country by lying newspaper correspondents and calculated to injure the Holy See, the reverend editor of the *Hartford Catholic Transcript* (No. 28) suggests that the Vatican go to the expense of denying damaging rumors immediately through the cable. But how is the Vatican to know every morning what menu of lies is being served up to American newspaper readers? and if it went to the trouble to cable regular denials, would any large number of our sensational dailies publish them?

—Wm. J. D. Croke, the notoriously unreliable Rome correspondent, was given a chance to revamp his theory about "the double personality of St. Patrick" in the Christmas number of the *Chicago New World*. This utterly groundless theory was exploded in vol. x, No. 8, of *THE REVIEW*. By the way, we notice Mr. Croke signs his paper in the *New World* (Dec. 26th) with a "D. D." Who made him, a tyro in theology, doctor of that sacred science?

—We have repeatedly commented upon the faulty financial system of the C. M. B. A. [Catholic Mutual Benefit Association.] It appears from an editorial article in the *Catholic Universe* [No. 1537] that this society is spending much more for its official printing than necessary, and our Cleveland contemporary intimates that it will not only have to raise its assessment rates [as we have so often contended], but also decrease the expenses of management, in order to save itself from utter perdition.

—We have to thank the Jesuit Fathers of San José, Cal., for the following kindly notice in the January number of their *Pacific Calendar*: "One of the best marrow in the bone Catholic publications received by us is *THE REVIEW* of St. Louis, edited by the fearless Arthur Preuss. Get a copy and you will always be impatient to get the next."

—The N. Y. *Sun* recently declared that a man's religion now-a-days cuts little figure in politics, and several of our liberal Catholic contemporaries have repeatedly made the same assertion. We have grave doubts on this point. Let a Catholic be nominated for the presidency next year and see if his religion will be "discussed."

—In the Annual Report of the United States Commissioner of Education for 1902-1903, President Harper, of the University of Chicago, is quoted as saying that the "growing disposition to abandon Greek is a movement backward and the introduction of business courses is too hasty for good results."

—An organist (Cecilian) with first-class references is seeking for a good position. Apply to *THE REVIEW*.

*THE REVIEW*, by the way, inserts such notices as the above gratis for its subscribers.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JANUARY 21, 1904.

No. 3.

---

---

## DISCORD AMONG ITALIAN CATHOLICS.



WHILST the German and Swiss "Katholikentage" manifested the greatest unity and harmony among the Catholics of those two countries, the Catholic Congress held at Bologna on Nov. 10th, 1903, resulted in a very serious split among the Catholics of Italy.

In January, 1902, the Holy See had laid down a rule according to which all groups and associations of Catholics in Italy were to affiliate with one or the other of the sections of the Congress which answered their particular object.

Thus, the associations of the "Christian Democrats" also saw themselves obliged to join section II. of the Congress if they wished to be recognized as Catholic associations. So far they had acted independently under the leadership of the Abbate Romolo Murri. At Milan, the *Osservatore Cattolico*, a moderate Christian Democratic paper, had powerfully helped to spread Catholic associations called "fasci democratici." Were all these associations to place themselves under the leadership of the veterans of the Catholic social movement, such as Count Paganuzzi, Msgr. Cerutti, etc? Whilst the "fasci democratici" did not hesitate to join the second section of the Congress, the followers of the Abbate Murri submitted some observations to the Holy See. The Abbate himself incurred public censure for a speech at San Marino on "Liberty and Christianity." After that, he urged his followers to join the "work of the Congress," but himself withdrew apparently from all activity in the social field.

To make it easier for the Christian Democrats to join, Count Paganuzzi resigned the presidency of the Congress, for, although claiming to be himself a Christian Democrat, so far as that word implied "popular Catholic activity," he was the bugbear of the

"advanced Christian Democrats." The Abbate Murri rejoiced so loudly over his removal at the time that he received a sharp reprimand from Cardinal Sarto, now Pope Pius X. In place of Paganuzzi, of Venice, Count Grosoli, of Ferrara, was made president of the work of the Congress and confirmed by Pius X. Count Grosoli belongs to the moderate wing of the Christian Democrats. As the new rules were to be applied for the first time, the meeting of the Congress was postponed until Nov. 10th. Meanwhile a small Catholic paper at Orvieto received a public rebuke from the Pro-Secretary of State, Msgr. Merry del Val, for voicing too loudly the thoughts of the "advanced Christian Democrats."

Seeing that his secessionist attitude, which had been blamed by Leo XIII., would not be tolerated by Pius X., the Abbé Murri resolved to go to Bologna, but as master of the situation. And he succeeded.

Bologna is the centre of the "advanced Christian Democracy"; and, strange to say, the Italian government made a reduction in railroad fares to the participants in the Congress. Thanks to this reduction, the Congress at Bologna had a larger attendance than any of its predecessors (2,000) and, in particular, the followers of the Abbate Murri were numerous. The evening before, Murri held a meeting of his own, to which only "advanced Christian Democrats" were admitted (more than 500). There the order was given to submit quietly to the program of Count Grosoli, but to vote solidly on every measure. This program was literally carried out and made the Abbate Murri "the uncrowned king of the Congress." Before the beginning of the first session, the 500 "Murrists" had carefully chosen their seats, by groups, each under a leader who received his instructions from the Abbate himself.

With the exception of the party organs, all others are unanimous in stating that only Socialistic meetings can give an idea of the hissing, howling, stamping of feet, etc., that took place in this exclusively Catholic assembly.

The *Osservatore Cattolico*, of Milan, and some other papers of the same tendency, tried to palliate the scandal, but their explanations only confirmed the facts as related by the others. Men worthy of all respect, such as Count Paganuzzi, the famous Father Zocchi, Msgr. Cerutti, Msgr. Scotton, were cried down without interference from the chair. *La Voce della Verità* of Nov. 17th had two columns in small print, enumerating the irregularities and insults that occurred during the sessions, and which were silently tolerated by the chair.

For the first time, only five out of the 300 Italian bishops participated, and even these five appeared only at a few sessions.

For the first time, no collection was taken up for the Holy Father, no address to the Pope submitted to the members, no protest issued against the spoliation of the Holy See by the Italian government. Instead, thanks were publicly voted to the civil authorities for their protection of the Congress.

Since the adjournment of the Congress, the discord seems to have grown worse. Of the sixty members of the Permanent Committee of the Congress, only thirty signed the resolutions there adopted; the rest, according to the *Unità Cattolica* of Florence, abstaining by way of protest.

The *Unità Cattolica*, which represents the "intransigents" of the Catholic party, declares that it does not accept the resolutions of the Congress, and that, as far as itself is concerned, the work of the Congress has ceased to exist. The same was said by the *Riscossa* and the *Difesa* of Venice.

The *Osservatore Cattolico*, of Milan, the *Avvenire d'Italia*, and the *Cittadino*, of Genoa, are trying to reduce the whole matter to a question between "the old" and "the young," but they do not deny what the *Unità Cattolica* says about the differences of principle which divide Catholic Italy into two hostile camps: "We are divided," says the *Unità*, 1°. on the manner of judging the Italian revolution and its consequences of right and fact. That is no question of tendencies, but of principle, of justice and right; 2°. We are divided in our understanding of liberty and the use it can be put to in public. That also is a question of principle, not of tendencies; 3°. We are divided on the fundamental idea of Catholic activity, which some claim to be essentially religious and social; others, social and political. Hence on the one hand, entire submission to the bishops and clergy; on the other, independence from 'the swaddling clothes,' and complete separation from the sacristy. If these are no principles at stake, what are they?"

The expression "swaddling clothes" is an allusion to the statement of the Abbate Murri, made at the beginning of the sessions, that it was time to get rid of them, although they had served a purpose in the beginning of the congresses.

In the above we have followed Rev. Dr. Maignen (No. 3746 of the *Vérité Française*). The Cologne *Volkszeitung* (No. 994), in a bout with the Amsterdam *Tijd*, takes the side of the Italian Christian Democrats, particularly the Murrists, and also of the Belgian Christian Democrats; but as long as it can not give any better authority than its own *ipse dixit*, we doubt whether these parties deserve the encomiums lavished upon them.

The above (prepared by one of our regular contributors) was ready for the press when the *Civiltà Cattolica* (quad. 1283) reached us with an important article on the situation, which it does not re-

quire the positive allegation of the Berlin *Germania* (No. 279) to convince us—contains “the authentic personal opinion of the Holy Father, his hopes and apprehensions.”

This article gives a thoroughly unprejudiced account of the Bologna congress and arrives at the following conclusions :

1. The declaration adopted by 500 Christian Democrats on the eve of the Congress and debated on the floor of the convention hall, contained suggestions opposed to the directions of the Holy Father as addressed to Count Grosoli.

2. The party of the Christian Democrats (“i giovani”) did not act prudently in adhering to their program without the explicit declaration that they intended to conform it to the instructions of the Holy See.

3. Had they made such a declaration, their position would have been much clearer, and the ovations which they gave the Abbate Murri could not have been constructed as “an undisciplined protest against authority.”

4. Aside from this, the Christian Democrats remained within proper bounds at the Congress, and we may hope that they will remove all doubt with regard to their position in this respect.

5. The Holy Father still hopes great results from their activity, provided they show discipline and obey his instructions (“a condizione però che siano ben disciplinate ed ossequenti alla Sua augusta Parola.”)

6. The parliamentary form of proceeding employed for the first time at this Congress, did not prove entirely successful, principally for the reason that it permits the ecclesiastical dignitaries who were present to be made responsible for a lot of irresponsible talk. It would therefore be better to revert to the old system, which limited the debates to the committee rooms.

“In concluding,” says the *Civiltà*, “we can not refrain from earnestly deploring the very grave divisions among Catholics to which this Congress has given rise—a congress from which all, especially the Holy Father himself, had expected such great results towards unity of endeavor and harmony of action. If this division continues, God only knows what sad consequences it will have for the Catholic movement in Italy. Let everything that has caused bitterness or given more or less legitimate reason for offence,—let it all be forgotten for love of the common cause and respect for the Holy Father. Let all, the ‘old’ and the ‘young,’ now unite in the sole endeavor, to restore all things in Christ, under the guidance of our common Father, of our bishops, and of those illustrious men whom the confidence of the Holy See has appointed to be our leaders.”

How this is to be done in particular appears from the “*motu*



proprio" issued by Pius X. on Dec. 18th. It recapitulates the social teachings of Leo XIII. and inculcates obedience to the pontifical program, which is, of course, entirely conservative and anti-Socialistic.

Now that the opinion of the Holy Father has been made known in such unmistakable fashion, we hope that the discord which is the subject of this article will cease, and the Catholic cause in Italy will be spared the "tristissime conseguenza" which are inevitable if our brethren there do not get together and work unitedly under their supreme chief.



## HOW TO PREVENT STRIKES.

### II.—(*Conclusion.*)

In case of a strike the government may, at its discretion, and in case of danger of rioting or other disturbance of the peace, it shall take possession of the labor part of the business or industry involved. It shall, by public notice, inform the strikers that the case and all matters involved in the strike are in charge of the court. And when such notice is given to the strikers and the employés, all further negotiations shall be through the court; and any disturbance on the part of the strikers or other persons because of the strike, shall be treated as contempt of court. In order to protect the owners and the public against needless loss by the cessation of labor, the court may employ laborers to take the places made temporarily vacant by the strike, on such terms as shall be satisfactory to the employers and also to the court. But such employés shall hold such places only until the settlement of the strike. And when the strike is settled, if it is in favor of the strikers, all laborers shall be reinstated in the places made vacant by the strike, if they so elect. If the case is decided against the strikers, the court shall also decide as to the reinstatement of the strikers.

When because of a strike the government shall take possession of a business or industry, it shall with all diligence proceed to the investigation of the causes of the strike, and a settlement thereof. And when the strike is settled and laborers are again at work on terms satisfactory to both employers and employés, and to the government, then the government shall relinquish its control to the owners or operators. But in no case while the causes of the strike are being investigated, shall the owners or operators be allowed to employ other laborers to take the places of the strikers, except as this is done by and with the consent of the court, and on such terms as may be approved by the court.

When the decision of the court is rendered, the strikers may return to work or not, as they may elect. But if the laborers, or any of them, do not elect to return to work on the terms approved by the court, they shall not be allowed to interfere with other laborers who may wish to accept employment on such terms. Employers shall not be allowed to employ laborers on terms inconsistent with the decision of the court on points requiring a decision because of the strike. In all cases the decision of the court shall be final, subject to appeal to higher courts, on the points involved as the causes of the strike.

If in any case any business or industry shall call on the government for protection against laborers or rioters, the government shall take such control of the business as may be necessary to secure the protection sought, and it shall then proceed to a full investigation of the business to the extent necessary to an intelligent conclusion as to the causes of irritation and the best remedy to be applied. There can be no private affairs to be kept from the knowledge of the government in such cases. Every phase of every business or industry becomes a matter of public concern when the government must give to it special protection.

Strikes become a misdemeanor or a crime when they are not a necessary remedy for existing wrongs, or equally necessary in promoting the wellbeing of laborers. And if there shall be first some efficient method established for the adequate protection of labor interests and their advancement as other interests of business and industry are advanced, it will then be reasonable to treat as guilty of misdemeanor or crime those persons who continue to instigate strikes without being able to show just cause therefor. It will also be sufficient reason for more effective control by the government of business and industries which by their methods in the employment of labor cause irritations which result in strikes.

The public have a right to such an administration of just laws as shall protect them from such disturbances as strikes. That is, corporations should not be protected in the exploiting of either the public on the one hand, or laborers on the other. But all corporations are entitled to full protection in the management of their own business in their own way to the extent to which they are true to the interests of the public and of the laborers, with whom they divide the ownership of their industries and business.

On behalf of labor, which is chiefly to be considered in the preventing of strikes, it must be conceded that fair wages for laborers are such as furnish them a living for themselves and their families of a kind equal to what they are or ought to be for persons who labor. A man as a laborer is capital as really as cash is

capital. To waste the man—to injure his health or his morals, to prevent his reasonable development as a person, or to make paupers of his family, is like wasting cash capital. The right to keep a man at full value as a person is a right co-ordinate with the right to keep cash capital at its full value as cash; and it is a right which business as a business proposition can so recognize.

The recognition of these and kindred principles will prevent strikes, or at least go far toward preventing them. To recognize the fact that labor is a thing, but the laborer is a person, will clear away many difficulties. In the solving of industrial problems the owners of cash capital and the owners of labor capital must meet as equals before the law. And when this is done the mixed problems of business and philanthropy will find easy solution.

In the nature of the case, business and industries can be better conducted according to rules and methods which may be applied with a large degree of flexibility than by the more severe forms of statutes. And as industrial courts, to be effective in the preventing of strikes or ending them, must make their decisions on the basis of industrial methods and rules of business rather than on the basis of inflexible laws, a compilation of such rules and methods should be made for the use of these courts.

Let a committee of fifteen be appointed by the President, and approved by the Senate, to prepare a book for this purpose. Let this committee gather from all available sources information which shall enable them to put in concise and convenient form such rules of business and such statements of approved industrial methods, as may apply in the solving of all problems which have to do with strikes and their causes, as well as the things which they are designed to accomplish. This book should conform in style to the codifying of laws for easy reference. Principles involved in industrial and business problems should be clearly stated. Rules and methods should be put in form for easy application. And in every way the book should be so arranged as to be easily adapted to the school, the lecture platform, or the court. It should codify all statutes which may be applied in industrial cases. It should define the rights involved in industrial problems. It should show the relations of persons and things, and show how the interests of the one are to be recognized and respected by the other. This is a general outline of the scope of the book to be prepared.

Such a book, if subjected to the criticisms of judges of courts and the approval of legislatures, would have such force of authority that it might be used in industrial courts in substantially the same way that civil courts use the statutes on which they depend.

Industries in which strikes are liable to occur have to do with

money and the persons who control it, and with labor and the persons who perform it. The plan here proposed aims to treat as co-ordinates the money and the labor because they are things; and to treat as equals the capitalist and the laborer because they are persons. Things and persons are not co-ordinate; and yet any proposition from the one to the other is consistent if having to do with interests of co-ordinate value. And this plan recognizes and applies this principle. Affection has no cash value in the market, religion has none. Business can not pay for affection or religion. But it can recognize the fact that these are of value, and that the person who has cash to invest may also have affection and religion which he does not invest in the act of investing cash; and that in a similar sense the laborer who accepts an opportunity to labor does not by that act dispose of all his values as a person. Further, no person is separated from his rights and responsibilities as a person by transactions which have to do only with the *things* which he controls. The person who controls either money or labor is responsible to the public as a person, and must be considered as such, apart from the things which he controls.

In the preventing of strikes it is necessary to deal with such questions as wages and conditions of labor as business propositions. The amount of cash to be paid for a day's labor must depend on the cash value of the product of such labor. This is a business proposition. But somewhere in the transaction there is involved something that has to do with the persons who perform the labor and the persons who pay for it, as persons, and where the responsibilities of business and the responsibilities of persons begin. Hence any proposition which has to do with the industrial problem is a fair proposition to be considered by either the business or the persons who control it. And the industrial courts, in dealing with the mixed problems of business and philanthropy, must have sufficient authority to prevent the lapsing of responsibility in any transition from things to persons, or *vice versa*. Courts having authority to deal with industrial problems as mixed problems of business and philanthropy, and authority to pass to either side of the dividing line in their investigations and their decisions, can prevent strikes, or end them, if they have also the power to enforce their authority. And the substance of this plan is that each state, and also the federal government, shall establish such courts with such authority and power.

## THE EGYPTIAN SUN-GOD IN MODERN AMERICAN FREEMASONRY.

Another remark, and we shall leave the present quotation. "On" was the name of a deity. This our author himself in his *Encyclopaedia of Freemasonry*, pp. 546-547, abundantly demonstrates.

"On," he says, "is a significant word in Royal Arch Masonry, and has generally been explained as being the name by which Jehovah was worshiped among the Egyptians. As this has been recently denied and the word asserted to be only the name of a city in Egypt, it is proper that some enquiry should be made into the authorities on the subject. The first mention of On in the Bible is in the history of Joseph, to whom Pharaoh gave 'to wife Asenath, the daughter of Poti-pherah, priest of On.' The city of On was in Lower Egypt, between the Nile and the Red Sea, and 'adorned,' says Philippon, 'by a gorgeous temple of the sun, in which a numerous priesthood officiated.' The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the Sun-god was worshiped, but On was not the name of that god." He then goes on to prove by the authority of Champollion, "Bunsen, Lepsius, Gliddon, and all recent authorities," that the Egyptian name of the Sun-god was Ra. This demonstration concluded, he continues :

"But although On was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the word may still be retained as a symbol of the Egyptian god. I know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Masonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd. And yet the word is retained as the expression of an old idea."

The ease with which an elaborate system can be constructed when we are at liberty to assume facts, is patent to all. Nor is On, the sun-god of the Egyptians, the only assumption of the builders of Masonry. The whole fabric is one of assumption, and hence of wonderful elasticity, since, even when, as in the present case, the fact is proved to be false, it can still be retained in the system, because "if scholars preserve the true interpretation," it will do no harm!! Are all Masons scholars? Is the true interpretation of Masonic symbols imparted to all Masons in every degree? Error is necessarily propagated by such a method; but

since error has, in Masonry, changed its nature, and is no longer the antithesis, the opponent of truth, but its modification, its approximation, it can certainly do no harm !!!

"The old Masons," therefore says our author, "misled by the authority of St. Cyril and by the translation of the name of the city into 'City of the Sun,' by the Hebrews and the Greeks, very naturally supposed that On was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshiped. Hence they appropriated that name as a sacred word explanatory of the Jewish tetragrammaton."

In other words, Jehovah was but another name for the sun-god; a symbol accepted by the uninitiated as the expression of Him whom Jew and Christian adore, but received by the initiated, who knew the "true interpretation," as an expression of the fire-god, the vivifier and purifier and pervader of nature !

Masonry, the fosterling of paganism, is not much inclined to follow the guidance of the Fathers of the Church. How sad, then, that, in the present case, where the older Masons followed St. Cyril, they fell into error ! Sad, sad indeed was their lot, but why so foolish as to trust themselves to the guidance of a Father ? Is our author joking ? Does he really believe what he says, that the old Masons were deceived by following St. Cyril ? We have another explanation to offer and we think it is more solid. The term has reference to the Greek and Catholic translation of the word Jehovah, Ἐγώ εἰμι ὁ ὄν, I am the On or Being, i. e., the self-existing Being. If we can invent an Egyptian sun-god named On, how nicely will the Greek participle ὄν, on account of similarity of pronunciation, fit into the system which we have been studying ; a system which makes Jehovah, Bel, and On, "varieties" of the ineffable word. On is the sun-god ; Bel or Baal is the fire-god, a modification of the sun-god ; Jehovah in the Greek is On, and hence by a substitution of the Egyptian for the Greek meaning, or by a simpler process, by considering Masonically the two as identical, we shall have the sentence Ἐγώ εἰμι ὁ ὄν, "I am who am," transformed into "I am On," "I am the sun-god." How simple Masonry makes everything when it is free to manufacture its facts ! But On is not the name of the sun-god, and the similarity of sound can no longer be made the basis of a fallacious argument ; the ritual will, however, retain the error, since we are told that it will do no harm to Masonry, provided that the learned keep in view the true interpretation of the symbol !

## LITERARY NOTES.

---

—The *Carmelite Review* has removed from Canada to Chicago and now appears as the *New Carmelite Review* under the editorship of Rev. Enéas B. Goodwin. It is much improved in style and make-up and evidently aims at becoming a high-class Catholic family magazine. We wish it success.

—‘St. John Baptist de la Salle’ is a brochure sent out by the Christian Brothers’ Novitiate near Baltimore, Md., with a view to foster vocations among our boys and young men for their admirable Institute. It contains an enthusiastic sketch of the holy founder’s life, and can be had for the asking from Brother Austin, Visitor, Ammendale, Md.

—No. 5 of the *Educational Briefs* contains ‘The Training of the Teacher’ by Rev. James A. Burns, C. S. C., reprinted from the *American Catholic Quarterly Review* of Oct., 1903. The author writes chiefly from the standpoint of the parochial school, and his main contention is that we need Catholic normal schools or colleges for the training of teachers.

—Our friend Rev. C. J. Kluser, of Morganton, W. Va., is contributing to the *Freeman’s Journal* a series of instructive papers on Ulrich Zwingli, the pretended Swiss patriot and reformer. He writes principally to refute Zwingli’s latest American biographers, Prof. Jackson and Dr. Simpson. Fr. Kluser’s refutation would be still more valuable if he would give his sources for such statements as this, that Zwingli was a grossly immoral man. Janssen furnishes proofs galore on this and other important points, but how few American readers have access to Janssen?

—J. J. Fahie has published a new life of Galileo: ‘Galileo, His Life and Work’ (London: John Murray). He says in the introduction that, thanks mainly to Professor Favaro, the learned and laborious director of the “National Edition” of the works of Galileo, he is enabled to present “much new matter,” and, what is more important, to avoid “most, if not all, of the numerous errors and fables which previous biographers have little by little woven into the life of Galileo.” The *Tablet* (Dec. 5th, 1903) declares that Mr. Fahie has accomplished his task “in a fairly adequate manner,” and that, despite his partisanship for the great Tuscan, “his presentation of the facts of the case is truthful.”

—We recommend to our readers an annual subscription to *Vaccination*, a monthly journal, published by Mr. Frank D. Blue,

of 1320 N. Twelfth Street, Terre Haute, Ind., for the Anti-Vaccination Society of America, which staunchly advocates a rational battling with the dreaded scourge of smallpox, instead of poisoning the blood of children and adults alike with the terrible vaccine virus. There is no better way of enlightening the people in any locality on the true nature of vaccination and the means of preventing a panic in case of an outbreak of smallpox, than by circulating this little journal, which costs but fifty cents a year, together with a few of the popular pamphlets which its editor has for sale.

—‘Hypnotism, its History, Practice and Theory’ by J. Milne Bramwell (Philadelphia : Lippincott & Co.) contains a very interesting chapter on the history of hypnotism. Nearly a hundred years ago, in 1814, the Abbé Faria suggested that the phenomena of hypnotism were subjective in origin, that is, were really due to conditions within the patient himself, rather than to any influence or force that passed from the operator to the patient. This attracted very little notice at the time, but represents at the present moment the basis of the modern explanation of hypnotism. Dr. Bramwell also discusses the various theories of hypnotism, and its value in medicine and surgery. As for its dangers, he says that after much experience he has never seen them ; which, of course, does not prove that they do not exist. Other authorities, especially Catholic authorities, as our readers know, strongly assert and prove the reality of these dangers.

—Mr. Martin I. J. Griffin has begun the twenty-first volume of his *American Catholic Historical Researches* [issued quarterly at 2009 N. 12th St., Philadelphia ; subscription \$1 a year]. The magazine was founded by our esteemed friend Rev. A. A. Lambing, LL. D., in July, 1884 ; Mr. Griffin has conducted it since January, 1887. Its twenty volumes contain a vast amount of original documentary information on the history of the Catholic Church and of Catholics in this country. The *Researches*, in the interest of Catholic history, ought to be issued monthly, to enable Mr. Griffin to publish all the valuable historical material which he has collected ; but unfortunately, to use his own words (January No., p. 26) “there is not interest enough in the millions we boast of to justify it nor enough public-spirited men to adopt measures to get collected and published the mass of Catholic American historical data to be had.” We hope Mr. Griffin will find some support at least among our readers. It is the duty of Catholics the country over to encourage Mr. Griffin in his laudable work.



## MINOR TOPICS.

---

*The Fee Simple Tenure of Church Property in Michigan.*—We are in receipt of a card from Rev. Father L. Vandriss, of the Diocese of Detroit, requesting us to publish an article on the tenure of church property in the United States which he lately contributed to *Le Patriote*, of Brussels (No. 337).

Father Vandriss makes some remarks by Bishop Maes of Covington at the Eucharistic Congress of Namur the text of a statement of the dangers to which Catholic church property is exposed in Michigan, because the bishops of Grand Rapids and Detroit hold it in fee simple, instead of incorporating under the law.

We beg to observe that this question has been treated in *THE REVIEW* with great fullness and circumstance by an eminent canonist as far back as 1899 (see vol. vi, pp. 146, 161, 188, 222, 236, 260, 276; also vol. vii, p. 20.) We showed there that the fee simple tenure of church property in Michigan was not only against the discipline of the Church, but very dangerous to her best interests; that it made the property subject to taxation; that it exposed a diocese to the danger of losing all its property in case a bishop became demented or a schismatic; that it gave rise to legal quibbling (see the contradictory testimony of two bishops before civil courts quoted in *THE REVIEW*, vol. vi, p. 161); we pointed to the Purcell case in Cincinnati as an example of what the abuse can lead to; we showed how the bishops of Wisconsin did away with the fee simple system for these same reasons; we reported the decision *in re Foley vs. Kleibusch* at some length (vol. vii, p. 20) and said in concluding our comment on the same:

“The decision is simply one *ad hominem*, and while it decides the case at bar, it goes no further. The question of the tenure of Catholic church property in Michigan is farther from a decision than it was before this case was started. Nothing whatever is determined, Catholic church property is in the same position as before,—a position which we have time and again shown to be extremely dangerous. The only safe method is for the bishops of Michigan, in fact for those of every State in the Union, to incorporate, as did the bishops of Wisconsin some short while ago to their everlasting credit.”

We are sorry to see from Father Vandriss' article in *Le Patriote* that church property in Michigan continues to be exposed to the dangers of fee simple tenure. Father Vandriss informs us privately that he published his article with the silent approval of the Prefect of the Propaganda.\*) Yet, can the situation be remedied by newspaper articles? If *THE REVIEW* could not remedy it in 1899, will the *Patriote*, appearing in far-off Belgium, be more successful in 1904.

The Third Plenary Council of Baltimore allows a fee simple tenure of church property only when none other is possible and as a last resort (Dec. 267). Now, as we showed in this journal as long ago as July 27th, 1899, “the Michigan legislature in 1897 passed a most liberal law for incorporating religious societies. Under it Catholic churches may be incorporated and their prop-

erty held as determined in by-laws made by the corporations themselves. Separate diocesan and parish corporations, as required by Canon Law, are possible, and every advantage is gained thereby and no trouble or inconvenience incurred. The bishop and four or more officials, preferably the diocesan consultors, may become incorporated for the holding of diocesan property as such; the bishop, the vicar-general, the pastor, and two laymen, if advisable, may become a parish corporation, a separate corporation being advisable for each parish in accordance with Canon Law."

"What," we queried in conclusion of the article quoted, "what can be the reason for delaying incorporation?"

What, we repeat to-day, after four years more have elapsed, what can be the reasons for refusing to go through a legal formality which would quiet the apprehensions of the clergy and laity and forever do away with the dangers of fee simple tenure?

*Why Catholic Lay Editors Can Be More Outspoken Than Priests.*—Our friend Dr. Condé B. Pallen contributed to the recent "Catholic controversy" in the *New York Sun*, now fortunately ended, an interesting letter, which that journal printed at the request of Archbishop Farley. We extract a few passages of particular interest:

"As the quondam editor of a Catholic journal for a decade of years, I found no ecclesiastical trammels put upon my utterances, and in many matters I criticised freely and vigorously. During this period I had an intimate acquaintance with the Catholic press, and I found it anything but muzzled. Indeed I often wondered at the elastic quality of episcopal toleration. In some instances I have witnessed a license of speech that in the premises would have fully justified rebuke. There have been, it is true, occasions when ecclesiastical authority has been exercised without due warrant, but these have been rare exceptions. Bishops are human, and in the application of disciplinary measures may have, and no doubt have made mistakes. But this by no means gives a premise for the sweeping conclusion that speech is tyrannically gyved within the Catholic body. On the whole, my observation and experience have shown me that outside of matters of faith and morals and their corollaries [for within these limits there is no room for mere opinion], there is within the Catholic Church an amplitude of freedom which would more than satisfy an intellect of the widest range. I may note, by the way, that the less the intellectual power, the more notable the disposition to chafe at hypothetical limits.

"When the question of the right of a priest to utter his views as he pleases in public is touched upon, there are other considerations to be taken into account. A priest, I take it, is under an especial discipline by his very calling, just as an army officer is. Outside of the question of *noblesse oblige*, which always gravely weighs with a man of honor, the obligation of public reticence upon the part of army officers in the way of criticism of the acts of their superiors is, I believe, a universal principle of military codes.

\*] We fear he overestimates the silence of Cardinal Gotti.

The subaltern who would criticise his superiors in the public prints would, I imagine, find short shift. Nor could it be said, in view of the serious exigencies of discipline, that the infliction of due penalties in such an instance would be despotic suppression of free speech. I notice among army officers even in private a fine reticence in regard to the policies and measures of their superiors. It may be said that the position of a Catholic priest is perfectly analogous. He is a subaltern in a great army, and has taken special vows and assumed special obligations which bind him in a way in which a layman is not bound. When he rushes into public print with his grievances and appeals to the *profanum vulgus*, he violates the essential spirit of his calling. When it is known that there is an ample canonical remedy in the proper way of procedure, his clamorous recourse, especially under an anonym, to the public ear, comes nothing short of disloyalty and can not fail to be a scandal to the laity."

These considerations will also explain the forced resignation of Rev. Cornelius Clifford, of the Providence *Visitor*, for having editorially attacked the Archdiocese of Boston as a "dismal valley of dry bones." Archbishop Williams, we learn from the Boston *Republic* [Oct. 31st, 1903] "took exception to the phrase used and to the whole tone of the article," which was irreverent and severely critical, and Father Clifford was forced to resign. He is succeeded by a layman, Prof. Rivier of Rochester.

**A Monumental Mistake.**—Rome has lately been exercised by a monument. The story of it is this. Some enterprising Liberal a few years ago came upon a volume entitled 'The Rights of Man,' written by one Nicholas Spedalieri, a Sicilian priest who flourished in the XVIII. century. The discoverer was in too great a hurry to read 'The Rights of Man'—but after all what was the use, for did not the title speak for itself? But he lost no time in getting together a committee for organizing some kind of a monument to the great Spedalieri. He was amazingly successful. Poets like Carducci and Rapisardi, philosophers and statesmen like Bovio, Grispi, Crimaldi, Colajanni, Picardi—in short all the *fin fleur* of Italian liberalism and anti-clericalism rushed to inscribe their illustrious names on the Spedalieri committee; Prince Ruspoli, Mayor of Rome, was an enthusiastic supporter of the idea of erecting a monument to the revolutionary abbate in the Eternal City; King Humbert contributed to the funds, and finally the government itself, after an eloquent speech on Spedalieri by Minister Broglio, voted four thousand francs for the monument. Then the monument was put up in the little piazza flanking the church of Sant' Andrea della Valle, and wrapped in a white sheet until the day of its unveiling. The white sheet remained on for eight months until it became a very black sheet indeed, and when it was torn off in the dead of the night by platoon of Roman police especially delegated by the Questor for the purpose, indignation meetings were held in various parts of the city to protest against the monument. Why? Well, it appears that the famous 'Rights of Man' is after all a highly clerical, reactionary, and generally stupid production. The poets and philosophers and politicians had all neglected the little preliminary to their enthusiasm of

reading the work they destined for immortality. The majority are at present in favor of taking down the unfortunate Spedalieri from his pedestal, on which the brief but eloquent inscription "To Nicholas Spedalieri—New Italy" stands out in letters of bronze; but nothing of the kind will be done, and the future historian will be greatly puzzled to find an explanation of this unique Roman monument.

*A Plea for Simplicity in Church Building* is made by one who is considered an authority on the subject, Mr. J. T. Comes, Pittsburg, in the January *Messenger*. He attributes our failures in church-building mainly "to shams, to superficiality, to perfunctoriness." "A cathedral effect," he says, "is often sought with a chapel income," and thereby, we honestly believe, strikes at one root of the evil. "If a uniformly organic and integrally constructed Gothic building is unavailable, on account of the cost, why try to imitate it with an elaborate system of shams and veneers?"

Of course, there is "danger of our church architecture becoming entirely secularized, and treated in the same manner as an office building or any other commercial structure." And Mr. Comes does well in insisting, with the greatest possible emphasis, that our Catholic churches "be built in purity and in truth," that they be not concert halls, but becoming temples of the Most High. "An humble and even crudely constructed church, rightly conceived and executed, is infinitely better than a gorgeously bedaubed and bedizened building full of meaningless ornaments which neither instruct nor decorate."

We trust Mr. Comes' paper will contribute to the development of American Catholic Church architecture on logical and conservative lines."

—By decree of the S. Congregation of the Index, dated Dec. 4th, 1903, the following works have been condemned: 'La Question Biblique' and 'Mes Difficultés avec mon Évêque,' by the Abbé Albert Houtin; 'La Religion d'Israël,' 'L'Évangile et l'Église,' 'Études Évangéliques,' 'Autour d'un Petit Livre,' and 'Le Quatrième Évangile,' by the Abbé Alfred Loisy. This decision puts an end to the hot controversy that had been kindled in France by the literary activity of these two turbulent ecclesiastics and has found an echo in this country in the *Catholic World Magazine*. The condemnation derives particular solemnity from the fact that, according to a letter addressed to the Archbishop of Paris by the Cardinal Secretary of State, under date of Dec. 19th, the Holy Father, "deeply grieved and touched by the destructive consequences which such books entail," inasmuch as they spread "exceedingly grave errors," had submitted the works of Loisy to the Congregation of the Universal Inquisition, by which they have been formally and solemnly condemned.

—We are informed by His Excellency the Apostolic Delegate, in a letter dated January 14th, that the rumor concerning the appointment of a primate in this country and the consequent withdrawal of the Apostolic Delegation, is positively without foundation.



# The Review.



FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., JANUARY 28, 1904.

No. 4.

## A NEW BOOK ON "AMERICANISM."\*)



As the news of the condemnation of Abbé Albert Houtin's two books: 'La Question Biblique chez les Catholiques de France au XIX. Siècle' and 'Mes Difficultés avec Mon Évêque' reached us, we laid down his latest work on "Americanism" with a feeling of sadness akin to pain: for it is nothing less than a clever attempt to revive for the "benefit" of poor, unhappy France, the errors condemned in the Apostolic Brief "Testem benevolentiae."

"How many efforts have the nations of Europe wasted," says the author, "in discussing such problems as the concordat, the temporal power, the relations of Church and State, of neutral or religious instruction in the schools; meanwhile in America a new people, having judiciously evolved the temporary solutions most suitable to itself, has consecrated its activity to the realization of progress—a progress which has placed it at the head of the great nations." (Pages v—vi.)

And again: "Msgr. Pasquier, Rector of the Catholic Institute of Angers, said in 1896: 'In politics as in many other things, America has hurt us more than it has benefited us; more than one speck of mildew, more than one microbe of political phylloxera, has come to us from across the sea.' Most assuredly; but to save themselves from ruin, a great many French wine-growers found no other remedy than to replant their vineyards, devastated by the trans-Atlantic pest, with American vines. May it not be possible that also the political evils alleged to have been imported from that country have no other antidote than the establishment among us of a constitutional liberty more or less resembling that which obtains in the United States?"

\*) 'L'Americanisme' par Albert Houtin. Paris: 1904. Emile Nourry. 12mo, 497 pp.

"A single party, democracy, waxing stronger and stronger, flattered itself that it would acquire the upper hand in the twentieth century. It rose anxious for the truth, for logic and positive facts, disregarding theological hypotheses and ecclesiastical compromises. It showed a profound contempt for those who, in the discussion of the historical fact of the revelation, insist on reasons of a utilitarian or social order. It saw clearly that their pretended convictions were merely political." (Page 452).

From these random quotations the true aim of the book appears clearly enough. It is a new task that the Abbé Houtin marks out for the Catholics of France, and he wants to raise new men to accomplish it. Although his sympathies are with the Liberal leaders in the campaign which was but recently waged in favor of "Americanism," he shows them no favor as a historian. Not one is spared. Father Hecker he calls "an esthesiophobe, oneirocritical, and impulsive person" (whatever that may mean), "whom his friends believed to be illumined, while his admirers pushed him to prophecy—a man whose neurasthenic stigmata (insomnia, gastric disorders, amnesia, apathy, complete neuro-muscular asthenia) were topped off by dull stupidity, mental alienation, and absolute idiocy; the last seventeen years of whose life were a long martyrdom, obsessed as he was by apprehensions, attacked by crises of angina pectoris, and an incapacity to speak as rapidly as he was able to think." From all of which it follows that "the reverend Father Hecker was not a normal type" . . . "His shortcomings," unfortunately, "were minimized by his biographers, who, moreover, forgot to note that he never made up for his lack of primary education and never acquired the manners of a gentleman." (Pages 46-47).

In an equally irreverent vein *M. Houtin* treats such eminent and dignified prelates as Cardinal Gibbons, Archbishops Ireland and Keane, and Bishop Spalding.

The Cardinal, he says, "has gained universal good will" by "his liberalism, tolerance, and the staid sense with which he has expressed himself on contemporaneous miracles and popular devotions, and by the esteem which he shows for other Christian denominations. His books were translated into several languages; best known among them being 'The Faith of Our Fathers,' which is an adaptation, to the American spirit and to modern times, of a good old French treatise, Baron Marie Theodore de Bussière's 'La Foi de Nos Pères ou la Perpétuité du Catholicisme.' . . . ." (Page 56).

Archbishop Ireland is described as more strenuous almost than Roosevelt, being a man "for whose energy the affairs of his Diocese and even those of the Church at large are not sufficient, but

who busies himself also with those of the Republic and of other countries." (Page 57).

Bishop Spalding is characterized by this unmerciful critic as "a poet and a philosopher who has been feeding on modern thoughts, particularly those of the Germans, quotations from whose writings ornament his sermons quite as lavishly as extracts from the Fathers used to bedeck those of our old-world preachers." To which is added the tearful confession that "We search in vain in his (Msgr. Spalding's) works for what we call in France *doctrine*, that is to say, a definite dogmatic system." (Page 58).

We might multiply these quotations; but enough of them. We can not, however, omit to point out the Abbé Houtin's queer method of reasoning. He loves to build up a universal conclusion on particular premises, and some of his inductions would shame the most God-forsaken American Liberal. Thus, for example, on page 69, he states in a foot-note that the bishops of the United States preach only moral, to the utter neglect of dogmatical, sermons. We look for the proof of such an astounding allegation, which we know to be absolutely unfounded, and we stumble across this sentence: "If we compare the works of Archbishop Martin Spalding with those of his nephew, Bishop John L. Spalding, we have an illustration of episcopal teaching in two generations and of the actual abandonment of what we in France call questions of doctrine." What logic!

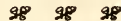
Upon the late Bishop Watterson's decree against saloon-keepers and liquor-dealers—an episcopal measure quite unique in the history of the American Church—Abbé Houtin bases this general statement, as ridiculous as it is untrue: "All the bishops of America busy themselves with temperance societies."

Again, after telling his readers about the Americanizing of foreign parishes by certain Irish bishops in the United States, our author adds: "German bishops were not slow in striking back. Thus in one diocese a completely Irish parish was given over to a German priest, who aroused the antipathy of the parishioners." (Pages 92—93.) The reference is to the East St. Louis scandal. Now it is well known and can be proved beyond the shadow of a doubt, that Bishop Janssen is as far above national bias as M. Houtin is above the rules of logic, and that in the East St. Louis case the worthy priest whom he saw fit to send to St. Patrick's parish, was refused by the congregation simply and solely for the reason that they wanted to have the former assistant of their deceased pastor to succeed him. The nationality question was haled in only as an afterthought and a pretext, for want of a better cause.

We can not, therefore, agree with our esteemed friend Rev. Dr.

Maignen, who judges in *La Vérité Française* (No. 3,782) that the Abbé Houtin's exposé of the religious situation in the United States is substantially correct. It is incorrect and misleading in many points. Were it worth while, we should take them up and refute them one by one; but it is not worth while, and the refutation would require more space than the mistatements. Let us remark only one blunder which personally concerns the editor of *THE REVIEW*,\*) who is not, and neither pretends nor aspires to be what *M. Houtin* makes him out: a book-seller (*libraire*)!

All in all we can not recommend the book. Its author's methods are those of the shyster, and his purpose is to upholster a falsehood. His manner of speaking of our Holy Mother the Church as a "sect" is, to say the least, offensive to pious ears. It would not surprise us if the Sacred Congregation of the Index would inscribe 'L'Américanisme' after 'La Question Biblique' and 'Mes Difficultés avec Mon Évêque' on the official roster of dangerous and forbidden books.



### FREEMASONRY IN CHINA.

The *N. Y. Evening Post*, in its issue of December 26th last, printed the following letter from its usually well-informed Washington correspondent:

"Consul-General Goodnow of Shanghai, during his visit here, has paid several visits to Representative Richardson of Tennessee, who is at the head of the Scottish Rite, southern jurisdiction, of the Masonic order in the United States. Mr. Goodnow is at the head of the Scottish Rite in China, and is anxious to have it separated from the jurisdiction of Japan, and made a jurisdiction on its own account. His conferences with Mr. Richardson were very satisfactory, but final action has been postponed at Mr. Goodnow's request, until the arrival in this country of the Rev. John R. Hykes, D. D., agent of the American Bible Society of China, who is at the head of two of the Scottish Rite bodies in China under Mr. Goodnow. Dr. Hykes is expected to arrive soon after the first of the year.

"There are four American blue lodges in China, three in Shanghai, and one in Tientsin. There are also in Shanghai four English blue lodges, one Scotch lodge, and one German lodge. There is a lodge in every open port of China, and Masonry there is in a

---

\*) *THE REVIEW* is quoted—so far as we can see, correctly—some two dozen times in this book and is the only anti-Americanist publication of any prominence that escapes the Abbe's caustic criticism.



very flourishing condition. Four out of every five reputable foreigners in the Chinese Orient are Masons.

"The Chinese have a great many Masonic lodges, but their Masonry is debased, and Chinese Masons do not affiliate with members of foreign lodges. Chinese Masonry is a political institution, modelled somewhat after the Boxer societies, but without the incendiary and revolutionary features of the latter, and though in many routine features it follows the ancient landmarks as laid down for the craft in this country, it is dissimilar in purpose and character.

" 'We have two strong Royal Arch chapters in Shanghai,' said Mr. Goodnow recently, 'and one commandery of Knights Templar. When I went to Shanghai I found a small and almost defunct consistory. Three years ago we planned to give it new life, and in 1901 it was reorganized with ten members. To-day its membership is eighty-eight. This Scottish Rite body is under the jurisdiction of Japan, whose consistory is now only about half as large as ours. So, naturally, we are anxious to be made into a separate jurisdiction.'

"The American blue lodges in China are chartered by the grand lodge of Massachusetts."

For centuries China has been honeycombed with secret societies, mostly of a political character, having their initiatory rites, oaths, signs, and pass-words. The White Jackets, the Short Swords, the White Water Lily, the Society of Glory and Splendor, the Triads, the Brotherhood of Heaven and Earth, are some of the fanciful titles under which Chinese Masonry has operated during the past century. Scarcely any insurrection or revolt against an existing dynasty or any attack upon foreigners has occurred which was not devised by the crafty leaders and carried out by their ignorant followers, who were bound to obedience as well as to secrecy under penalty of death. Concerning the oath which was required of the members, Kesson, a non-Catholic author, in his work 'The Cross and the Dragon,' says [p. 265]:

"The ceremony of imposing the oath may, for ought we know, have been borrowed from some Celestial lodge of Freemasons or Odd-fellows, so appalling does it appear." And, speaking of the duties of the members, he says [p. 280], they are "the same in character that have been dictated to the members of all secret societies whether in the temples of Thebes, the courts of the Vehmgericht, or in the Masonic lodge—an offensive and defensive war against the uninitiated."

The fiendish murders perpetrated in June, 1900, by the Boxers, furnish a modern illustration of the workings of the secret oath-

bound society in China. In view of the frightful excesses then committed against the lives and property of unoffending Christians, both native and foreign, we should have supposed that the activities of our Consul-General, to say nothing of the "reverend" agent of the American Bible Society, might be better employed than in extending Freemasonry in a country whose people have for so long a time used its name and principles, and its rites and ceremonies as a cover, for their treasonable and murderous designs.

How is the ignorant Boxer to know that the Scottish Rite or Royal Arch lodge established in his neighborhood is less reprehensible than his own Freemasonry, or that the American lodge does not imply the supremacy of the foreigner just as his own meant their extermination?



### PIUS X. ON THE REFORM OF CHURCH MUSIC.\*)

PIUS X., POPE.

*"Motu Proprio."*

Among the cares of the pastoral office, not only of this Supreme Chair, which We, though unworthy, occupy through the inscrutable disposition of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God, in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the altar, to adore the most august Sacrament of the Lord's Body, and to unite in the common prayer of the Church in the public and solemn liturgical offices. Nothing should have place, therefore, in the temple, calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the House of Prayer and of the Majesty of God. We do not touch separately on the abuses in this matter which may arise. To-day our attention is directed to one of the most common of them, one of the most difficult to eradicate, and the existence of which is sometimes to be deplored in places where everything else is deserving of the highest praise—the beauty and sumptuousness of the temple, the

\*) Translation of the Freeman's Journal, having the Imprimatur of Very Rev. P. Albert Lepidi, O. P., S. P. AP. Mag. We publish this letter in full because of its great importance and because it confirms views often expressed and defended in THE REVIEW and as often criticized and impugned by well-meaning but "liberally" inclined friends.—A. P.

splendor and the accurate performance of the ceremonies, the attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse affecting sacred chant and music. And, indeed, whether it is owing to the very nature of this art, fluctuating and variable as it is in itself, or to the succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter, so lightly introduced and so tenaciously maintained even among responsible and pious persons, the fact remains that there is a general tendency to deviate from the right rule, prescribed by the end for which art is admitted to the service of public worship and which is set forth very clearly in the ecclesiastical canons, in the ordinances of the general and provincial councils, in the prescriptions which have at various times emanated from the Sacred Roman Congregations and from our predecessors, the Sovereign Pontiffs.

It is grateful for us to be able to acknowledge with real satisfaction the large amount of good that has been effected in this respect during the last decade in this our fostering city of Rome, and in many churches in our country, but in a more especial way among some nations in which illustrious men, full of zeal for the worship of God, have, with the approval of the Holy See and under the direction of the bishops, united in flourishing societies and restored sacred music to the fullest honor in all their churches and chapels. Still the good work that has been done is very far indeed from being common to all, and when we consult our own personal experience and take into account the great number of complaints that have reached us during the short time that has elapsed since it pleased the Lord to elevate our humility to the supreme summit of the Roman Pontificate, we consider it our first duty, without further delay, to raise our voice at once in reproof and condemnation of all that is seen to be out of harmony with the right rule above indicated, in the functions of public worship and in the performance of the ecclesiastical office. Filled as we are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most

High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.

Hence, in order that no one for the future may be able to plead in excuse that he did not clearly understand his duty and that all vagueness may be eliminated from the interpretation of matters which have already been commanded, we have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this subject. We do therefore publish, *motu proprio* and with certain knowledge, our present instruction, to which, as to a juridical code of sacred music (quasi a codice giuridice della musica sacra), we will with the fullness of our Apostolic authority that the force of law be given, and we do by our present handwriting impose its scrupulous observance on all.

#### INSTRUCTION ON SACRED MUSIC.

##### *1.—General Principles.*

1. Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely sanctity and goodness of form, from which its other character of universality spontaneously springs.

It must be holy, and must, therefore, exclude all profanity, not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in the sense that, while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.

(*To be continued.*)

## BOOK REVIEWS AND LITERARY NOTES.

*The Right to Life of the Unborn Child.* A Controversy Between Professor Hector Treub, M. D., Rev. R. Van Oppenraay, S. J., Professor Th. M. Vlaming, M. D. With an Appendix on a New Method of Operating, Ejecting the Foetus Alive. 12mo. 125 pp. Joseph F. Wagner, New York. Price \$1.

This interesting contribution to the vexed and delicate question, if abortus is licit in cases where both mother and child are bound to die if the foetus is not removed, is "the outcome of a somewhat acrimonious debate in Holland between two medical practitioners and a priest. An eminent gynecologist, Dr. Treub, angry at the fatal ending of a case for which he was responsible, writes to the Bishop of Haarlem to ascertain if the decision given by the attendant priest was in conformity with Catholic teaching. Upon being answered in the affirmative, the Doctor denounces the decision of the Holy Office, and maintains that such doctrine makes clergymen amenable to the penal code. He is answered by Father Van Oppenraay, S. J., and by Dr. Vlaming, a distinguished physician. Among other things he is reminded that the methods he endorses are themselves punishable by law." (*Jan. Messenger.*)

It was an unfortunate idea of the English translator, Father Van der Donckt, to add a chapter from the *Annales Philosophiques* of October, 1903, in which an anonymous Dr. X tries to establish the licitness of the ejection of the live foetus in certain cases, first because of the possibility of intra-uterine baptism, and secondly, because of the possibility of "clear ova" [by which the translator means a dead foetus that apparently keeps on growing.] After reading this last chapter the reader hardly knows what to make of the whole controversy. All the cogent arguments of Father Van Oppenraay and Dr. Vlaming are ruthlessly brushed aside and Dr. X is introduced with this specious argument: It can not be denied that sometimes the foetus is dead and nothing stands in the way of removing a dead foetus; and since there is no way of finding out whether a foetus in the early stages is dead or alive before it is removed, the Church should grant general permission in all such cases, the more so as in case of a mistake [viz., removing a live foetus] the eternal salvation of the child can be insured by intra-uterine baptism.

Dr. X and Father Van der Donckt could have spared their labor. The Roman Congregation issued its decrees not only because of the danger to the spiritual life of infants, but also because of its interpretation of the commandment, Thou shalt not kill. Nor is intra-uterine baptism anything new; the present writer heard it explained in the moral theology class of Louvain over twenty years ago.

—Rev. James M. Hayes, S. J., of Chicago, is still publishing his 'Catholic Penny Booklets.' No. 19 is the latest to reach us. Like its predecessors it is brimful of "sound reading for busy people." Post-free, 3 cents. Address: 413 W. 12th Street, Chicago, Ill.

—Robert Kilburn Root's 'Classical Mythology in Shakespeare' (Henry Holt & Co.) provides a summary not of the classical allusions altogether, but of the classical mythology in the works of our greatest dramatic poet. The subjects are arranged alphabetically. Classes in Shakespeare will find here many instructive notes.

—In Dr. T. A. Emmet's 'Ireland under English Rule' (Putnam's) is brought together, from historical and other sources, the aspect most discreditable to England in her treatment of Ireland. The volume contains nothing new except the diary of Thomas Addis Emmet, while-acting in Paris as secret agent of the United Irishmen. An index makes available the somewhat scattered material.

—Marcella Malone announces that she is about to publish the diary and letters of the late Rev. Sylvester Malone, and asks those of his friends who may have any of his letters or papers that might be of interest in such a publication, to lend them to her. (Address: 828 St. Nicholas Ave., New York.) Father Malone was a dyed-in-the-wool "Liberal," and his correspondence, covering such events as the McGlynn case, the establishment of the Apostolic Delegation, etc., is apt to prove rather sensational.

—Under the title 'Aerztliche Moral von P. Charles Coppens, S. J.,' there has been published by the German branch of the Benzigers an authorized and well-done translation of 'Moral Principles and Medical Practice,' one of Father Coppens' excellent ethical text-books, which, as our readers may have noticed from occasional quotations, we esteem very highly and use frequently in our literary work. This German version is by Dr. B. Niederberger, Professor of moral theology in the Seminary at Chur, while Dr. L. Kannamüller, himself a practicing physician, has added a number of valuable annotations, which not only bring the text nearer to European readers, but also contain new material on hypnotism, quack-nostrums, sexual pathology, abortion, craniotomy, Spiritism, and other subjects. There is also an addition of some recent important Roman decisions by way of appendix. We believe the book will fill a void in German literature; its intrinsic merits ought certainly to insure it a wide sale. 'Moral Principles and Medical Practice' can also be had in French, with notes by Dr. Surbled.

## MINOR TOPICS.

---

*Religion in Non-Catholic Colleges and Universities.*—In a recent number of THE REVIEW we spoke of their religious atmosphere which permeates the non-Catholic college and university and the resulting danger to the faith of the Catholic youth who attend such institutions. Since our article "Catholic Youth and non-Catholic colleges" was published, the following instructive letter appeared in the columns of the *Sun* (Jan. 10th, 1904):

"Some objection seems to be taken to the recent action of the Harvard University corporation in throwing up its leaseholds for certain pews or sittings in Cambridge neighborhood churches. For some years the custom has obtained at Harvard of renting these church quarters for those men in university residence who should care to exercise religious worship in public places recognized by the corporation. An examination of the census of university students at Harvard who actually do go to church, or for that matter publicly profess any allegiance to a religious denomination, would make it plain to these prompt objectors that the action of the authorities in this instance is not wholly unjustifiable. Even a great sane corporation like Harvard is not willing to pay for a tenancy which goes a-begging for an occupant; and least of all things to pay for a meeting-house pew which the men refuse to adorn.

"In the neighborhood of our own Columbia University there are two or three Protestant churches which have reserved pews for the use of those men in residence there who should care to elect one of these religious foundations in lieu of a 'home church.' But the pews are generally declined 'with thanks.' Columbia's list of officers includes a chaplain. Religious exercises are held every week-day at 9 o'clock in the morning, but how many men do you suppose are present when Dr. Van De Water reads the particular lesson. Wednesdays are major days when one of the deans or a full-fledged professor is scheduled to give a religious talk, or something akin to that rhetorical nomen, but the attendance is not then alarmingly increased. If Dr. Van De Water has six faithful and regular attendants at chapel service, I think the number is sufficiently large to cover the case. Dr. Tombs, the university registrar, announced the university population of last year to reach well on to 5,400.

"It is a matter for examination then, whether university men, be they Roman Catholics or Protestants or Hebrews, are churchgoers generally, or for the most part drift into passive agnosticism or indifference, and apply themselves to academic routine apart from any religious bearings. The courses in philosophy laud the teachings of Kant, and men in the scientific schools smile at the thesis of the Christian apologist as something construed from a vain and idle thing. Of course, it is very easy to complain of the action of the Harvard authorities, but the university man of to-day who is a 'regular' at Sunday morning service is a *rara avis*, more so than the fabled dodo.—Richard Baggelly."

With St. Thomas displaced for Kant, with religious worship as

elective as, say, the study of Chinese, for which there is a chair at Columbia, and with the students in the scientific schools smiling at the thesis of the Christian apologist, possibly a young Catholic man may not lose his faith, but none the less certain is it that no Catholic parent possessing a right appreciation of the gift of faith will subject his son or daughter to the baneful influence of the non-Catholic college.

*May Priests Write for Periodicals Without Permission From Their Ordinaries?*—On June 29th last, in Madrid, at a meeting of the Junta Central of the Catholic Congresses of Spain, attended by the Cardinal-Archbishop of Toledo and the bishops of Zaragoza, Jaca, Salamanca, Sion, Madrid, Osma, Taragona, and the former Archbishop of Manila, Msgr. Nozaleda, this resolution was adopted (*Razón y Fe*, No. xxviii.):

“To preserve discipline, an indispensable element for the success of the collective union of Catholics, the secular and regular clergy must [deberà] abstain from writing in periodicals without the previous permission of their respective ordinaries.—Const. *Officiorum* . . . . .”

Now, article 42 of the Constitution “*Officiorum ac munerum*” says:

“Viri e clero seculari ne libros quidem, qui de artibus scientiisque mere naturalibus tractant, inconsultis suis Ordinariis publicent, ut obsequentis animi erga illos exemplum praebeant. Iidem prohibentur quominus, absque praevia Ordinariorum venia, diaria vel folia periodica moderanda suscipiant.”

Now, according to Dr. Périès' commentary, [L'Index, page 209 sq.], the first portion of this article requests secular priests to submit their writings, even those on purely secular subjects, to their ordinaries, in order to prove to them their docility. There is no strict obligation, such as is enjoined in the second part, on priests or religious who desire to assume the editorship of periodical publications. Father Vermeersch, S. J., in his commentary on the same Constitution [page 50] holds even reviews which appear in book form rather than in that of ordinary newspapers, to be exempt from this restriction.

Hence, according to both these authors, priests are allowed to write for the periodical press without express permission from their ordinaries; but they are not allowed to edit newspapers without such permission.

The Third Plenary Council of Baltimore [No. 226] says:

“Eos igitur clericos et laicos omni laude dignos habemus, qui aut libris (sive parva sive magna mole) scribendis, aut ephemeridibus concinnandis, rem catholicam apud nos hactenus tutari et amplificare contenderunt. Praeclaro eorum in Ecclesia merita Patres, non solum . . . grato animo commemoranda, verum etiam, ut par est, praedicanda, commendanda, et laudibus extollenda judicaverunt. Memoria eorum in benedictione erit, quum a piis laboribus quieverint et talenta a Deo accepta, multoque foenore aucta, in ipsius manus tradiderint. Utinam non deficiat, imo augeatur in dies numerus eorum, qui ad bonum certamen magno animo et corde bono et optimo certandum accinguntur.”



*The "Western Watchman" and Catholic Schools.*—We read in the *Western Watchman* of December 24th: "We must give our children a religious education. A parish without a Catholic school is nothing better than a barren waste. I don't care how zealous the pastor may be, he can not make up for the daily religious training absolutely necessary for the developing of the child's moral character, and furnished so unselfishly in the parochial schools by our devoted men and women who have consecrated their whole life to the education of the little ones of our flocks. Go to the country districts and learn this lesson. The parish with the little school-house and two teachers is full of religion and zeal, poor though it may be. Whereas, the congregation with no Catholic school is always cold in faith, critical of the priest, and lacking in religious zeal and enthusiasm. I have known, in this very Diocese of St. Louis, instances where the priest taught school himself, because unable to employ teachers, and God gave in each case such a blessing to this noble sacrifice, that these parishes now have large and well-supported schools. We must have Catholic schools everywhere; we can have them if we want them. When it is at all possible (and it is possible wherever we train the people) let us have free Catholic schools."

If it is true, as it undoubtedly is, that "we must give our children a religious education," that "a parish without a Catholic school is nothing better than a barren waste;" if "we can have" Catholic schools everywhere, provided "we want them;" if "it is possible" to have even "free Catholic schools" "wherever we" (the writer is a St. Louis pastor) "train the people,"—what in the name of goodness and common sense are we to think of the pastoral zeal and activity of the editor of the *Western Watchman*, Rev. D. S. Phelan, who has been in charge of the congregation of Our Lady of Mount Carmel here in St. Louis for so many years and has still no Catholic school?

*Lessons of the Chicago Theatre Fire.*—We have read many and various comments on the terrible theatre fire in Chicago, to which nearly six hundred people fell helpless victims; but the best and most Catholic expression of all was that of the *Cleveland Catholic Universe* (No. 1538), from which we extract a few trenchant passages:

"Is 'Mr. Bluebeard' a proper play? While we can not speak from personal knowledge, we judge from some side-lights that it is not. We read in one of the accounts of that theatre fire that an actress who had just left the stage where she had done her part before the thronged house, was urged to hasten out on the street to save her life. 'What! with this costume?' she asked. 'I had almost rather be burned to death than to so exhibit myself on the street.' She had been performing a part doubtless indecently costumed before 2,000 people, young and old. Yet a newly awakened sense of modesty made her hesitate to appear on the street for a few minutes as she had not blushed to appear on the stage.

"What of the children who had looked on? What of the youths who went there alone or with their parents? Some may say, 'To the pure all things are pure.' They might as well say, 'To the healthy all things are healthy.' Our Lord says, 'Those who love danger will perish in it.'

"Doubtless many parents, learning a lesson from the appalling loss of life in that fire, will keep their children for some time from the theatre. Since the life is more than the raiment, the soul is of much more value than the body. Many parents do not consider that in bringing children to the theatres they endanger the spiritual life of their offspring. Few are the modern plays to which children or even adults can go without contracting some mental or moral stain."

*Children and the Public School Library.*—The *Catholic Record* of London [Ont.] addresses a timely warning in its No. 1316 to Catholic parents and guardians :

"We advise parents to regulate the visits of the children to the public library. A public library is in the eyes of some a very sacred institution. Men of repute tender it very enthusiastic tributes. But, whilst admitting its utility, it is absurd to point to it as a sign of the culture of the citizens for whose benefit it has been erected. We think that if we had fewer libraries, we might have less literary chatter and posing and sham. But be that as it may, the visits of children to it should be short, and the books taken therefrom be scrutinized by those in authority. Librarians are not always discreet, and, moreover, the parent is the God-appointed censor of reading for the home."\*]

As many Catholic parents are not sufficiently educated to exercise proper control over the books read by their children, some arrangement ought to be made in every city parish, whereby priest or teacher would be enabled to keep a watchful eye on the literature taken by Catholic children from public libraries. We have been surprised and shocked to see immoral novels and other bad books, even such as are on the Roman Index, read by Catholic children in the family circle, the parents being absolutely ignorant of their character and utterly helpless as to how to stop an abuse which they felt themselves powerless to control. Who can suggest an effective method for regulating the use which our Catholic children make of public libraries?

*Spadoni's Suit Against the General of the Jesuits.*—We have referred in our No. 1 (page 15-16) to the suit brought by a fellow named Spadoni against the General of the Jesuits. Spadoni at one time issued a paper called the *True Catholic American*,†) which was to help fight "Americanism," and for which he claimed the support of the Jesuit order. The facts in the case, we are reliably informed, are these: Some five years ago, Spadoni called on P. Martin and declared that he intended to issue a paper to assist in the fight against "Americanism." P. Martin told him that was well and good, but he should be careful to conform himself in all doctrinal matters to the teaching of the Holy See. He added that the Society of Jesus could not coöperate in his undertaking. Some

\*) A gentleman connected with a widely known and still more widely advertised library in Boston said to a member of the Republic's staff the other day: "Mere children are per-

†) According to Houtliu's 'Americanisme,' only one number of the *True Catholic American* was ever published, and the opponents of Americanism claimed that Spadoni was paid by

mitted to read every volume advertised and talked about. There is neither law, public opinion nor parental surveillance to prevent this." (Boston Republic, No. 2.)

their enemies to discredit the cause. We never saw but one number and got the same impression.

time later the Father General received by mail, presumably from Spadoni, a package of newspapers, which he declined to accept and returned unopened. Then Spadoni sent a letter requesting an interview. P. Martin answered by card: If he desired to see him in the matter already referred to, he had nothing more to say; if he had some other request, he should state it in writing. But Spadoni never wrote, nor did he ever call again. His suit is a plain attempt at blackmail. (Cfr. *Kölnische Volkszeitung*, No. 1087.)

*The Late Superior of the Paulists a "Protestant Catholic"?*—In an obituary note on Rev. Father George Deshon, Superior General of the Paulists, who died in New York the other week, the N. Y. *Times* said, and the Catholic *Freeman's Journal* [No. 3680] reproduced with black-letter emphasis, under the heading, "A 'Protestant Catholic,'" the following paragraph:

"Father Deshon was as broad in his views as either Father Hecker or Father Hewit. So liberal were these men, the founders of the Paulist Fathers, that their order became known throughout the religious world as 'The Protestant Catholics.' Father Deshon continued the work of his predecessors. His work was missionary, as was theirs, but he was a fighter by propaganda more than by direct debate."

What does the *Freeman's Journal*, which has always been friendly to the Paulists, mean by giving such prominence to an utterance of a secular newspaper, which, while it was doubtless made with a kindly and laudatory purpose, can not but smack of condemnation in the columns of a Catholic journal? If Father Hecker or Father Hewit or Father Deshon had been dubbed "Catholic Protestants" in the late controversy about "Americanism," we fancy the *Freeman's Journal* would have been the first to denounce the imputation as mean and calumnious.

—We read in the Chicago *New World* of last Saturday (No. 21):

"Wednesday night the Chicago Board of Education refused to allow a public school to be named Copernicus. And very properly from certain points of view. Copernicus, the great Polish astronomer, was a Catholic Bishop and, were he alive, unquestionably would be standing with His Grace Archbishop Quigley in censuring a certain rule of the Board aforesaid. Perhaps it was a fear that he might come to life again and create a scene which caused the Board to take decided action. Quite appropriately three schools were named after Harriet Beecher Stowe, Herbert Spencer and Pestalozza. The Bishop had a lucky escape."

We would suggest to our esteemed Chicago contemporary that it make sure of its facts before entering into a public controversy with the Board of Education. Copernicus (his real name was Niklas Koppernigk), was probably not a Pole, but most certainly not a bishop. He was born at Thorn in West Prussia and registered as a German in the University of Bologna, where he studied Canon Law; he wrote in Latin and German, not in Polish; and the nearest he ever got to the episcopal dignity was having his name inscribed upon a list of four candidates for a vacant bishopric.

Who in the wide world was Pestalozza?

—Most of our readers have probably heard of the prize contest inaugurated by Miss Helen Gould for the three best essays

on the origin and history of the Catholic and Protestant versions of the Bible. The *Catholic World* Magazine [Jan.], whose editor has looked into the matter, is satisfied that the contest will be conducted "with absolute fairness." He gives the conditions of the contest [which any reader can learn by applying to the Bible Teachers' Training School, 83 E. 55th Street, New York], and says that this "is an exceptional opportunity for Catholic scholars to come to the front in support of the claims of our Holy Church, and to evidence their learning and erudition as well as their zealous fidelity." It is a splendid chance for the great theologians of our Catholic University to let their light shine.

—Speaking of Herbert Spencer's works, a writer in the *Catholic World* [Jan.] justly says that "Spencer wrote philosophy as a novice writes history—without its philosophy." Spencer, he adds, "was not a great philosopher. He lived to see his work completed as he had planned it, but it is a melancholy fact that before its end he had repudiated some of his own teachings, and the successors of the evolutionary school, which gave him birth, repudiated all his principles. . . . As a system the 'Synthetic Philosophy' is without living power in the world of philosophy to-day, and Herbert Spencer's work will live principally for its encyclopaedic value and for the influence it once exercised on the world of thought."

—The Milwaukee *Catholic Citizen*, always extremely friendly to the Knights of Columbus, in its No. 47 (we had mislaid the cutting), in commenting on a suggestion to the Knights from the *Catholic Tribune*, that they erect a statue to the memory of Columbus at Washington or undertake some other serious work to "divert their attention from the 'ticky-ticky tomboy' initiation ceremonies"—endorsed this view "in so far as it suggests to the Knights that they are really devoting too much time to their ritual work and not enough attention to public-spirited undertakings."

—The reverend editor of the *Western Watchman* [No. 9] says that "at present the Apostolic Delegate to this country is a splendid judicial nonentity," and adds that "what we want in the United States is a transfer of the Propaganda's appellate jurisdiction to the court of the Apostolic Delegate in all but greater causes, and the creation of a system of courts beginning with the diocesan court and ending with the delegatial court in Washington." What we need is Canon Law.

—The Rome correspondent of the *Courrier de Bruxelles* (No. 4) announces that the Holy Father is preparing another "Motu proprio," on Biblical studies, by which he means to complete the work recently inaugurated by the Congregation of the Index (in condemning the books of Loisy and Houtin) and to "put a stop to the inroads of a rationalistic hyper-criticism into the sanctuary."

—By a mistake the article: "May Priests Write for Periodicals Without Permission From Their Ordinaries?", announced in the Table of Contents, was omitted from our last number. It appears in this issue.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., FEBRUARY 4, 1904.

NO. 5.

---

---

## THE STUDY OF GREEK.\*)

### I.

**T**o those who advocate the exclusion of Greek from the classical course of our Catholic colleges, on the plea that one ancient language, Latin, is sufficient for the training of our youth, the following points, speaking strongly in favor of the retention of the Hellenic tongue, may be proposed for consideration. They are taken chiefly from 'The History of Greece,' by Professor Dr. Ernst Curtius, translated from the German by A. W. Ward, M. A., Professor of History in Owens College, Manchester, England. (Vol. I., Book I., Chap. I.)

".....Before the Greeks and Italians separated into two nations, they perfected a law, which affords a remarkable proof of the fact that these races were pre-eminently distinguished by a sense of order and regularity. They would not even leave to arbitrary decision what is most evanescent in language, the accentuation of words, but introduced the fixed rule that no main accent should fall farther back than the antepenultimate. By this means the unity of words is protected; the final syllables are secured, which easily lose by the accent falling farther back; and lastly, notwithstanding all the severity of the rule, sufficient liberty is permitted to make recognizable by slight changes of accentuation the difference of genders and cases in nouns, and of tenses and moods in verbs."

These excellences, however, are common to both the Greek and the Latin tongue. But Greek has its distinctive characteristics,

---

\*) We have received the following valuable and highly interesting communications on a subject which has of late repeatedly been touched upon in THE REVIEW.

which give it an advantage over the Latin sister-tongue. Let us again hear Prof. Curtius:

"We remark the thorough-going process of the language, its consistency and regularity, the certainty of its orthography—a testimony of the great delicacy of the vocal organs, which distinguished the Hellenes from the barbarians—and of a clearly marked pronunciation, such as the Italic races seem not to have possessed in an equal degree.

"In Greek the sound of the endings of words is equally subject to a fixed rule. For whilst . . . in Latin all words stand independently one by the side of the other, the Greeks have in this matter fixed the delicately conceived law, according to which all their words must end in vowels or such consonants as give rise to no harshness when followed by others; viz. *v, ρ, σ*. By this means . . . speech preserves more unity and fluency than in Latin, while the endings are secured against constant changes as well as against being cut short and mutilated. . . . The Italicans, in their love for terseness and brevity of expression, retained the ablative and partially also the locative (whilst the Greeks have lost three out of eight cases); on the other hand, according to the practical tendency of their habits of thought, they gave up the dual, which the Greeks could not spare. In declension also the Greeks find a great advantage in the multiplicity of their diphthongs. While preserving as much similarity as possible in the forms, the differences of gender are easily and clearly marked, and even in the case-endings (as e. g. in *πόδες* and *πόδας* for *pedes*) the Greeks, notwithstanding their poverty, possess the advantage of a clearer distinction.

"But their strength lies in the verb. The entire conservative force of the Greek language has applied itself to verbal forms; and here it surpasses the Italic in all main points. It has preserved for itself a double series of personal affixes, which in a light and agreeable manner, divide the tenses into principal and historical tenses (*λέγουσι—ἔλεγον*); and augment and reduplication are retained for the language and carried out with admirable delicacy, so as to be easily perceptible through the most varying initial-sounds of the verbs. With the aid of the various verbal forms, that of the root and that of the accretion in the present tense, the language succeeds in expressing with the utmost facility the greatest multiplicity of the notions of time, its point and duration, and the completion of an action in itself. Let us only consider, how by a mere lengthening of the vowel in *ἔλιπον* and *ἔλειπον* a double meaning—each so clearly and surely distinguished from the other—is obtained; a mobility which the Latin language, with its *linquebam* and *liqui*, only makes a clumsy and unsatisfactory

endeavor to follow. By means of the double formation of the aorist, this distinction becomes possible with every verbal root and can everywhere be carried out by the simplest means of vocalization through active, middle, and passive voices. Again, let us remember the forms of the moods, by which the verb is able to follow the ideas of man through the most delicate distinctions of the conditioned and the unconditioned, the possible and the actual.

“ . . . . . For the Greeks the lengthening of the connecting vowel, together with the endings of the principal tenses, sufficed for creating in the subjunctive a fixed type for a conditioned statement: and in the insertion of an *i*-sound, together with the endings of the secondary tenses, we have the creation of the optative, which, like the subjunctive, on account of its easy formation, could be carried out through the tenses. And yet these simple means of vocalization are not purely differences of form or arbitrary. The lengthening of the sound between the root and the personal ending thus naturally and meaningfully distinguishes the hesitating and conditioned statement from the unconditioned; and the particular vowel, which is the characteristic of the optative, since, as a root, it signifies “to go,” marks the motion of the soul in desire transcending the limits of the present. A wish is by its very nature opposed to the present, and the possible to the actual; accordingly the optative takes the endings of the secondary tenses, which signify the non-present, while the conditional mood, on account of its relation to the present of the speaker, has the endings of the main tenses. □ Lastly, in the formation of words the Greek language shows a great mobility, as compared with the Italic; by the help of light suffixes it most deftly contrives to characterize clearly the derivations from substantives and those from adjectives, according to their different significations (*πράξις, πρᾶγμα*). It forms new words out of old by combinations of the latter with a facility entirely wanting to the Latin; but it abstained from abusing this facility or amusing itself like the later Sanscrit with cumulative words, in which the most various elements, incapable of ever being amalgamated into one picture or idea, are, as it were, massed together into a bundle of roots. Here, as everywhere, moderation and transparency are the characteristics of the Greek language.”

“Above all its sister-tongues, the Greek must be regarded as a work of art, on account of the sense prevalent in it for symmetry and perfection of sounds, for transparency of form, for law and organization. If the grammar of their language were the only thing remaining to us of the Hellenes, it would serve as a full and valid testimony to the extraordinary natural gifts of this

people, which, after appropriating with creative power the material of their language, penetrated every part of it with the spirit and nowhere left a dead, inert mass behind it—of a people, which in spite of its decisive abhorrence against everything bombastic, circumstantial or obscure, understood how to accomplish an infinity of results by the simplest of means. The whole language resembles the body of an artistically trained athlete, in which every muscle, every sinew is developed into full play, where there is no trace of tumidity or of inert matter, and all is power and life.

“The Hellenes must have received this material of language while it was yet a plastic form ; otherwise they could never have succeeded in expressing by means of it, as in the most ductile clay, the whole variety of their spiritual gifts, their artistic sense of form as well as that severity of abstract thought, which long before it manifested itself in the books of their philosophers, was already apparent in the grammar of their language, above all in the structure of the forms of their verbs—*a system of applied logic, which will hold good in all times and to understand which, even in our day, the full power of a practised thinker is requisite* (Italics ours). . . . In proportion to the perfection of the organization of his language, he who employs it is stimulated, and, as it were, obliged to contract a habit of consecutive thought, and to develop clearly his original conceptions.”

Thus writes the learned historian, who surely is not speaking *pro domo*, since, when he wrote his famous work, no thought was more foreign to him than that of composing an apology of Greek.

Professor Dr. W. Goodwin, of Harvard College, in the preface of his Greek grammar, says : “The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought of a highly-cultivated people ; and while it *stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language.* (Italics ours). The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments, can not afford to neglect it entirely.” The objection, that these are the words of a Greek scholar in the preface of a Greek grammar, is easily refuted by the universally acknowledged axiom : “Peritis in arte credendum est.”

The famous Orientalist, Professor Max Müller of Oxford, in his ninth lecture on the science of language at the Royal Institution in London, says: “The rudiments of almost everything, with the exception of religion, we, the people of Europe (*we add: and*



of America), the heirs to a fortune accumulated during twenty or thirty centuries of intellectual toil, owe to the Greeks; and, strange as it may sound, but few, I think, would gainsay it, that to the present day the achievements of these our distant ancestors and earliest masters, the songs of Homer, the dialogs of Plato, the speeches of Demosthenes, and the statues of Phidias stand, if not unrivalled, at least unsurpassed by anything that has been achieved by their descendants and pupils. . . . . The Greeks. . . . . opened almost every mine of thought, that has since been worked by mankind. . . . . they invented and perfected almost every style of poetry and prose, which has since been cultivated by the greatest minds of our race. . . . . they laid the lasting foundation of the principal arts and sciences, and in some of them achieved triumphs never since equaled."

If these words be true—and who could prove their contrary?—if the Greeks are our masters, and we their pupils; if their language, as has been proved, surpasses even the Latin tongue, why should we now become ashamed of our first teachers and refuse to go to their school any longer, merely because they do not teach us utilitarianism, because their noble aspirations and lofty ideals do not suit the spoiled taste of our pre-eminently material age? As long as there is no urgent necessity to change our educational system, which has stood the test of centuries and formed the greatest minds of our race, let us not make perilous trials and look for better masters here and there, for, as hoary Father Homer has it:

“Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω.”—II. II. 204.

This εἰς may in our question be a sound conservatism.

—J. W.

## II.

Seldom have I read anything in the *Catholic Columbian* with more satisfaction, than the short column recently furnished by Father O'Boylan on the "Study of Greek." For months the *Columbian* has advocated the discontinuance of that time-honored branch of a good classical course in our colleges, and it has long been a matter of surprise that no one should raise a voice in its columns in favor of a study which has been considered fundamental by all educators for over two thousand years.

The conclusions of Father O'Boylan, though some of them might appear a little paradoxical to a superficial mind, are remarkably sound, and in full accordance with those of classical scholars of all ages and of philological science. I am inclined to except the passage wherein he mentions the religion of the Greeks. All this is the more creditable to his critical powers, from the fact that he

regrets with due candor and modesty his negligence in not following up in after-life what he had learned in his college days.

Most assuredly, if I presume to emphasize his remarks on the subject, it is only from the consciousness of a slight advantage in that respect. From the very time of my advanced school-days, I have been passionately fond of the language of Homer and Demosthenes. In spite of cares and outside work which have been none of the lightest since my ordination in Columbus thirty-three years ago, the perusal of the Greek classics has been a continued and constant solace, and I have long ago reached the point where I can read and appreciate the qualities of that most perfect of all human languages as easily as I read English or my native idiom. Moreover, with the assistance of ancient Greek, I have mastered without difficulty its natural offshoot, Romaic or Modern Greek, so that I am enabled to converse fluently with Greeks abounding at present in the United States.

I am convinced, therefore, that if we eliminate from our classical course the study of ancient Greek literature and genius, on the plea of its total uselessness, it is simply tantamount to the sapping of a monument by removing its foundations, or to the drying up of the glaciers and springs which originate our rivers and streams. In the last twenty-five hundred years the civilized world, beginning with Rome, has certainly produced wonderful works of genius in philosophy, architecture, painting, sculpture, and literature, but all of them have lacked one essential quality, originality in conception. Much as we may admire them, they are after all but copies; and in sculpture and literature very imperfect copies. During all those ages the human intellect has gone on toiling and struggling in a vain endeavor to shine without the aid of that sun which illumined Athens in the age of Pericles, and the models which that age has furnished are still beyond the reach of our much vaunted civilization.

This reflection reminds me of a trivial episode, which fully illustrates what I have stated. Some ten years ago it was my privilege to stand in front of the magnificent Gothic Temple of Cologne alongside of an English tourist who happened to be an architect by profession. After a long contemplation, my companion said: This is in truth a most wonderful monument! what a pity that it should be defective in one essential respect: it is after all only a "copy," and nothing of the kind has led up to it in Germany. It is but a counterpart, and possibly an imperfect one, of what Gothic architecture had accomplished, years before, at Amiens, Reims, and Notre-Dame in Paris.

But to speak of the Greek language alone (which is the point at issue), philology teaches us that the idiom used by Demosthenes

and the great poets and tragedians of Greece, is beyond comparison the most perfect in grammatical construction, the most expressive, and the most harmonious that ever gave expression to human thought. The more we study it, the more glaring appear the defects and imperfections of the most prominent languages used in our day, English, German, and French, of whose literature we are so proud. Without the knowledge of Greek, the etymology of thousands of words which those languages in their poverty and deficiency had to borrow from the Greek, were an impossibility. All our scientific and technical words are Greek words, without counting a multitude of others used in elegant phraseology and polite conversation. Latin itself, in its palmy days during the Augustian Era, paled before the superiority of the Greek, and whilst the Romans had no difficulty in becoming the political masters of the Greeks, they soon became their slaves as to language, arts, and literature; and for this very reason does it appear that the inspired books which form the canon of the New Testament, were all written in Greek and not in Latin, with the probable exception of the Gospel of St. Matthew and the Epistle to the Hebrews, which may have been written originally in Aramaic Hebrew.

However, it is not within my present scope to go beyond a few general remarks I will only say with the editor of the *Columbian* that in respect to the present conditions and methods under which the study of Greek is pursued in most of our colleges and seminaries, I am just as certain as he ever can be, that it is a "useless and almost ridiculous waste of time."

I have in mind a very bright and intelligent young man from this place, who studied Greek for five years in a preparatory seminary, and graduated brilliantly with the highest medal in "Greek," but who, nevertheless, as I fully ascertained, could not read the Gospels in that language without the aid of a dictionary! much less could he understand a classical author beyond the few pages that he had gone over with his professor. It is easy to conceive the proficiency of the rest of the class if the "First Medalist" found himself in that sorry predicament after five years of supposed study in Greek. With such results, who can wonder that with the generality of our classical students, the Greek course is merely looked upon as a matter of form, not at all serious, and frequently leaves no impression except that a great deal of time has been "wasted," trying to learn that which every-one considered as a mere traditional fad.

My views on this subject of teaching languages in our schools may seem very peculiar, because they are contrary to tradition; but in expressing them I am confident, nevertheless, that they are not

original. I am entirely of the opinion of the late John Stuart Mill, Rector of the University of St. Andrews in Scotland, and one of the foremost educators of his time. Referring one day to the growing discontent that so much valuable time was wasted in learning, or rather, in not learning, Latin and Greek, he laid the fault not on the natural difficulties inherent to those languages, but on the execrable system and methods which prevail, and which, after consuming one-half of the time of the student, send him out into the world, not only unable to read the easiest classic for pleasure or profit, but often imbued with a thorough disgust for all classical literature.

Why should not Latin and Greek be learned as we learn our mother-tongue, or by the latest methods of intuition, first advocated by those famous educators, Pestalozzi and Fröbel, and followed now in our common schools, and by the Berlitz Schools of Modern Language. By these late methods, the dictionary, that horrid nightmare of every student, is entirely discarded. The professor speaks from the very beginning in the language which he wishes to impart, on the natural principle that we must become acquainted from the beginning with the sounds of that tongue. The grammar is only made a concomitant. Pestalozzi has in his days laid down principles which have revolutionized our elementary schools, and has rendered easy to small children what seemed heretofore impossible. He taught that we should always proceed from the known to the unknown, and not from the unknown to the known; that the learner should in all branches be dealt with, not as a parrot, but as a human being.

This principle could be applied to ancient Greek with far better success than to Latin, for, as many people may know, Greek is by no means a dead language even in this twentieth Century. So strong and so full of wonderful vitality is this language, that it has survived all the vicissitudes of twenty-five centuries, unlike any other thing we know of. It is still spoken by millions of people in Greece and throughout the Oriental countries; and the more scholars have studied it, the more they discover that "Modern Greek" is nothing but Ancient Greek "made easy," with syntax corresponding more to our modern tongues. If it became my task to train a class of students in Greek, I would begin by teaching them how to read and speak "Modern Greek," and feel perfectly sure that by the aid of that living tongue, they would be enabled soon to read the ancient classics with ease and profit.

This is not on my part a mere illusion, as some might think, but a firm conviction founded upon actual experience. Some years ago I became acquainted with an intelligent Greek boy, fifteen years of age, who had graduated from the common schools

of Athens. He had never seen a book written in ancient Greek ; nevertheless, he could read and understand any classical author in Greek, and only experienced the same difficulties as an educated Englishman might experience in understanding the Old English of Spenser or Chaucer. I was immensely surprised at this, but it settled in my mind as a conviction that which had been a mere conjecture.

But as my purpose is neither polemics nor controversy, I must close these lines. My only object was to present an honest personal opinion on a subject which has been to me a life study and practice.

(REV.) PH. STEYLE.

✻ ✻ ✻

## PIUS X. ON THE REFORM OF CHURCH MUSIC.

### *II.—The Different Kinds of Sacred Music.*

3. These qualities are to be found, in the highest degree, in the Gregorian Chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds the Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: The more closely a composition for church approaches in its movement, inspiration, and savor the Gregorian form, the more sacred and liturgical it becomes ; and the more out of harmony it is with that supreme model, the less worthy is it of the temple.

The ancient traditional Gregorian Chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this.

Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.

4. The above-mentioned qualities are also possessed in an excellent degree by the classic polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from

the liturgical and musical standpoint. The classic polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must, therefore, be restored largely in ecclesiastic functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by the genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently, modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions.

Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the different kinds of modern music that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in the greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to the Gregorian Chant and the classic polyphony, and therefore to the most important law of all good music. Besides the intrinsic structure, the rhythm, and what is known as the conventionalism of this style adapt themselves but badly to the requirements of true liturgical music.

### *III.—The Liturgical Text.*

7. The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them, either entirely or even in part, unless when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. However, it is permissible,

according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the Benedictus in a Solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motett to words approved by the Church.

9. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen.

#### IV.—*External Form of the Sacred Compositions.*

10. The different parts of the Mass and the Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an introit, a gradual, an antiphon, a psalm, a hymn, a Gloria in excelsis.

11. In particular the following rules are to be observed :

*a.* The Kyrie, Gloria, Credo, etc., of the Mass must preserve the unity of composition proper to their text. It is not lawful, therefore, to compose them in separate pieces, in such a way as that each of such pieces may form a complete composition in itself, and capable of being detached from the rest and substituted by another.

*b.* In the Office and Vespers it should be the rule to follow the *Caeremoniale Episcoporum*, which prescribes the Gregorian Chant for the psalmody and permits figured music for the versicles of the Gloria Patri and the hymn.

It may nevertheless, be lawful on the greater solemnities to alternate the Gregorian Chant of the choir with the so-called *falsi-bordoni* or with verses similarly composed in a proper manner.

It may be also allowed sometimes to render the single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions ; that is to say, provided the singers seem to be psalmodizing among themselves, either with new motifs or with those taken from the Gregorian Chant or based upon it.

The psalms known as *di concerto* are therefore forever excluded and prohibited.

*c.* In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance, a *Tantum ergo* in such wise that the first strophe presents a *romanza*, a *cavatina*, an *adagio* and the *Genitori* an *allegro*.

*d.* The antiphons of the Vespers must be as a rule rendered with the Gregorian melody proper to each. Should they, how-

ever, in some special case be sung in figured music, they must never have either the form of a concert melody or the fullness of a motett or a cantata.

[To be concluded.]



## MINOR TOPICS.

---

*How the Steel Trust's "Profit-Sharing Plan" Works.*—When it was announced, in the early part of 1903, that the Steel Trust had evolved a plan to have its employes take stock and let them share in the profits of the corporation, THE REVIEW (vol. x, No. 16), after outlining the proposed scheme, which was believed by some enthusiasts "to guarantee a solution of the labor question," expressed the apprehension that the employes taking stock "would come to grief" and find that the great Steel Trust was after all "a Steel Trust."

Now we read in a letter from one of the deceived employes, who grimly signs himself as "One of the White Slaves," in the N. Y. *Freeman's Journal* (No. 3680):

"A year ago they (the Steel Trust managers) offered us Steel stock, then worth \$87.50 per share, for \$82.50, and most of us jumped at the offer, as there was to be a bonus payable every January of \$5 per share for five years, in addition to the regular dividend of 7 per cent. to all who remained continuously in the employ of the corporation. Now the bottom has fallen out of the market, the stuff is worth but 57, or thereabouts, and no bonus will be paid until five years have passed. In addition, on Christmas eve, my salary of \$12 per week was lessened by a dollar, the cut to continue indefinitely, so that the poor Steel Trust may pay dividends. Every one in every plant throughout the country has had his salary cut. No wonder Schwab gives gifts."

The reference in the last sentence is to the famous steel magnate's gift of a \$120,000 church to a Catholic congregation in Pennsylvania, the acceptance of which we (vol. x, No. 48, p. 766), quoting the words of the *Catholic Telegraph* (1903, No. 48), denounced as "a stench and a scandal to Catholicity." We may well repeat the question: Will Socialism not grow all the faster if churches and clergy accept money that has been cursed by the oppression of the poor?

*Free Parochial Schools.*—A writer in the *Church Progress* says (No. 41) "on the authority of the late Archbishop Kain," that St. Ann's school in St. Louis is "the only absolutely free parochial school in the United States." This is a mistake. There are many others; but we are glad to learn that the experiment has been made by the pastor of St. Ann's, Rev. O. J. McDonald, and that it is proving successful. The school was begun as a free parochial school in July, 1900. With full equipment it represents to-day an expenditure of \$19,200. The revenues from the Sunday collections and the pew-rent meet the expenses of the school, and



the pastor is not compelled to resort to extraordinary means, such as euchres, fairs, or special collections. Though the number of parishioners has not increased, the regular revenues of St. Ann's have steadily grown since the free school was started. The *Church Progress*, commenting editorially on its correspondent's communication, says that the example of St. Ann's shows that the free parochial school is no longer experimental. It urges other parishes to follow the example, on the ground that making our parochial schools free is the only way to settle the vexed school question and the only certain means of keeping our children out of the evil influence of the public system.

One of the larger German parishes of St. Louis is now considering the feasibility of making its great parochial school, attended by some eight hundred pupils, free to all Catholic children. Let the good work go on.

*Mixed Marriages as a Principal Cause of Catholic Defection.*—Mr. Martin I. J. Griffin, commenting on a quotation in the *Catholic Citizen*, wherein it was alleged that "Pennsylvania should have and would have been Catholic if only a sufficient number of priests had been at hand," says (*American Catholic Historical Researches*, xxi, 1) that it was not a scarcity of priests but mixed marriages that caused the defection. "Of course," he adds, "faith would be livelier if priests had abounded more numerous, but had the Germans or the Irish come to America well informed in religion, defections would have been less. It is a fact clear to me that the Irish had not much knowledge of their religion. Perhaps the Germans were better informed. But from all I know I would not assign 'the scarcity of priests' as a main cause of the loss of German or Irish Catholics. Mixed marriages then and now is the chief cause." Mr. Griffin speaks with some authority, because he has devoted the better part of his busy life to researches in the history of Catholics and the Catholic Church in America, and especially in his home State of Pennsylvania.

*"A Declining Spiritual Birth-Rate."*—The Protestant *Churchman* finds that the proportion of infant baptisms to communicants in the Episcopalian denomination, which it represents, has fallen to the ratio of one to seventeen, and that the "spiritual birth-rate" is on the decline. "Either the children are not brought to baptism, or are not there to bring," says our contemporary; and it naturally finds the outlook discouraging in either event. The *Pilot* (No. 2), from which we have taken the quotation, comments: "To us it seems clear that a contributory cause of this decline is the lack of plain and vigorous preaching of the Commandments of God. For all of the general tendency to marry later in life, the natural and spiritual birth-rate remains high in the Church which calls the prevention of child-life murder, and counts among grievous sins even unnecessary delay in the baptism of infants. But there are Episcopalians who account the practice of the Catholic Church in these matters as unwarrantable interference in family affairs."

—Father Lambert points out in the *Freeman's Journal* (No. 3681) that the forced sale by the friars of their lands in the Philippine Islands "is little short of confiscation," because the sum of

\$7,250,000, which they received, or will receive as soon as the bonds have been floated, is only "something over one-half of the present market value of the farms which they have been virtually forced to sell." . . . . "The friars have been mulcted in the sum of about seven millions of dollars because the United States government desired to still the clamor raised by members of the Katipunan Society and of others who coveted the possessions of the friars. Does any one suppose that a similar clamor raised against a board of Protestant missionaries would have induced the Washington authorities to bring pressure to bear to make the board part with its property at a ruinous price? The last act of the United States government in the settlement of the friar question is in keeping with the spirit that has been displayed ever since American rule was established in the Philippines at the point of the bayonet. From the outset it was assumed at Washington that the friars were not entitled to the consideration accorded to other persons."

—We learn from the *Memphis Catholic Journal* (No. 34) that "the Marquise de Monstrier-Merinville," formerly Miss Mary Gwendolin Caldwell, "has returned to America without her husband and is now in a critical condition in her apartments at the Buckingham" in New York. "She is said to be suffering from a complication of diseases brought on by nervous derangement," "has lost her hearing and is almost totally blind." The Marquise is practically the foundress of the Catholic University of America, the establishment of which was made possible by a very liberal donation from her. The *Catholic Journal* informs its readers that when she announced to the Catholic hierarchy her intention of endowing the university, "a council was held to consider her offer" (sic !), and that later on, in recognition of her generosity, "Pope Leo XIII. bestowed upon Gwendolin Caldwell a diamond studded medal, which he struck especially for her" (sic !) "and also conferred the decoration of the order of the Rose, which distinction no other woman has ever held" (sic !). That is as pretty a mess of nonsense as we have seen for many a moon, and we wonder if there is even a mite of truth in the whole story.

—Now that the collection for the Catholic University has been taken up in nearly all the dioceses of the country, we want to say that it was not, as falsely alleged by some, "ordered by the Holy Father." The plan was evolved in this country and simply approved by His Holiness. About the time that Msgr. O'Connell got the Pope's consent, a friend of ours happened to be present at an interview, granted by a prelate very near to Pius X., to a professor of the Catholic University of Fribourg. Among other things, this prelate, a Cardinal of the Holy Roman Church, said: "True, money is an important factor; but the essential point in a university is the ability of its professors and a numerous attendance of students. In America they think they *can do anything and everything with money alone, and they accomplish nothing*, while in Fribourg your means are slender, but your professors prove themselves to be first-class scholars. The large attendance of students is the best proof of the ability of your professors."

We have every reason to believe that this expresses the true view of the Holy Father.

—The *Pilot* (Jan. 16th) glorifies as one of the “heroes of the Iroquois Theatre disaster in Chicago,” a seventeen year old girl who sacrificed her life to save that of “the younger children of the family,” whom she had “taken with her to the play.” The young lady was a pupil of St. Joseph’s Academy in Dubuque. While we do not wish to detract even a tittle from the glory of the heroism which she displayed, it occurs to us that a seventeen year old Catholic academy pupil ought to have known better than to take young children to a play of the extremely doubtful moral quality of “Mr. Bluebeard.” And what business had the “two active members of the Catholic Woman’s League” and the lady “organist of the Church of Our Lady of Sorrows,” who the *Pilot* tells us also perished in the terrible disaster,—what business had they at a show in which actresses appeared in gowns in which they were ashamed to face the people on the street when they were told to fly for their lives?

—We see from a paper by Patrick J. Haltigan, quoted in the *Chicago Western Catholic* of Jan. 16th, that Gaelic is now “taught in all the schools” of Ireland, “its study encouraged by the bishops and clergy, fostered and promoted by the Gaelic League and other patriotic organizations, pushed on by the teaching order of the Irish Christian Brothers, spoken by nearly all of the people, yea, even officially recognized recently by the British government.” We are glad of this for the reason that, as Mr. Haltigan himself says, no people can be great unless it cherishes and cultivates its native language. The Irish would never have become a tool for the denationalizing of the Catholics of non-English nationalities in this country, if they had remained true to their mother-tongue, the beautiful Gaelic idiom, which they are now nobly striving to resurrect “as the key and prophecy of a regenerated nation.”

—A correspondent in Rome writes to one of our collaborators: “You have doubtless been treated in the daily papers to the news of immense thefts in the Vatican, of the great financial distress of His Holiness, of hidden treasures in the Apostolic Palace, and a lot of other contradictory reports. There is not a word of truth in any of them. The Liberals only wish to make the Pope ridiculous. Now they say: ‘Behold, he is not in need of the Peter’s pence;’ and then: ‘Of what use is the Peter’s pence under such a careless financial administration?’ The Holy Father himself remarked the other day: ‘Poor, pitiable people who believe all these wild rumors.’”

—The question has arisen: Does the “*Motu proprio*” of Pius X. on lay action and Christian democracy, in its general principles, apply only to Italy or to all Christendom? His Excellency Msgr. Granito di Belmonte, Apostolic Nuncio in Brussels, after consulting His Holiness, has officially declared (*Courrier de Bruxelles*, No. 8) that, with the exception of the few paragraphs expressly addressed to the Catholics of Italy, the papal document is meant for the Catholics of the whole world, who are expected to guide themselves by its rules in their social action.

—We have the following information from a member of the

"nobile anticamera pontificia" at Rome: "We all love Pius X. for his gentleness, but also for his firm character. He is no 'compromise pope.' Cardinal Merry del Val said to me the other day: 'I see absolutely no reason why the papers should assume that Pius X. takes a different position with regard to the Italian government and Liberalism, than his predecessor. He has neither said nor done anything which might justify such a supposition.'"

—The reverend editor of the *Western Watchman* (No. 10) assures us that he reads THE REVIEW "every week," and thereby hopes to hew close to the line of orthodoxy. That is well enough; but we would warn the public that we shall not consider ourselves responsible for Father Phelan's future lapses from orthodoxy, though we are quite sure they will be fewer if he makes the contents of each week's REVIEW the subject of his prayerful meditations.

—The *Catholic Review of Pedagogy*, established in Chicago a year ago, has changed its name and scope and become the *Catholic Review of Reviews*. Father Thomas E. Judge remains editor-in-chief. We fear this is a mistake. As a review of pedagogy this magazine filled a real want, and filled it admirably. As a review of reviews it enters a wide and uncertain field on which we apprehend it will not succeed.

—The Benzigers have succeeded in getting from the Supreme Court of the United States a unanimous decision, under which statues and stations of the cross can be again imported free of duty for the use of churches, convents, and other religious institutions. The litigation extended over a period of five years, during which all statues and stations had to pay duty.

—We are pleased to see the *N. Y. Freeman's Journal* "acknowledge with thanks" our recent correction (vol. x, p. 783) of the blunder into which it fell in regard to the death of Msgr. Schröder. The *Freeman* refers to us as "our valued and esteemed contemporary," wherefrom we gather that its learned editor reads THE REVIEW often, though he quotes it but rarely.

—The *New World* calls attention to the fact that Congress has not yet accepted the statue of Father Marquette, presented to it by the State of Wisconsin. "Let the present Congress" (it was the last that refused the statue) "learn that the Catholics of America earnestly desire the formal acceptance of the statue of Père Marquette." (No. 21).

—Rev. A. J. Brown, D. D., publishes 'The New Era in the Philippines' (Fleming H. Revell Co.) It is a Protestant missionary pamphlet, of which the critic of the *Nation* says that, "taken as a whole," it "is only another illustration of the inconsequent way in which so many Americans are just now rushing into type."

—We have to thank a number of our esteemed contemporaries for their kindly congratulations upon the eleventh birthday of THE REVIEW. We shall try to render ourselves worthy of their confidence and good will.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., FEBRUARY 11, 1904.

No. 6.

---

---

## DID ST. PAUL COMMISSION A WOMAN TO PREACH?

**B**IGOTED and unlettered Protestants delight in revamping the fiction of "Popess Joan" and the various legends of women who are alleged to have donned male attire and become monks. Some Protestant sects have gone so far as to commission women to preach the gospel; but it was reserved for a professor of the "Catholic University of America," to attempt to justify this strange practice by rehashing, in a work of some scientific pretensions, the story found in an apocryphal writing of the second century, that St. Paul commissioned St. Thecla to preach, and that she, to exercise her apostolate more effectively, donned male attire. Rev. Thomas J. Shahan, S. T. D., J. U. L., Professor of Church History in the institution aforementioned, says in his recently published book, 'The Beginnings of Christianity' (New York: Benziger Brothers, 1904):

"The apocryphal accounts of the Apostolic journeys abound with traits of female devotion and energy in the Christian cause. Though they are very frequently of heretical origin, overlaid and colored with the thoughts and expressions of later ages, yet it can not be doubted that much of their contents is historical truth. Among these apocrypha the acts of St. Paul and Thecla are pre-eminent, not only for their pathos and great age, since they existed already in the time of Tertullian, but also for the vivid picture they give us of the genesis of an Apostolic conversion. Thecla is a heathen maiden of Asia Minor who happens to overhear the preachings of St. Paul on virginity and straightway accepts the Christian doctrine, to the great disgust of her mother and lover. When Paul is banished from the city, she is condemned to be burned at the stake, but escapes miraculously and follows the Apostle to Antioch in Syria, where she is again made to un-

dergo great sufferings for Christ's sake, and where she succeeds to convert a noble lady in whose veins flows the blood of the Ptolemies. Thecla distributes among the poor the wealth which her royal convert showers on her, and later on *begins the Christian apostolate by donning male garments after receiving from St. Paul the commission to teach.*\*) Eventually she takes up her residence at Seleucia, in Asia Minor, where she gathers about her a body of Christian virgins and widows and founds one of the most famous of the early female monasteries. There are wild incredible details in this legend, yet it is so ancient and corresponds so closely to the New Testament picture of the early Christian women that we can not but feel that there is in it a solid substratum of truth, and that, later follies and exaggerations aside, Thecla is a true portrait of the devoted Greek women who abandoned all for Christ" (pp. 165-166.)

Professor Shahan cites Tertullian as a witness for the early existence of the 'Acta Pauli et Theclae,' but he seems to be ignorant of the fact that, according to the same Tertullian (De bapt. 17), the author, probably an Asiatic priest who had written the book for love of St. Paul, was deposed for the very reason that he connected the person of the Apostle with facts and doctrines (such as the commissioning of Thecla) which are not in harmony with the constitution of the Church and apt to prove dangerous to her discipline. The latest Catholic authority on the subject of the apocrypha, Bardenhewer, says in the first volume of his monumental 'Geschichte der altkirchlichen Literatur' (p. 426) that the 'Acta Pauli et Theclae' are, on the whole, the product of free invention and full of historical errors.

But even if we admit "a solid substratum of truth" in the legend of St. Thecla, is there a vestige of proof for the assertion that she donned male garb and was commissioned by St. Paul to preach? And if no vestige of proof can be adduced for this legend, why rehash it at this time and in a book where it can only mislead a certain class of readers.

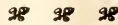
"Loyalty obliges us," says Fr. Castelein, S. J.,†) "to admit that certain Catholic historians, like the late Abbé Darras, author of a voluminous Church history, as also certain pious reviews and a number of hagiographers of all times, have paid too little attention to the authenticity of their documents and to the historical exactness of their statements. They seem at times to forget that nothing can glorify God, the Church, and the Saints except the truth, carefully ascertained and set forth. For the honor of our

---

\*) Italics ours.

†) Quoted in *La Nouvelle France*, vol. iii, p. 22.

faith we regret that narrowness of ideas and views which inspires these awkward apologies and these exaggerations which have such a deplorable effect upon our adversaries," and, *we* may add, upon many of our good but insufficiently instructed people, to whom writers like Professor Shahan appeal with such popular treatises as the 'Beginnings of Christianity.'



## PIUS X. ON THE REFORM OF CHURCH MUSIC.

### *V.—The Singers.*

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in Gregorian Chant and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and, therefore, singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely excluded. But solo singing should never predominate in such a way as to have the greater part of the liturgical chant executed in that manner; rather should it have the character of hint or a melodic projection (*spunto*), and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, can not be admitted to form part of the choir or of the musical chapel. Whenever, then, it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only those are to be admitted to form part of the musical chapel of a church, who are men of known piety and probity of life, and these should by their modest and devout bearing during the liturgical functions show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind gratings when the choir is excessively open to the public gaze.

### *VI.—Organ and Instruments.*

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the

proper regards, other instruments may be allowed, but never without the special license of the Ordinary, according to prescriptions of the *Caerimoniale Episcoporum*.

16. As the chant should always have the principal place, the organ or instruments should merely sustain and never oppress it.

17. It is not permitted to have the chant preceded by long preludes or to interrupt it with *intermezzo* pieces.

18. The sound of the organ as an accompaniment to the chant in preludes, interludes, and the like, must be not only governed by the special nature of the instruments, but must participate in all the qualities proper to sacred music as above enumerated.

19. The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells, and the like.

20. It is strictly forbidden to have bands play in church, and only in a special case and with the consent of the Ordinary will it be permissible to admit a number of wind instruments, limited, judicious, and proportioned to the size of the place—provided the composition and accompaniment to be executed be written in a grave and suitable style, and similar in all respects to that proper to the organ.

21. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

#### *VII.—The Length of the Liturgical Chant.*

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the *Sanctus* of the Mass should be over before the elevation, and therefore the priest must have regard to the singers. The *Gloria* and the *Credo* ought, according to the Gregorian tradition, to be relatively short.

23. In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to, and in a manner at the service of, the music; for the music is merely a part of the liturgy and its humble handmaid.

#### *VIII.—Principal Means.*

24. For the exact execution of what has been herein laid down, the bishops, if they have not already done so, are to institute in their dioceses a special commission composed of persons really competent in sacred music, and to this commission let them en-



trust in the manner they find most suitable, the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a Schola Cantorum be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of liturgy, morals, Canon Law given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction on the æsthetic side of the sacred art, so that the clerics may not leave the seminary ignorant of all those notions, necessary as they are for complete ecclesiastical culture.

27. Let care be taken to restore, at least in the principal churches, the ancient Scholæ Cantorum, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such Scholæ even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of her choir-masters, organists, and singers, according to the true principles of sacred art.

#### *IX.—Conclusions.*

29. Finally, it is recommended to choir-masters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan ordinaries, to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from Our Apostolic Palace at the Vatican, on the day of the Virgin and Martyr, St. Cecilia, November 22nd, 1903, in the first year of Our Pontificate.

PIUS X., POPE.

## THE KEY TO MASONIC SYMBOLISM.

Our Ritualist has not yet completed our instruction in the religion of Masonry, and hence kindly condescends to round out our knowledge somewhat more definitely in speaking of the Giblemites. "This," it says, "is peculiarly a Masonic form for the more usual word Giblites. . . . The Giblemites or inhabitants of Gebal, were subject to the King of Tyre and were distinguished for their skill as builders. The town of Gebal was called Byblos by the Greeks, and was celebrated as the principal seat of the worship of Adonis, whose mysteries and the initiation accompanying it, more nearly resembled in its symbolism and allegorical teaching the initiation into Masonry, than any other of the ancient rites. It is not, therefore, unnatural to suppose that the Giblemites held a higher place in the confidence of King Solomon than any other of the Temple builders" [pp. 541, 542].

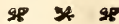
Our author's argument will be more clear if we remember what he has told us [on p. 61]: "Our ancient brethren dedicated their lodges to King Solomon, because he was our first Most Excellent Grand Master."

The reasoning, therefore, is as follows: [Solomon, the most excellent grant master, would naturally give a higher place in his confidence to his Masonic brethren than to others. The Giblemites were his Masonic brethren; therefore would he naturally give them a higher place in his confidence than others. Let us examine the argument and the supposition on which it is based.

As to the supposition that Solomon was the first "Most Excellent Grand Master of Freemasonry," we shall let it pass for the present, content in a future chapter to relegate it to its proper place among Masonic myths. In his old age he was indeed fit to be such, "for his heart was turned away by women to follow strange gods" . . . and he "worshipped Astarte, the goddess of the Sidonians, and Moloch, the idol of the Ammonites. And Solomon did that which was not pleasing before the Lord and did not follow the Lord as David, his father. Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch, the idol of the children of Ammon. And he did in this manner for all his wives that were strangers, who burnt incense and offered sacrifice to their gods" (III. Kings, xi, 4—8). To Solomon, the temple builder of the pagan gods and goddesses, the Giblemites, the worshipers of Adonis, might not unnaturally be subjects of confidence. But why subjects of more intimate confidence than others? "Because," our author answers us, "they were worshippers of Adonis, whose mysteries and the initiation accompanying them more nearly resembled in its sym-

bolism and allegorical teaching, the initiation into Masonry, than any other of the ancient rites." The worshippers of Adonis were therefore the Freemasons of the times of Solomon. This follows evidently from the assertion that the Giblemites held "a higher place in Solomon's confidence than the other builders." If we suppose "A Most Excellent Grand Master," we must suppose members of the craft. If we suppose persons higher in his confidence, we must suppose that they are those who are more identified with the craft; for Masonic confidence imperatively demands this. The pagan inhabitants of Gebal or Byblos, therefore, the subjects of Hiram of Tyre, the devotees of Adonis, were Masonry's most proficient adepts in the time of Solomon, and their paganism, far from being an impediment, was the greatest help, since their sensual mysteries "resembled most those of Masonry": "their initiation was the model of Masonic initiation"; their doctrines were, as we have seen, substantially those of the craft.

Thus are we enabled to make another step in our analysis of the religion of Masonry. It is phallic worship, essentially the same as the worship of Adonis. Study, therefore, the pagan system, purge it of its gross idolatry, and you have Masonry. Do not worship the dead wood or the senseless stone representing Adonis—this is stupid idolatry; but look at the underlying principle, the procreative power of physical nature represented in the strong, healthy, carnal man, free from physical blemish, and worship the procreative energy as embodied in him; this, according to Masonry is true worship. Once that you have grasped this, you have the key to Masonic symbols and the meaning of Masonic language; what seemed a mere jumble of words, reveals consistent and connected thought, and the disjointed hints scattered through Mackey's Ritualist, coalesce as parts of one and the same system.



## BOOK REVIEWS AND LITERARY NOTES.

---

*Church and Bible*, by Rev. A. Damen, S. J. 32 pp. International Catholic Truth Society, Brooklyn, New York City. Price 5 cts.

The two lectures on faith and on the Church were delivered in 1887. They are models both of controversial frankness and reserve. The late lamented author left us in these lectures an effective means to strengthen those of our brethren who have grown weak in faith, and to convince all fair-minded Protestants that the Catholic Church is the only true church and the only true teacher of the faith.

We are glad to see that the Catholic Truth Society of Chicago

has likewise published the first lecture. Good results may be expected as soon as the necessary funds will allow us to scatter tracts like these freely among non-Catholics.

In a few places, unfortunately, the text has been somewhat obscured by changing or omitting a word from the original.



—In the first number of the *Stimmen aus Maria-Laach* for 1904 (B. Herder), Fr. Stephan Beissel, S. J., shows us "Fra Angelico in a New Light," while Fr. Theodore Schmid, S. J., discusses "The Place of the Roman Choral Reform of 1614—1615 in the History of Art." Another valuable feature of this number is Fr. Pfülf's review of Denifle's new book, 'Luther und das Lutherthum' (Mayence, Kirchheim), which he describes as an epoch-making work in the true sense of this much-abused term.

—Father F. de Hummelauer, S. J., in his 'Commentarius in Librum Josue,' recently published in the 'Cursus Scripturae Sacrae,' leaves the question of authorship as well as that of date undecided, though he thinks it sufficiently probable that the book, in its first form, was written after the death of Josue and before King David (p. 93). While he rejects the term "Hexateuch," Fr. Hummelauer does not hesitate to teach that Josue is composite in character, its chief sources being contemporary annals, together with documents of a statistical nature.

—Rev. Peter Rosen, of Hollandale, Wis., replies in a small pamphlet just issued (Catholic Printing Co., Dubuque; price 10 cts.) to the critics of his book 'The Catholic Church and Secret Societies.' He takes the ground that the secret society question, which is indeed growing more serious every day, belongs rather to the "forum externum" than to the confessional, and that decree 255 of the Third Plenary Council, which reserves judgment *in re* secret societies to a committee of the archbishops, is antiquated and ineffective. He adds that "at least one-half of all the pastors in the United States want the question settled," and that the only way to get it definitely settled is by an appeal to the supreme authority. A new view-point opened up in this pamphlet is that the lodge system, with its male and female branches, is to a large extent responsible for the divorce scourge. The last chapter, on "The Anti-Christian Character of Freemasonry in France," is a reprint (unacknowledged) from THE REVIEW.

—We note an improvement in tone and content of the *Literarische Warte*, a German Catholic organ for belles-lettres, published monthly by the Allgemeine Verlagsgesellschaft of Munich, and now in its fifth year. [Subscription price 1.50 marks per

quarter]. The *Warte* is the exponent of the younger school of German Catholic litterateurs, and in the beginning carried its opposition against conservatism in literary criticism a little too far. But its editors and contributors are gradually finding their bearings, and we must say, on the whole, they are issuing a sprightly and highly attractive magazine. The contents of each *heft* are made up of original poems, sketches, tales, novels, and criticisms which are generally well selected and readable even when one does not care to agree entirely with the writers. We hope the *Warte* will accomplish the ideal object for which it has been founded, viz., to vivify the literary production of Catholic Germany especially in the field of belles-lettres.

—The world-famous *Historisch-politische Blätter*, of Munich, open their 132. volume with seven valuable contributions, of which the leader, on the position of the Savior in universal history, takes its text from Pius X.'s first encyclical; the second and third treat of the seventeenth century Jesuit poet J. Balde, who has been justly called "the romantic-Christian incarnation of classical antiquity"; the fourth discusses Protestant methods of criticism in the light of Denifle's new work on Luther and Lutheranism; the fifth gives a brief sketch of the famous convert and lay-canonist George Phillips, one of the founders and early editors of the *Blätter*; the sixth is a review, by L. Pastor, of the third volume of Michael's 'History of the German People till the Close of the Middle Ages,' while the seventh throws a side-light on unionism and free trade in contemporary England. The *Blätter* appear semi-monthly, under the editorship of Franz Binder and Georg Jochner, and can be ordered through B. Herder.

—'The Art of Cross-Examination,' by Mr. Francis L. Wellman, of the New York bar (MacMillan), is an astonishingly interesting book, wherein the practising lawyer may find valuable suggestions in the art of seducing juries and bewildering witnesses, and wherein the layman may read much for his entertainment. These little contests of wit do not always turn out to the credit of the lawyer: "At the Worcester Assizes, in England, a case was being tried which involved the soundness of a horse, and a clergyman had been called as a witness, who succeeded only in giving a rather confused account of the transaction. A blustering counsel on the other side, after many attempts to get at the facts upon cross-examination, blurted out, 'Pray, sir, do you know the difference between a horse and a cow?' 'I acknowledge my ignorance,' replied the clergyman; 'I hardly do know the difference between a horse and a cow, or between a bull and a bully—only a bull, I am told, has horns, and a bully (bowing respectfully to the counsel), luckily for me, has none.'"

## MINOR TOPICS.

---

*Free Parochial Schools.*—We have received the following communication from a member of the regular clergy, who has been pastor of several congregations :

As early as 1890, while pastor of an Irish parish in X, I made the parochial school there a free school. I told the people in a parish meeting that the congregation was responsible for all the expenses of the parish, including the school, and suggested that the best method would be to distribute the tax fairly among the members, each paying according to his means or income. A few protested, but they soon acquiesced, and the school has since been a free school.

In my present parish, some two years and a half ago, I made the parochial school a free school for all the children of the congregation, in pretty much the same way, and it has since been one of my chief endeavors to accumulate a fund from the interest of which the school might be supported for all time. I can gratefully say that I have found a few silent benefactors, who have given already eleven thousand dollars toward this noble purpose.

You may ask why I have made the parochial school a free school. I answer: In the first place, because it is the desire of the ecclesiastical authority. Then, because the school was practically already a free school when I assumed charge, as the total income from school money for the year 1900 was only \$72, not enough to pay the salaries of the three teachers. At the same time, we always heard the complaint: "I can't afford to pay taxes for the public schools and tuition for my children in the Catholic school to boot." When I told the people that their children were welcome even if they could not afford to pay school money, the reply frequently was: "We don't want to be considered as paupers." Since making the school entirely free, the number of pupils has doubled, we have twice as many teachers employed, take in much more money for books, etc. The revenues of the parish have also increased twofold. We have now made provision for giving those children who can not go home for dinner, a warm lunch at the nominal price of 2½ cents. They eat it in common in one of the school-rooms, which has been made into a dining-room, under the supervision of the Sisters. The dishwashing and cleaning-up is done by willing pupils. Thanks to the excellency of the Sisters, our school has gained quite a reputation, so that we often have applications (which we can not, of course, honor) from Protestants and even Mormons, who desire to have their children taken into our school.

The point always to be kept in mind is to make the school as perfect in every way as can be, so that the Catholic parents have no excuse for not sending their children. It seems to me with a little more zeal for the cause of religion we could have free parochial schools all over the country.

*The So-called Primatial Dignity of the See of Baltimore.*—We have received the subjoined communication from an eminent canonist :

"Not having seen any answer to your request in No. i, p. 12, of

THE REVIEW, to indicate where the Roman decree can be found which grants the privilege of precedence to the Archbishop of Baltimore, I wish to say that its full text is given in the II. Plenary Council of Baltimore, appendix, p. 343. Your objections to the existence of such a privilege are easily answered by distinguishing a primacy of honor from that of jurisdiction. The privilege given to the prelates of Baltimore established only the first. Even this may only improperly be called 'primacy.' But whoever presides over a plenary council is invested with the jurisdiction required for the control and guidance of the council and for that reason appointed Apostolic delegate with higher authority. When the above decree refers also to councils ('in conciliis, coetibus et comitiis quibuscumque') it means that in the case if another than the Archbishop of Baltimore presides over a council as Apostolic delegate, the Archbishop of Baltimore would rank above all the other assembled prelates.—S. G. M."

We do not remember that we expressed any "objections" to the privilege; we simply voiced a doubt as to its existence. We are thankful to our highly esteemed correspondent for solving this doubt. Reference to the appendix of the II. Plenary Council (Coll. Lac. iii, pp. 571-2) shows us that the S. Congregation of the Propaganda, at the request of the First Plenary Council, by decree of August 15th, 1858, approved by Pius IX. on July 25th, granted to the metropolitan see of Baltimore, as the mother of all others in this country, a "praeeminentia honoris," by which its occupants have precedence, in councils and other ecclesiastical gatherings, over all other archbishops in the United States, regardless of the date of their promotion or ordination.

Our correspondent is right in saying that this privilege may be only improperly called "primacy," and we shall feel happy if the discussion brought about by the utterance of our doubt in No. 1 of THE REVIEW, will lead to a more correct manner of expression in the Catholic press of the country.

*Secret Society Monuments in Catholic Cemeteries.*—Rev. A. H. Constantineau, O. M. I., pastor of St. Mary's Church, San Antonio, Texas, writes to the *Southern Messenger* (No. 48) to complain that a local branch of the "Woodmen of the World," a semi-Masonic order, "surreptitiously placed a monument in St. Mary's Catholic Cemetery" in that city, "without having asked or obtained permission from the proper authority, in violation of the rules governing the cemetery, and in utter disregard of the conditions recently agreed upon between Bishop Forest and one of the local camps of the Woodmen of the World for the erection of monuments paid for by them, in St. Mary's Cemetery." He adds that "the act seems to the Church authorities more inexcusable in view of the fact that several monuments had previously been erected in the cemetery by permission of the authorities under the agreement indicated, and the result of the surreptitious action may be that the Church authorities will not consent to the erection by the Woodmen of the World of any more monuments in St. Mary's Cemetery."

Here we have a secret society invading a Catholic burial ground. While we are far from criticizing the action of the Bishop of San Antonio, whose reasons in making this agreement with the Wood-

men were, doubtless, valid and stringent; we can not help observing that to most Catholics it seems beneath the dignity of a bishop of the Church of God to stoop to negotiations with an oath-bound semi-Masonic society and to permit it, under any conditions, to desecrate a Catholic cemetery with its memorials. We should be most happy to learn that the disgraceful breach of the agreement on the part of the San Antonio Woodmen had resulted in a definite abrogation of the obnoxious contract and an unequivocal prohibition against the further invasion of Catholic cemeteries by secret societies, which are one and all allied against God and His holy Church with that infamous and oft-condemned international anti-Christian league, Freemasonry.

But what of the legal aspect of the question?

*A Jesuit on "Race Suicide."*—In the January *Messenger*, Rev. M. P. Dowling, S. J., has a strong and timely paper—the best we have yet seen—on "race suicide." We quote a few sentences which indicate its tone and tendency:

"People sin to-day by excessive prudence. If families are growing smaller, it is not because there is less natural fruitfulness; if the births do not keep pace with the deaths, it is not because men and women are attracted by a life of voluntary chastity or are deeply in love with the evangelical counsels; but because the designs of God are frustrated by the prosperous classes; and that a period of moral decay is begun. It is because the warm stream of infant life is kept back. It is because instead of guardian spirits parents become the exterminating angels of their offspring." . . . "The doctrine of the Church on this subject is epitomized and condensed in the seventh chapter of the first Epistle to the Corinthians, by the same Apostle who calls marriage a great sacrament, and in the beginning of the same chapter teaches the rights and duties of the married more plainly than any preacher of to-day would venture to do, concluding his instructions by reminding them that what he tells them is by way of indulgence, and not a commandment." . . . "It were folly to disguise the truth that the decay of the family precedes and precipitates the decay of the nation; two ruins salute each other, two deaths are linked together. The same pens that have given so dark a picture of pagan society, have also traced the unspeakable degradation of the family. The nation that has Christian families to fall back upon need have no fear of the future, for in the hour of trial and danger she has stalwart sons to defend her."

*The Errors of Loisy.*—In the first *heft* of its new (the sixty-sixth) volume, that scholarly German Jesuit review *Stimmen aus Maria-Laach*, foreshadowing the pontifical condemnation of the works of the Abbé Loisy, which had then not yet taken place, quotes P. Lagrange, O. P., as follows: "It is true in the strictest sense of the word that the critical theories of M. Loisy are as fatal to the Christian faith as those of Harnack, and the advantage which the firm ground of the Church might furnish him, leads to nothing solid; for who will take upon himself the yoke of the Church—it is indeed a yoke—if she be not founded by Jesus Christ and if there be no proof that Jesus Christ is God?" (*Revue Biblique*, April 1st, 1903.) And the Jesuit writer of the *Stimmen*



adds: "According to Loisy neither the resurrection of Christ nor the divine institution of the primacy and of the Church, can be historically established from the Gospel. Apologetics as taught hitherto is untenable. What was up till now considered a sufficient *præambula fidei*, i. e., rational basis of the faith, is hollow and rotten. The Gospels will have to be differently explained, Christianity reconstructed and harmonized with the postulates of modern science."

In the *Vérité Française* (No. 3801) a Rome correspondent reports an interview with P. Palmieri, on the subject of the Abbé Loisy, against whom the famous Jesuit theologian has written a strong book. Palmieri sets it down as the fundamental error of the French exegetist, that he claims the right to treat the beginnings of Christianity from the standpoint of pure reason, without regard to the supernatural light of revelation.

**Catholics and Political Corruption.**—We have repeatedly given it as our opinion that, if the Catholics were to do their duty, there would be less political corruption in our large cities, where they form such a numerous and powerful element of the population. We notice that Mr. Griffin, in the January number of the *Researches*, takes the *Boston Republic* to task for asserting that Philadelphia "is fast in the grip of a ring devoutly Republican and Protestant;" that "Catholics as a rule, vote solidly against the wrecking spoilsmen," and that "Protestants are responsible for the unspeakable horrors of Philadelphia's municipal miasma."—"Were the Catholic voters honest," Mr. Griffin replies, "no such great corruption would exist." But "Catholics are in the ring"—"both as contractors and office holders. The great body of Catholic voters have been corrupted by being made policemen, firemen, or put in minor offices. That secures the votes of all their relations. Everybody in Philadelphia knows that. The Catholic voters are not more honest than others." Mr. Griffin even thinks that "the chief responsibility" rests upon them.

We may add that his statements apply to several other large cities, notably New York, where Tammany is largely made up of Catholics.

Is it not high time that we quit boasting, and "reform"?

**An Important Feature of the "Negro Problem"** is thus set forth by the *Western Watchman* (No. 9):

"The experiment of negro priests has not proved satisfactory. There is a movement now to organize an order of catechists, who, while married men, might devote themselves to the education of the rising generation of negroes. Some think that thousands of converts might be made among the colored people by means of this systematic catechetical instruction. But priests would be needed to minister to those converts and the old difficulty would return accentuated. There is no field for an educated young negro man but the ministry. He can not practice medicine successfully. His own people discount his efficiency. He can not be a lawyer; the bench and bar show him the cold shoulder. He can not enter the army; if he does he will not stay in it long, as conditions will be made unbearable. But he can become a preacher, and in the pulpit he is more than a match for the white man be-

fore a colored audience. The Protestant pulpit is the Mecca of every educated colored boy. Even educated Catholic negroes will apostatize in order to enter the only path of honorable preferment open to them. It is easy enough to educate the women of the colored race and hold them; but education costs us all the young men."

—In that new and high-class German Catholic periodical *Hochland* (monthly by Joseph Kösel, Munich: price 4 marks per quarter) we find (vol. i, *heft* 2) a beautiful reproduction of Lázlo's famous painting of Leo XIII. From the artist's own description of the sittings we quote the following touching passages: "Each time when a sitting was nearing its end, the Pope had his attendants hand him a pair of large round horn spectacles, arose, and stepped up to the unfinished painting. He seemed utterly exhausted and broken down. For quite a while he would linger before his portrait and soliloquize. Gradually his forehead would become clouded, and the expression of his benign face would grow serious. From time to time the stooping body pulled itself together, until finally, after a long pause, the Pontiff would vent his dissatisfaction in words like these: 'C'est un cadavre, c'est un homme rien, maladif, et mes yeux sont encore plus vivants—mes yeux sont plus jeunes, n'est-ce pas, mon fils, ce tableau n'est pas encore fini?' . . . Daily, as the portrait approached completion, the transitoriness and futility of earthly things seemed to strike him more forcibly."

—The *Nouvelliste de Lyon* contains some interesting counter-proofs to Prime Minister Combes' assertion that the schools of the religious in France attain only "mediocrity." The Chamber of 1899 collected data regarding this matter, with the following result: Within thirty years, from 1848 to 1878, the pupils of the Brothers' schools captured 1148 of the 1445 free scholarships [in the high-schools] which the City of Paris set out for competition. In 1878, when the Brothers' pupils were admitted for the last time to competition, they captured 242 of the 339 proffered scholarships; among the first fifty were 34 Brothers' pupils. From 1892 to 1898, 365 pupils of the Brothers' school of the Passy Quarter [Paris] passed successfully the examination for the high school. Similar results were obtained by the pupils of the Brothers' schools in the examinations for the technical schools at Saint-Etienne, Brest, and Aix-en-Provence, which train their pupils for mechanical and art pursuits.

—While we have occasionally been compelled to voice our painful surprise at prelates assisting at public school ceremonies, Rt. Rev. Bishop Blenk, of San Juan, Porto Rico, has recently refused such an invitation point-blank and explained his refusal in a strong letter, from which we quote (text in the *Catholic Universe* of Jan. 29th): "How can I be present in a place that itself excludes and banishes Him of whom I am the representative, and whose rights eternal and inalienable I have the honor and duty to represent and defend . . . Having the high mission to fill my dear children with the knowledge, service, and love of their eternal Father, making them in this way complete men, I would be unfaithful to

their sacred interests, also to my conscience and to God, any time that I assisted in the school feasts, and it might be interpreted as approval of a system of education so disastrous and defective." That, we ween, is the language of an Apostolic bishop !

—"Why can not the editors of . . . so-called labor journals conduct their publications without insulting the religious beliefs of their subscribers?" asks an esteemed contemporary, after criticizing certain anti-Catholic remarks of the *Machinists' Monthly Journal*. Because, being mostly Socialists, they are filled with anti-religious, and particularly anti-Catholic, bias, and because their Catholic readers, instead of making strong protest, as their duty would seem to require, silently permit their holy faith to be maligned in the official organs of the labor unions to which they belong. We are glad the Catholic press is beginning to devote some attention to this important matter, on which our good people need to be stirred up with more than ordinary vigor.

—Rev. M. Arnoldi writes THE REVIEW: "You will probably be much pleased to learn that after all the project of an English daily under Catholic auspices has not been abandoned. In one of your recent numbers you stated that a Catholic daily was not likely to be a reality for a long time to come. However gloomy the prospect may have been at times, I am now able to announce that the daily will be launched in the near future from an eastern city. Two publishers of Catholic papers in the East have expressed their willingness to take the matter in hand, and one of them has made such preparations already that I can positively tell the friends of the long desired and much needed daily, that the same will be sent forth within a reasonably short time."

—As Mr. Martin I. J. Griffin has repeatedly proved in his valuable *Researches*, it is not true that Bishop Carroll, on Feb. 22nd, 1800, at the unanimous request of Congress and the Protestant clergy, delivered the panegyric on Washington in the National Capital. Yet the old lie is constantly revamped in Catholic books and newspapers. The facts are that: the day was one appointed for general commemoration and services on the death of Washington; Congress did not request Bishop Carroll to deliver an address; nor did the Protestant clergy; his discourse was delivered in St. Patrick's Cathedral, Baltimore.

—Apropos of the reform of church music inaugurated by Pius X., the Rome correspondent of the *Freeman's Journal* [No. 3681] quotes Rev. Fr. Lepidi, O. P., the Magister Sacri Palatii, as saying: "The time will come when we shall have our Catholic congregations again joining in the liturgical singing as they used to do long ago in the ages of faith. Think what a glorious thing it will be when a whole churchful of people will rise to their feet in the middle of the Mass and sing aloud the profession of their faith in the one God and in Jesus Christ, His Son, and in all the truth of the Catholic Church."

—The *Western Watchman* (No. 9) thinks "we need three new religious orders; one that will devote itself exclusively to the Indian; another that will labor wholly and solely among the ne-

groes; and a third that will take up parish school education; all working without outside assistance and trusting to Providence for the means of carrying on their work." But have we not religious orders already devoting themselves to these tasks, and are they not accomplishing as much as any new order might hope to accomplish? What is needed, it seems to us, is better support from both clergy and laity.

—Below is a specimen of the drivel that fills the pages of some of our college papers. It is deemed worthy of reproduction by that "great religious weekly," the *Independent*, from which (No. 2877) we take it:

"There was a young man named Willy,  
Whose actions were what you'd call silly,  
He went to a ball  
Dressed in nothing at all  
Pretending to represent Chili.—*Princeton Tiger*."

—We note in the *Sacramento* (Cal.) *Union* of Friday, January 22nd, 1904, an announcement of a "Midwinter Rural Fair," held by the ladies of St. Stephen's Catholic Church in Junipero Serra Hall. The program for the day winds up as follows: "The committee will serve a delicious chicken dinner to-day between the hours of 11 and 2 o'clock." A Catholic fair with a chicken dinner served by Catholic ladies ON FRIDAY—what are we to think of that?

—Says Father Cronin in the *Catholic Union and Times*: "It would not surprise us if many of the men and women who are raising the hue and cry against Mormon Smoot, were divorced people. And we all know how Blaine's brilliant cousin, Gail Hamilton (Abigail Dodge), described the difference between Mormonism and divorce. 'The one drives wives abreast,' she said; 'the other drives them tandem.'"

—Sardou's new play, "Dante," is offensive, because it paints the great Italian poet as an immoral profligate and a consummate hater of the Catholic Church. A non-Catholic critic says that "the final impression one takes away from the play is almost one of desecration," and he feels as though a great theme had been "splendidly vulgarized."

—Rev. C. Van der Donckt begs us to insert this note in THE REVIEW in reference to our criticism in No. 4, page 57:

"I am indeed the translator and annotator of the English edition of 'The Right to Life of the Unborn Child'; but I had nothing whatever to do with the appendix, which was added by the publisher."

—The St. Louis Court of Appeals has decided that an insurance society can not amend its constitution so as to interfere with essential provisions of the contract insurance, without the formal and express consent of the members insured. [Particulars in the *Republic* of Jan. 19th.]

—A correspondent of the N. Y. *Evening Post* suggests that we discard the old name and call it the Monroosevelt doctrine.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., FEBRUARY 18, 1904.

NO. 7.

## ARCHBISHOP FARLEY AND THE CATHOLIC UNIVERSITY.

**T**HE *New York Times* of the 27th ult., under the heading, "Catholic University Funds," made mention of the special meeting of the Board of Trustees then soon to be held at Washington, and, as indicating the business which was likely to come before the meeting, it gave what must be considered a fair summary of various events making up the recent history of the University. Foremost among these was the effort to provide funds for the support of that institution. No one of our readers but knows of the financial straits to which the University has lately been reduced. That the prestige acquired by a promising start had declined, and that its usefulness, as a centre of Catholic learning, had not been realized, was equally well known. Indeed no less a personage than the late Pope Leo XIII. stated, shortly before his death, that the University had not responded to his expectations. (See *THE REVIEW*, Vol. X, p. 302). Some months ago and after the government of the University had passed into the hands of the archbishops of this country, Msgr. O'Connell was sent to Rome to report to the Holy Father in regard to its condition and prospects. So urgent then was the need of funds, that the Rector was further commissioned to obtain from the Holy See its sanction of a plan which had been devised by the archbishops, of taking up a collection annually for ten years in every diocese in the United States in aid of the University. This consent was obtained, and the first collection has recently been made, with what result we are not yet definitely informed.

In the course of its narrative, the *Times* mentioned the fact that the Jesuits have no institution connected with the University, and added: "It is now declared in Catholic circles that as a way out of

this difficulty, representatives of the Jesuits or Dominicans will be asked to step in and take charge of chairs in the faculty."

These statements seem to have ruffled the serenity of the Archbishop of New York, for on the very day they were published, the *Evening Post* appeared with "Archbishop Farley's Denial" prominently inserted, telling us that the Archbishop, "aroused by reports" (referring manifestly to the *Times* article), had made public the statement that "no crisis has come in the affairs of the Catholic University at Washington," and that "the teaching orders, Jesuits or Dominicans, will not be asked to take charge of any chairs in the faculty." "It has never been suggested to the trustees of the University *from any source that had the right to make the suggestion* [*Italics ours*] that the teaching orders should become a part of the faculty."

It had not been stated in the *Times* article that the affairs of the University had come to a crisis. That its finances had run low, seems to be conceded by the Archbishop, and that the extraordinary plan had been resorted to of taxing Catholics all over the country for the support of the University, is equally certain. Indeed, Archbishop Farley says in the same published statement, "in this" [his own] "diocese the collection has exceeded my expectations by some thousand dollars," but, until we know the figures we can hardly judge how successful the collection has been or how moderate were the Archbishop's expectations. When a business corporation, instead of paying dividends, assesses its stockholders in order to make up the deficit in its running expenses and so to keep out of the hands of a receiver, it may not be necessary to describe the situation as a crisis. Nevertheless, if a similar assessment were advertised to be made during several successive years, the stockholders would either stop paying and give up their stock, or would strive for a change in the company's management and methods.

In his statement the Archbishop tells us that the annual deficit in the University's finances is between \$20,000 and \$25,000, truly a paltry sum for which to put the whole country under contribution—and he expresses the belief that the entire collection will not fall short of a hundred thousand dollars. This is considerably less than the several hundred thousand dollars so confidently expected by Msgr. O'Connell. [See *N. Y. Sun* interview, quoted in *THE REVIEW*, vol. x, p. 509.] If however the sum of \$100,000 has been realized, then, undoubtedly, the trustees of the University are to be congratulated upon their relief from the pressing money question.

But is there not something incongruous in the association of two such ideas as success in the quest for money and the exclu-

sion of the teaching orders of the Church from participation in the work of the University? Let the champions of the latter not deceive themselves: A plethoric bank account and a successful Catholic University are by no means synonymous terms. The two things may be as wide apart as the poles. Profound learning and high thinking, lofty ideals, steadfastness of character, wisdom combined with prudence, intellectuality with humility and an unselfish devotion to the truth, all conforming harmoniously with the spirit of the Church—these are essentials which are implied in the very idea of a Catholic University worthy of the name, and they are the very things which money can not purchase, no matter how abundant the supply. (Cfr. the utterance of an eminent Cardinal, close to Pius X., in Vol. XI, No. 5 of THE REVIEW.)

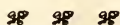
And when Archbishop Farley hastens to publish to the world that the University has been financially relieved, and in the same breath declares that the teaching orders in the Church, whether Jesuits, Dominicans or others, will not be admitted to the faculty of the University, we fear many will interpret his statement, under the circumstances, as a manifestation of that deplorable spirit of antagonism toward the religious orders which may be met with in some clerical circles, but which, we are happy to say, is almost unknown among the Catholic laity in this country.

Passing for the moment the question of the wisdom or justice of such a policy as the Archbishop proclaims, his public advertisement of it, under the circumstances, we make bold to say, was tactless and unnecessary. And it was impolitic to the last degree; for nothing could have been planned which would more surely alienate the sympathies of the laity, especially those of superior education, from the University, than such an arbitrary exclusion of the religious orders from the charmed circle of its faculty. We do not need to argue how novel, how fantastic is the scheme by which membership in a religious order is made a disqualification for a chair in the University. It is at variance with the opinions held by great men who were identified with university work in times past, and we leave it to Archbishop Farley and his associate trustees, whose spokesman he has become, to justify and explain it as they may be able. When in 1852, Cardinal Newman was made Rector of the new Irish Catholic University, he spoke of the "earnest wish in the promoters and advocates of this great undertaking to get the best men for its execution, wherever they are to be found, in England, or in France, or in Belgium, or in Germany, or in Italy, or in the United States" (Historical Sketches, Vol. III, p. 69); and elsewhere in the same essay he writes of securing "the tip-top men of the age" for the professorships in the University. Any suggestions that these "tip-top men" should be

only such as might be found outside the religious orders, would doubtless have amused that great scholar, whose knowledge of the history of those orders and of the methods, needs, and development of universities, was at least equal to that possessed by any of the trustees at Washington.

Indeed, when that institution was in its inception and the ideal university was in the mind of Bishop Keane, its first Rector, he wrote or inspired the statement that "its professors and tutors might be chosen from among the most eminent men of every rank and order, whether secular, religious or lay, and from any nation." (See *American Ecclesiastical Review*, 1889, p. 245, quoted in *THE REVIEW*, vol. x, p. 703), and moved by this proper sentiment he sought, but unsuccessfully, to get that most distinguished theologian among the Jesuits, Father Lehmkuhl, to fill the chair of moral theology at Washington. (*THE REVIEW*, vol. x, p. 639).

It is not for us to prefer who shall be admitted to the faculty of the University at Washington. The right and responsibility of a wise selection belongs to the hierarchy, controlled fortunately by the wisdom of the Sacred Congregation of Studies at Rome. If eminent scholars shall be found whose character and whose teaching can win back for the University that confidence for want of which it now suffers, it is immaterial whether these shall be supplied from the secular, religious or lay order. The determination to exclude them because they may belong to a religious order, can only operate to the detriment of those who formulate such a narrow policy and must prove more disastrous to the fortunes of the University than it can possibly be to the orders.



### REAL OR APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

What is the precise moment in which man really dies? in which the soul is separated from the body? This question, which has been discussed of late among the theologians of Spain, is not a new question, but the advance of science has brought it up anew. From numerous experiences it seems certain that a man is not dead at the moment when the bystanders usually believe he is.

But if he is not dead, it follows that something can still be done for his eternal salvation, perhaps even for the restoration of his health. So far, man was abandoned from the moment he was commonly declared to be dead; neither were the sacraments administered nor any efforts made to restore him to life, although life was extinct only apparently. At present the contrary prac-



tice is extending more and more, and many have been recalled to life who were thought to be corpses.

But the restoration to life is the duty of the physician; we are concerned with the salvation of the soul by means of the sacraments. At the request of the editors of *Razón y Fe*, the medical faculty of the University of Barcelona took up the question of real or apparent death and discussed it in its meetings of Jan. 8, 15, 22, and 29, 1903. Dr. Blanc defended the thesis that "no one dies at the moment which is vulgarly judged to be the last of life, but some time afterwards." At the end of the third session he was requested by Dr. Cirera to formulate his statements more specifically. He did so in the fourth session, in which sixteen propositions were discussed and unanimously approved by all the members of the faculty. Assuming as true these propositions, the Rev. Juan B. Ferreres, S. J., draws from them important conclusions in regard to the administration of the sacraments to those supposedly dead.\*)

We first take up the chapter on the administration of baptism of foeti and newly born infants that are probably dead.

According to common opinion, the foetus is animated by the soul from the moment of conception; hence is an apt subject for baptism and must be baptized if for any reason it is prematurely ejected from the womb and shows certain signs of life.

All theologians likewise admit that the foetus or newly born babe, if probably alive, should be baptized *sub-conditions*: "If thou art alive, I baptize thee, etc." The same must be done when it is *doubtful* whether the child lives. Ballerini-Palmieri (3 ed., vol. iv, no. 751,) puts it tersely thus: "Every foetus that shows a sign of life must be baptized unconditionally; conditionally, if it does not."

If, according to the common consent of theologians, every foetus that is probably or possibly still alive, must be baptized, we have to determine only how long it is probable or dubious that a foetus or newly born infant is still living, despite apparent lifelessness.

The famous Pastoral Instruction of the Diocese of Eichstädt (No. 85) lays down this norm: Baptism must be administered whenever there are no certain signs of putrefaction. (Instr. Pastoralis Eystettensis, ed. 5, Friburgi-Brisgoviae, 1902.)

According to Dr. Surbled (*La Vie sexuelle*, l. 5, c. 2) decomposition and putrefaction are the only certain signs of death in the foetus. Hence, baptism must be administered before they set in. The same is said by Dr. Viader y Pairachs (in his medico-moral discourse, tit. 19, page 190), and also by Eschbach (*Quaest. physiol.-theol.*, ed. 2, disp. 3, p. 2, c. 3, a. 3.)

\*) Cf. *Razón y Fe*, vol. viii, No. 1.

The reason is that both foetus and newly born infant frequently present themselves in a state of apparent death that may last for hours or even days. Many of them have been restored to life after hours and days in which they were believed to be dead, nay even after having been buried.

And it must be noted that in foeti or newly born babes the first indications of putrefaction may be easily confounded with other symptoms.

Father Ferreres gives a long list of cases in which apparent death was overcome by the physician, especially by means of rythmical tractions of the tongue, a new method invented and perfected by Dr. Laborde. Particulars may be read in *Razón y Fe*, l. c. We shall confine ourselves to the practical conclusions drawn therefrom.

In the first place, the physician must make every effort to revive a babe, apparently born dead, but not showing sure signs of putrefaction. Many a child would have come to life had the physician spent as many hours in his efforts of revival as he used minutes.

In the second place, those assisting at a birth or an abortion must administer baptism, unless certain signs of putrefaction are visible.

In the third place, priests having the care of souls must instruct the faithful, particularly the married, that in no case a foetus must be left unbaptized, unless it be found in the state of complete decomposition. We believe that carelessness in this regard is great, and many souls could and should be saved for heaven.

The formula for baptism in any doubtful case is: "If thou art alive, I baptize thee in the name, etc."

Should the expelled foetus be enwrapped in the placenta, it must first be baptized over it; but as such a baptism is doubtful, the foetus should be plunged in water, the membrane torn with the fingers and the words pronounced: "If thou art alive and not baptized, I baptize thee, etc."

(Cf. Eschbach. l. c., page 321; Villada, *Casus*, vol. 3, pages 261, 262; Capellmann, *Med. Pastor.*, page 112, foot-note.)

✻ ✻ ✻

—We notice from *Dominicana* (v, 2) that the great "Albertus Magnus University" of Merwin-Marie Snell is still in the field at Wichita, Kans., and that its "Correspondence Department" offers to confer the degrees of Ph. B., Ph. L., and Ph. D. for fifty dollars and upwards, presumably with the approbation of His Lordship the Rt. Rev. Bishop John J. Hennessy, who, we understand, to his many other duties has also assumed that of acting editor of the struggling *Catholic Advance*.

## "REMEMBER THE MAINE."

Our readers will remember that in February, 1898, the United States battleship *Maine* was blown up in Havana harbor. There was not a tittle of evidence brought forward to show that the sad catastrophe, by which a large number of American officers and sailors were suddenly launched into eternity, was caused by treachery on the part of any Spaniard or Spaniards. Yet there is no doubt that this catastrophe had a great effect in precipitating the war with Spain. Many journals which advocated the war made use of the event to excite the American people to revenge the supposed treachery of the Spaniards, thousands of fiery editorials being written in which it was assumed that the *Maine* was blown up by a torpedo which was put into position and exploded by the Spaniards. It became fashionable to assert that the Spanish government was responsible for the hypothetical outrage, and the demand was made persistently that Spain should be punished, without any opportunity being given to prove her innocence of the crime which was attributed to her.

It is now generally, and we may say universally, admitted that Spain was in no wise responsible for the occurrence, which was, in all probability, an accident arising from the explosive material with which the *Maine*, like every battleship, was supplied. But the fact did its work, and the papers with their fiery headlines in display type, made the war-cry of the people to be "Remember the *Maine*," and with this cry in their mouths, and with vengeful feelings in their hearts, the soldiers and sailors of the United States went into battle. We all know the result: the Spaniards were driven out of their West Indian and Malaysian possessions, and the Spanish fleet was utterly destroyed after a short but sharp contest. But a few days ago, a United States Senator, Hon. Mr. Teller of Colorado, declared on the floor of the Senate chamber the conviction of the country and of himself, that Spain was entirely innocent of the shameful crime with which she was charged. He said:

"Nobody knows, nobody can prove, nobody ever did prove, and it can not be proven to-day that either Cuban or Spaniard had anything to do with the blowing up of the ship. I heard one of the best military men now in the service of the United States say within a month, that he believed the ship was blown up by the powder that it had on board, which went off without any action of either Cuban or Spaniard."

Senator Teller had had ample opportunity to know all that can be known regarding the origin of the explosion, and this is his deliberate pronouncement on the case; but we know on the

other hand that the United States government effectually and deliberately burked all efforts to ascertain the truth of the matter. The Spanish government repudiated the crime and asked for a thorough investigation into the affair. There was a form of investigation, indeed, under the auspices of the United States government after the war was ended, and a decision was given hurriedly that the ship was blown up from the outside; but if it had been intended to make the investigation an honest one, the Spaniards would have been allowed to share in it. So far was this from being the case that, as soon as the one-sided investigation was over, the Americans raised the wreck, removed it so that any honest investigation was rendered impossible; and this was done with unseemly haste.

It was our belief from the beginning that the Spaniards were innocent in the matter, and we so expressed ourselves at the time. Our conviction was strengthened by the evident one-sidedness of the investigation, which appears to have been carried on in such a way as to seem to justify the American newspapers which raised the exasperating cry of "Remember the Maine," and to justify also the government for its conduct in aiding the Cuban insurrection for the three years during which it lasted, and in truth for even a longer period, and also for declaring war when all the difficulties might have been easily settled by diplomatic negotiations.

The above remarks are taken substantially from a Canadian contemporary, the *Catholic Record* (No. 1316). Our readers know that we have from the beginning taken the same position, and we now reprint the *Record's* article as expressing the sentiments of all sensible and justice-loving Americans.

In this connection Ex-Secretary Long's account (in his *History of the American Navy*, just published) of the way in which the news of the blowing-up of the *Maine* was received by the Cabinet, is valuable and interesting. "On the receipt of the telegram announcing the explosion," he says, "it was manifest that the loss of the *Maine* would *inevitably* lead to war, even if it were shown that Spain was *innocent* of her destruction." What an extraordinary confession for a cabinet officer of the United States to make! An American warship had been sunk, whether because of an accident or by intent, and therefore the United States was certain to go to war, right or wrong. It was not to matter whether the responsibility lay with the ship's own crew, with Cuban revolutionists seeking to bring about a war, or with hot-headed Spanish officers. In any event there were more lives to be taken—more than 5,000 American lives in Cuba and our home death-camps—because somebody had blundered or some miscreant had committed a shocking crime. "But," Mr. Long explains, "time was neces-

sary"—before war could be declared—"to enable completion of our preparations for conflict. From every point of view hasty action was inadvisable. The President desired to give the civilized world no ground for criticising the American republic." How are we to believe that, since the blowing-up of the Maine "must inevitably lead to war," Mr. McKinley "sought to preserve peace, but to be prepared for war in case it was forced upon him"? Or that the American people awaited the outcome of the enquiry "with admirable poise"? Is any poise of cabinet or executive or people admirable which is the result of a predetermination to go to war under such conditions as those of 1898?



### NEW MUSIC.

*Short Instructions in the Art of Singing Plain Chant*, with an Appendix containing all Vesper Psalms and the Magnificat, Responses for Vespers, the Antiphones of the B. V. M. and various Hymns for Benediction. Designed for the use of Catholic choirs and schools. By J. Singenberger. 4th edition. New York and Cincinnati, Fr. Pustet & Co. Price 25 cts.

This is a very timely publication just now when the Supreme Pontiff is urging the whole Catholic world to restore the Gregorian chant to its rightful place in the liturgical functions of the Church.



The same firm publishes *XII Cantiones ecclesiasticæ* for three equal voices by J. Auer, op. 43. Score 45 cts., parts 20 cts. The numbers contained in the collection are: "Pange lingua," "Sacris solemniis," "Bone Pastor," "O sacrum convivium," "O salutaris hostia," "Hymus de SS. Corde Jesu," "Ave Maria," "Sub tuum praesidium," "Tota pulchra es," "Hymnus de S. Joseph," "Pro Summo Pontifice," and "Psalm 116." All these compositions are easy, well sounding, and may be performed by either women's or children's or men's voices.



*VII Motecta a Luca Marentio* [Nos. 8-14] and *VII Motecta* by the same author [Nos. 15-21] for four mixed voices adapted to present choir conditions by M. Haller [Pustet and Co. Score, 20 cts.] are among the most important contributions to the literature of liturgical music of recent years. They are glorious works and not very difficult of performance. Rev. Dr. Haller has written a very instructive preface to each one of the volumes. A veritable treat for director and choir alike are these motettes. They were originally published in Dr. Haberl's *Kirchenmusikalisches Jahrbuch*.

*Zweistimmige Offertorien mit obligater Orgelbegleitung.* 26 original compositions by Auer, Diebold, Ebner, Goller, Griesbacher, Haller, Kornmüller, Piel, and Quadflieg.

This is the third and last volume of the offertories for the whole liturgical year which have been published as musical supplements to Dr. Haberl's *Musica Sacra*, beginning with the year 1890. It is needless to say anything in commendation of this collection. The names of the authors are a sufficient guarantee of the excellency of its contents. Most of the numbers are easy of execution and the work makes it possible for choirs to sing the proper offertory on every Sunday without much rehearsing. (Pustet & Co. Score 40 cts., parts 20 cts.)



*Haller's Missa Prima* [op. 4], originally composed for soprano, alto, and bass, has been arranged by J. Quadflieg for four mixed voices and organ obligato. The arrangement by Quadflieg meets with the hearty approval of the venerable and celebrated author. The work is comparatively easy of performance. [Pustet & Co. Score 50 cts.]



*Felix Aeternus or the Christmas Bride.* An Operetta. Libretto by Andrew F. Klarmann. Music by T. L. Halm. Pustet & Co. Price 60 cts.

The music must have been written by an amateur, judging from the construction. It is of a distressingly banal and monotonous character. There are also incongruities in the plan of the libretto. The words spoken by the different characters too often produce the very effect which the author in his remarks and directions seems to wish to avoid. The children are not child-like and the grown people are not mature. The verses for the songs and choruses are often no more than mere jingles, and this is the more noticeable a defect in that the subject matter is so serious. We must have a more organic, a more live style when we are dealing with realities.

JOSEPH OTTEN.



## BOOK REVIEWS AND LITERARY NOTES.

*Jesus Christ The Word Incarnate.* Considerations Gathered from the Work of St. Thomas Aquinas by Roger Freddi, S. J. Translated from the Italian by F. J. Sullivan, S. J. B. Herder, St. Louis. 1904. Price \$1.25.

The editor of the "New Thought Magazine," *Mind*, in the February number says: "Never in the history of the world has there

been such a searching out after God as in our present time." Alas for these searchers, the way is made difficult to find the veritable Word of the Most High, God with us, by reason of the number and variety of Christs that Protestantism has foisted upon the age by means of individual interpretations of the Bible, and the Orient by means of the Swami. Yet in the book above noted these searchers after God may find a true and scientific guide to that uncreated and personal Word which from all eternity was spoken unchangeably in the mind of God. It was this Word that in the fullness of time took to Himself human nature without human generation, in order to bestow on men a participation in His divinity, to bring to reasoning mortals knowledge of the unknown and otherwise unknowable world of infinite uncreated beauty, wisdom, love, and truth.

A scientific exposition is not specially adapted to the poor, and Jesus Christ, the Word Incarnate, adapted Himself in His earthly life and His Church very specially to the poor of every grade. "The poor have the Gospel preached to them," said Christ to the messengers sent by John (Matt. xi. 5). But that preaching, reduced to first principles, as in the considerations given in Freddi's able work, is equally adapted to the most learned philosophers of every age and nation—to non-Catholic searchers as well as to thoughtful, loving Catholics. St. Thomas Aquinas brought the mystery of the Word Incarnate down to these scientific principles through his pen, guided by the angelic purity of his mind and will. "With Jesus Christ there are connected the most sublime and profound mysteries of our religion . . . and for this reason," says the author in his preface, "we wished to extract them from no other mines than from the pure and most precious mine of Aquinas, who discourses so well and so divinely on everything, but above everything on Jesus Christ."

Could I, an unworthy admirer of such excellence, offer richer inducements to those who in this vale of trial would see clearer into the beyond—whether with in or outside the Church of Christ, than by advising all to take up and master, as far as may be, these considerations on Jesus Christ the Word Incarnate?—E. A. A.



—Heft 2 of the *historisch-politische Blätter* contains the first portion of a review of Denifle's new book on Luther and Lutheranism; a paper in commemoration of the hundredth birthday of the painter Moritz von Schwind; a detailed report of the nineteenth Italian Catholic Congress at Bologna (cfr. THE REVIEW, xi, 3); a political letter from Switzerland; another on the situation in Tyrol; a valuable account of the combat waged between Russia and England for the supremacy in Asia; and a brief review of Armstrong's new two-volume history of Charles V.

## MINOR TOPICS.

*Tourists and the Custom House.*—Secretary Shaw has adopted a new system for informing American tourists in the Old World of their rights and obligations with respect to the payment of customs duties on their baggage when they return. A circular of information will be mailed under an individual address to every person whose name is on the passenger list of any outgoing steamship. The mailing will be done by a customs officer at each port, and the circulars delivered, with the other mail, on board the ship before starting. By an ingenious device, each circular when opened becomes a convenient little book, fitting neatly into an inside coat pocket.

In this new circular the most important feature for the purposes of tourists generally will be the passage headed "Residents of the United States," and reading as follows:

"A resident of the United States returning thereto is entitled to bring with him, free of duty, personal effects taken abroad by him as baggage, provided they have not been remodelled or improved abroad so as to increase their value, and in addition thereto, articles purchased or otherwise obtained abroad, of a total value not exceeding one hundred dollars. Such articles may be for the use of the persons bringing them, or for others, but not for sale.

"(To prevent the use of the foregoing provision as a cloak for smuggling, customs officials are instructed to enquire into the bona fides of the journey and the actual ownership of the goods. Either the presence of an unusual amount of any class of highly dutiable merchandise, or frequent and hasty journeys, is sufficient to raise the presumption of bad faith. Such cases will be subject to most careful scrutiny and prosecution.)

"All articles obtained abroad, whether exempt from duty or otherwise, should be declared, and an allowance of one hundred dollars for articles obtained abroad will be made by the deputy collector upon the pier."

Here, it will be observed, is the opening which so many tourists have complained did not exist—the chance to exempt trifles brought in as gifts.

The broader view of the new Treasury circular is not an attempt by Secretary Shaw, on his own initiative, to override the judgment of the appraisers, but is based on a decision by the Circuit Court of Appeals at New York, in the case of the United States vs. One Pearl Necklace.

*Compulsory Arbitration in New Zealand.*—In No. 16 of last year's REVIEW we gave a synopsis of New Zealand's compulsory arbitration law, according to Henry Demarest Lloyd's book 'A Country Without Strikes,' and on general principles warned our readers against the optimism of that writer. In No. 19 we reported a case of arbitration that gave no satisfaction to the parties concerned. Of late we have read a lengthy exposition of the New Zealand arbitration laws in the Bulletin of our Bureau of Labor [No. 49], in which the author states that neither the work-



men nor the employers, much less unorganized labor and the general public, are satisfied with the workings of the system. "An idea laboratory" is what a canny Scotch labor leader called New Zealand, and the Bulletin writer adds: "Such it is indeed; and we must consider her legislation as laboratory experiments for ourselves." He finds the conditions in the United States entirely different from those prevailing in New Zealand, with its 800,000 inhabitants, of whom but 20,000 are gathered in labor, and less than 2,000 in employers' unions. Recently our esteemed Madrid exchange, the *Razón y Fe* (vol. viii, No. 3), also had a long article on compulsory arbitration in New Zealand. It winds up by saying that, on the whole, the situation in European countries is too much unlike that of New Zealand, to make it feasible to adopt the New Zealand system. It has not found any particular flaw in the working of the plan, but takes for granted (what Cardinal Moran of Australia said, in an interview published by the Paris *Univers* of June, 1902) that the present prosperity of New Zealand is due to the union of Church and people in the islands—an assertion about as true as that of an American bishop at the Eucharistic Congress of Namur, that in his whole diocese he had not a single Catholic man who neglected to perform his Easter duties. The writer doubts whether such conditions will last, whether in the near future some demagogues will not deprive the people of their Christian sentiments and bring on a bitter class-war which will drive capital out of the country and leave it without money, credit or work.

*Recommending Emerson to Catholic Young Men.*—The Boston *Republic*, which cultivates "the higher Catholic journalism," advises "its young men readers" (xxxiv, 5) "to devote more time to Emerson. He is sane; there is no affectation about him; he stood for the amply life—which is a hundred per cent. better than the strenuous life. Once you understand that his philosophy is a dilution of moonshine and echoes of Eastern religions, he can not tarnish your Catholic philosophy nor dim your Catholic principles. He was a noble son of this great Bay State; and until we Irish-American young men drink deep at the fountains of New England sentiment and ideality we leave an important side of character undeveloped."

We have no idea what the "amply life" was for which Emerson stood, and we utterly fail to see how the editor of a professedly Catholic newspaper, appealing to every-day Catholic readers, can reconcile it with his conscience to recommend the "Sage of Concord" indiscriminately as "sane" to Catholic young men. We of the "old school" have been taught and always held that Emerson is a dangerous writer for young men, particularly for young men without a solid philosophic training, because in treating of questions political, social, or scientific, he constantly introduces principles of a semi-religious or philosophic character which are absolutely false and all the more dangerous because so dexterously disguised by the beauty of style and force of illustration.

And even if he were not such a dangerous writer, why should our Catholic young men be advised to read Emerson, who "had no peculiar gifts as a religious thinker or philosopher," was not "learned in theology or philosophy" (Hecker), confessed him-

self to be incapable of sound and connected reasoning, and whose "philosophy" the *Republic* itself is constrained to characterize as an amalgam of "moonshine" and Oriental paganism?

Is it not a gross abuse of confidence for a Catholic newspaper to thus mislead its young readers, the majority of whom, even in "cultured" Boston, are boys without sufficient training to study an author so subtle as Ralph Waldo Emerson?

*The Hague Decision in the "Pious Fund" Case.*—It is some time since we acquainted our readers with the particulars of the famous Pious Fund case of the Californias (vol. ix, No. 32). A paper in the recent sumptuous jubilee edition of the San Francisco *Monitor* (No. 16) briefly summarizes the decision, and we reproduce this (presumably correct) summary for the sake of completeness:

"The United States chose as her arbitrators Sir Edward Fry of England and Professor Theodore de Martens of Russia. Mexico appointed Mr. Alexander Lohman of Holland and Senator Guarnaschelli of Italy, but, the latter resigning on account of his son's death, Professor Asser of Holland was chosen in his stead. These four settled on Mr. Matzer, President of the Danish Chamber of Deputies, as the fifth member of the Board, of whom not a single individual was a Catholic. September 13th, 1902, the case was formally opened, and October 13th, 1902, a unanimous decision was rendered in our favor. Mexico was condemned to pay \$1,460,682 in Mexican currency within eight months as the interest due up to February 2nd, 1902. Moreover, to use the very words of the award: 'Mexico will pay. . . . February 2nd, 1903, and every following year on the same date forever, annual payment of \$43,050 of the money of the legal currency of Mexico.' The decision did not compel Mexico to pay in gold. The first payment was made June 16th, 1903."

We have recently been asked for the full and authentic text of this Hague decision; can any of our readers tell us where it is to be found?

*The Jesuits and the Catholic University.*—We read in the *Catholic Telegraph* of Cincinnati (LXXIII, 4), which has close connections with members of the Society of Jesus:

"We think it hardly probable that the Jesuits will take charge of chairs in the faculty (of the Catholic University of America.) They have a splendid university of their own at Georgetown in the District of Columbia, which has a brilliant history of more than one hundred years. It is fully equipped and has in the neighborhood of eight hundred students. Moreover, it has about nine Jesuit colleges throughout the Eastern States, which serve as preparatory feeders for it; and it could hardly be expected that the Jesuits would care to patronize a secular institution which might be considered as running in opposition to their own, which had occupied that particular field a round century before the Catholic University of America was established.

"Besides the foregoing we might also state that the Jesuits have a fine old and growing university at St. Louis, Mo., which has well equipped philosophical, theological, medical, and scientific departments in splendid working order. The present year will hardly

elapse without a law department, second to none in the country, being affiliated. The St. Louis institution has seven or eight contributing colleges, so it need not fear the future.

"We think, therefore, that we have reason to presume that the Jesuits will not take charge of chairs at the Catholic University of America."

*Divorce Worse than Polygamy.*—Speaking of divorce "as an abettor of race suicide," Father M. P. Dowling, S. J., says in the *Messenger* (XLI, 1):

"I have never been able to understand why so much outcry has been raised against polygamy by the same persons who regard divorce as permissible. Polygamy exists only in a single remote territory, yet all eyes are turned upon the evil, while comparatively little attention is paid to a still more crying evil spread over the whole land and weakening the marriage bond even to the snapping point. Is there any difference between the two, but that one is simultaneous and the other successive polygamy? Both must be condemned, because God has forbidden them; but I do not hesitate to affirm that of the two polygamy is less opposed to the natural law than divorce, for instead of frustrating, it promotes the primary end of marriage, which is the continuation of human life on earth. I must be pardoned if, in this matter, I fall back on Christian principles, for I can not see how one who rejects them can logically oppose polygamy. Deny God and assert unlimited liberty, and where is the wrong of polygamy? Why should not a man have all the wives he wishes, if there is no God and no moral law to forbid it? That plague spot on the body politic can never be removed by infidel principles, and it is only to Christian sentiment and tradition that the unbeliever appeals for its destruction, when he comes between men and women to limit the extent of selection."

*The Plan of the Panama Canal* is not, as one might be led to suppose from American newspaper articles, a Yankee invention. We know from Parkman, "The Pioneers of France in the New World," (Works, i, 239) that Champlain, during his trip to the West Indies (1600-1603) "visited the principal ports of the islands, made plans and sketches of them all, after his fashion, and then, landing at Vera Cruz, journeyed inland to the city of Mexico. On his return he made his way to Panama. Here, more than two centuries and a half ago" (now three centuries ago.—A. P.) "his bold and active mind conceived the plan of a ship-canal across the isthmus, 'by which,' he says, 'the voyage to the South Sea would be shortened by more than fifteen hundred leagues.'"

And in a note *ibid.* we are informed by the same historian ".....l'on accourceroit par ainsy le chemin de plus de 1500 lieues, et depuis Panama jusques au destroit de Magellan se seroit une isle, et de Panama jusques aux Terres Neufves une autre isle,' etc. Champlain, *Bref Discours*. A Biscayan pilot had before suggested the plan to the Spanish government; but Philip the Second, probably in the interest of certain monopolies, forbade the subject to be again brought forward on pain of death."

A learned German professor, in a lecture recently delivered at Berlin, even claimed that the plan of building an isthmian canal was broached and frequently discussed in the days of Charles V.

*Politicians First and Catholics Afterwards.*—The Milwaukee *Catholic Citizen* recently (Oct. 31st, 1903) observed that "when it comes to questions of politics, many of our co-religionists are Democrats first and Catholics afterwards." Mr. Griffin, in the January number of his *Historical Researches*, suggests that "politicians" be substituted for "Democrats," and generalizes the *Citizen's* statement by saying that on any public question of Catholic interest our people are "first for Party." This is, unfortunately, too true, and we hold it to be one of the chief tasks of Catholic Federation to teach our people that their religion requires them to be *Catholics first and politicians afterwards*. As American Catholics grow more enlightened, they will learn, moreover, that the true Catholic, in a country like ours, is not, and can not be, a partisan in the commonly accepted sense; that he is and must be, as it were a man without a party, nonpartisan, sufficiently independent to judge all political questions in the light of Catholic truth and to hold up to each and every party its right and wrong.

*Archbishop Kain's Baptismal Certificate.*—Mr. John T. Reily, of McSherrytown, Pa., "the historian of all that region for hundreds of miles round about," has supplied Mr. Griffin's *Researches* (Jan.) with the baptismal record of our late Archbishop Kain, from the old St. Joseph's parish register at Martinsburg, Va., now West Va. It reads:

"May 31, at the Dam, John, born March, 1840, son of Jeremiah and Ellen Cain. Sponsors, John Casey and Ellen Russell. R. Whelan, Pastor."

Father Whelan became later the first Bishop of Wheeling, and John Kain, (Joseph was his confirmation name), the second.

"The Dam" was along the Chesapeake & Ohio Canal, Potomac River, and B. & O. Railroad. Jeremiah Kain worked on the B. & O. and removed from Strinesville to Martinsburg in 1842.

It is curious that the name is spelled "Cain" in the baptismal record.

—In the January number of the *Catholic University Bulletin*, the Rector announces that he has received from Rev. A. H. Walburg, of Cincinnati, the sum of ten thousand dollars for the purpose of establishing a chair of German language and literature in the University, and that he has received from another quarter the assurance of ten thousand dollars towards the completion of the fund. He expresses "the conviction that the remaining necessary moneys will not long be wanting." This happy consummation will, however, not be brought about by foolish circulars such as that issued the other day, presumably at the suggestion of the University authorities, by Mr. E. L. Scharf, and duly censured by the *Catholic Tribune* of Jan. 28th.

—Writing on the "Antiquity of the Angelus" in the January *Month*, Fr. Thurston gives reasons for assigning the origin of that devotion to the first half of the thirteenth century.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.      ST. LOUIS, MO., FEBRUARY 25, 1904.      No. 8.

---

## HOW ARE WE TO COMBAT SOCIALISM?

**I**t is idle to deny that Socialism is a menace. The most thoughtful give it serious consideration. Not all, however, view it with a like concern. Some think it threatens political institutions; others, that it is subversive of established business forms. But there is general agreement that it makes for radical changes in the social order. It touches on the sacred relations between God and man, and between man and man, and thus assumes a religious character. In fact, when followed to its source, it seems to have originated from a distorted belief rather than from a desire to mend matters. It runs counter to Christian persuasion, which it strives to unseat where it finds it in the saddle.

The question here proposed takes Socialism in opposition to Christian teaching on the origin, rights, and aims of the human family.

It is not my intention to furnish material for action, but to point out what should be done if Socialism is to be effectively met by exponents of Catholic thought, whether priest or layman.

The very simplicity of the method here suggested would seem to need no emphasis; but the fact that it is so frequently neglected is sufficient reason to insist on what should be done before anyone undertakes to refute Socialistic argument. There is no fear that refutation is not forthcoming, no insinuation that it has not been made in many excellent printed and spoken treatises. Rashness and levity however have enticed some into the field and left them routed.

The first and principal need is that one inform himself thoroughly of the tenets of Socialism, especially its religious aspect. They must be gotten from reliable and authentic sources. Unless the

doctrines of Socialism are fully known, the contention is likely to be against a straw-man. Socialists are quite wary. They are continually on the denial when direct religious points are thrust at them. Socialism in its religious garb is not so popular in this country as it is in many parts of Europe. There it openly joins the enemies of Church and State. Here it prefers, for reasons of its own, to be tolerant and to abet honest Christian conviction. It dislikes to set public opinion prematurely against itself, and wishes to spare itself the mortification of common displeasure. It can not yet venture in the open, but must wear a helmet.

The opponent of Socialism must be fair; and there is nothing which assures him fairness so much as an exact knowledge of the principles of Socialism. A statement not actually made by leading Socialists is apt to discredit the cause for which it is quoted. The deductions will not be trusted, neither will they convince. Care must be had lest by incorrect statement or inaccurate reasoning the opinion which Socialists urge so much—that the Church antagonizes Socialism rather out of fear of losing than of providing real good for the workman and the poor—is confirmed. Many deserving people will thus be spared the chagrin of weak defenders of their cause.

Secondly, it is not enough to know what is the precise teaching of Socialism, but it must, besides, be justly deduced, and the reasoning which bolsters it must be fully grasped to command respect and a hearing. Certainly, much depends on ability to present the sense of the doctrine and to make its faulty reasoning clear to the popular mind, whether on the platform, in the pulpit, or in writing; only a firm grasp of both will make the exponent master of the situation.

Socialists are adepts in dodging. A clear proposition, showing their manifest denial of God and divine law, particularly the law of public and private ownership, of origin of rights by contract and nature, will frequently cut off their escape. Statistics to bear out assertions on the effect of the principles advocated by Socialism, are often the best object lesson, than which, under present educational methods, nothing is more convincing.

Further, what is too seldom remembered, Socialism itself must be distinguished. There is a Christian Socialism. There are theories and aims in many questions of public and private economy which are legitimately advanced and defended. Attempts to help the working classes are not all damnable; many are opportune, just, and praiseworthy. Unions and the efforts of combined labor to protect itself, are not necessarily inimical to religion.

The Church is not opposed to Socialism of every kind; she is a friend of the poor; she encourages protection and improvement

of the condition of the laboring classes. Again, she is not a self-constituted arbiter of all disputes between capital and labor, but leaves these questions to those who have the duty and quality to settle them. Sweeping denunciations should not be inconsiderately indulged in in this matter. "Divide et impera!" is an excellent rule to follow. An educated laity can do most to promote the cause of religion on the borderland of civic and social enterprises; though judicious concurrence of the clergy is productive of good feeling. Political and commercial problems, indeed all states of human life, are carried by a sense of justice and charity which is begotten by the ministry of those commissioned to preach "the kingdom of God and its justice."

Hence it is necessary for him who will combat Socialism on religious grounds, to know his own position as well as that which he attacks.

The theology of Socialism, that is, its view of God, of man's rights and duties, of the origin and end of human society, is not uniform. In this country many Socialists disclaim allegiance to the philosophical and theological views held by their fellows in Europe. In federations of labor unions conservative men have thus far been able to exclude open avowal of religious and even political party-spirit. The cry of the dyed-in-the-wool Socialist is: Collectivism, which of course may shield a sinister purpose. As yet there has been no concerted action against the Church, and likely will not be. The old Church is respected and influential. Many coming to these shores import a store of ill-will against pronounced Catholicity; but they find the soil poorly prepared for their purpose, and consequently constrain their feelings; others adopt the ideas and conclusions of Socialists abroad, but soon find that they must be proved before they can be spread.

Sympathy for the workingman, justice for the employer, when demonstrating how ruinous the doctrines of false Socialism are, will strengthen the Christian position and convince all right-thinking men that our Church is the best friend of the common weal.

We need clear expositions of Socialistic principles. They must be contrasted with Christian teaching. Adhesion to the old Church must be shown to be the safest thing. The temper of our people must be appreciated. Many, alas, have been turned from the truth and have "heaped to themselves teachers, having itching ears" (II. Tim. iv, 3). Sound doctrine must be made known lest Socialism delude thousands into heresy and infidelity.

ST. FRANCIS SEMINARY.

(Rev. Dr.) JOSEPH SELINGER.

## THE SYMBOLISM OF THE STONE IN FREEMASONRY.

We now begin to understand better what our author taught us a few pages back concerning a Select Master [pp. 538-539]. He is speaking of the Ish Sodi.

"This expression," he says, "is composed of the two Hebrew words, Ish and Sod.\*) The first of these words, Ish, means a man, and Sod signifies primarily a couch on which one reclines. Hence Ish Sodi would mean, first, a man of my couch, one who reclines with me on the same seat, an indication of great familiarity and confidence. Thence followed the secondary meaning given to Sod, of familiar intercourse, consultation or intimacy. Job [xix, 19] applies it in this sense when, using Mati, a word synonymous with Ish, he speaks of Mati Sodi in the passage which the common version has translated thus: 'All my inward friends abhorred me,' but which the marginal interpretation has more correctly rendered, 'All the men of my secret.' Ish Sodi, therefore, in this degree, very clearly means, a man of my intimate counsel, a man of my choice, one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view those are not wrong who have interpreted Ish Sodi as meaning a Select Master."

If the Giblemites, the Select Masters, the worshippers of Adonis were the intimates of Solomon, we can easily understand the bitter reproaches made against his moral conduct in Holy Writ.

But allow me to go back and fill in the part of the quotation omitted when speaking of the Giblemites, for it will serve as transition to what is to follow.

"Giblemites," says our author, "is peculiarly a Masonic form for the more usual word Giblites. It designates the inhabitants of Gebal, a city of Phoenicia, on the shores of the Mediterranean, and under Mount Lebanon. The Hebrew word is Giblym and is to be found in I. Kings v, 18, where it is translated in our common version, 'stone-squarers' in the following passage: 'And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house.' The translation would be more correctly rendered thus: 'And Solomon's builders and Hiram's builders and the Giblemites did hew them.' The Giblemites or inhabitants of Gebal were subjects of the King of Tyre and were distinguished for their skill as builders."

Our author does not seem to perceive that if his last assertion be true, its predecessor does not stand; for if the Giblemites were subjects of Hiram and builders, then they were Hiram's

\*) We omit the Hebrew characters, as we have none in our type cases.—A. P.



builders and as such included in the expression: "And Solomon's builders and Hiram's builders"; so that his correction of the common version, far from improving the text, would reduce it to the absurd form: "And Solomon's builders, and Hiram's builders, and Hiram's builders did hew them." The common version is therefore preferable.

But all such considerations are mere bagatelles when they refer to Masonic symbolism. The display of erudition is a mere blind to deceive the unwary and uninitiated; the term Giblemite or stone-squarer was a convenient word for expressing Masonic doctrine, and hence our author's attempt to modify the text. We are approaching finally the most sacred and significant symbol of Masonry, the "Stone of Foundation," and Giblemite, which is the symbol for stone-squarer, worshipper of Adonis, temple-builder, intimate of Solomon, subject of Hiram of Tyre, expresses well the devotee of this stone. In fact Tyre means stone, and Hiram, according to our author in his Masonic Encyclopaedia, means noble-born; hence Hiram of Tyre is the noble-born of the stone; a fitting head for the Giblemite stone-squarers. But let the Ritualist speak for itself.

"The Stone of Foundation," it says, on p. 543, "which in this degree [the 9th or Select Master's] is represented by the altar on which is placed the Substitute Ark, constitutes one of the most important as well as abstruse of the symbols of Freemasonry. It is, it is true, scarcely alluded to, except in a very general way, in the primitive degrees of Ancient Craft Masonry, but is peculiarly appropriate to the Royal Arch, and especially to the degree of Select Master, where it is really the most essential symbol of the degree."

If it is the most essential symbol of the degree of Select Master, it is evidently the most important of all those of symbolical Masonry; for Select Master is the ninth or complete degree in that system. Passing over, therefore, the childish legends referring to this stone, let us listen to what our little work will tell us regarding its religious aspect.

"The Foundation Stone of Masonry," we read on page 547, "appears to be intimately connected with the stone worship of the ancients. History affords abundant examples which prove that the worship of a cubical stone formed an important feature of the religions of the primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the pagan religions were eminently symbolic. Thus to use the language of Dudley, 'the pillar of stone was adopted as a symbol of strength and firmness—a symbol also of the divine power, and, by a ready inference,

a symbol or idol of the Deity himself.' And this symbolism is confirmed by Phurnutus, whom Toland quotes as saying that the god Hermes was represented without hands and feet, being a cubical stone, because the cubical figure betokened his solidity and stability. Profane and Masonic history combined seem to establish the following series of facts: First that there was a very general prevalence among the earliest nations of antiquity, of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; and lastly that the mystical stone there has received the name of the 'Stone of Foundation.'

"Now as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory.

"The fact that the mystical stone in all the ancient religions was a symbol of the Deity leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the tetragrammaton, or sacred name of God that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification of an idol, and consecrates it to the worship of the true God.

"The prominent idea of the Deity in the Masonic system, connects him with his creative and formative power. God is to the Masons Al-Gabil, as the Arabians called him, that is the builder; or, as expressed in his Masonic title, the Grand Architect of the Universe, by common consent abbreviated in the formula G. A. O. T. U. Now, it is evident that no symbol could so appropriately suit Him in this character as the Stone of Foundation, upon which He is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation stone.

"But this Masonic idea is still further to be extended. The great object of all Masonic labor is divine truth. The search for the lost word is the search for truth. But divine truth is a term synonymous with God. The ineffable name is a symbol of truth, because God, and God alone, is truth. It is properly a scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord 'reacheth unto the clouds,' and that His truth endureth unto all generations.' If then God is truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of divine truth."

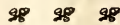
We shall not dwell on the lack of logic in the last paragraph

of the quotation ; what we have already said elsewhere regarding the proposition "God is Truth," being amply sufficient. The reader would prefer to learn what relation this most sacred and important and abstruse and essential symbol bears to what we have already learned of Masonry.

Our author has from the beginning bidden us study the ancient pagan mysteries, and he has promised us that in them we shall find the true explanation of Masonic symbols. "Learned Masons have been always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions, and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation" (pp. 41, 42.)

Though we are not Masons, we too can seek the interpretation in the pagan mysteries ; do not think that, with the light already kindly vouchsafed us, our search will be in vain. As our author, moreover, has deigned to prove to us the intimate connection that exists between the Stone of Foundation of Masonry and the stone worship of the ancients—as well as the identity of symbolism between them, he frees us from the task, though that would not be hard, of proving that this is one of the symbols whose explanation we are to seek in the ancient pagan mysteries.

But our space is used up, and we shall revert to this theme.



### AUXILIARY, SUFFRAGAN, COADJUTOR BISHOPS.

The *Wichita Catholic Advance* recently (vol. iv, No. 44) printed the following in its "Question Box":

"Ed. *Advance*: What is the meaning of Auxiliary Bishop and a Coadjutor Bishop and their duties?—Rev. N. N.

"Both are Bishops of ancient sees or dioceses, now extinct, who aid a resident Bishop who may be incapacitated. An auxiliary has no jurisdiction, his duties are restricted to the administration of the Sacraments. A Coadjutor usually exercises the office of vicar-general and not only administers confirmation, but also has jurisdictional powers."

Believing this information to be essentially incorrect, we submitted the clipping to that eminent canonist Rev. Dr. Baart, with the request to give our readers the benefit of his expert knowledge on a subject on which many false notions are current. Here is his kind reply :

The terms Auxiliary, Suffragan, Coadjutor, as applied to bishops, are really interchangeable, but practice in certain provinces

has determined which is used. With us the word suffragan is used chiefly of the bishops of residential sees subject to a metropolitan. The term is derived from *suffragari*, to assist, because the bishops assist the metropolitan in consecrating bishops, celebrating councils, and other such matters. In most countries the term suffragan rather than auxiliary is applied to the titular bishop who assists a cardinal in the work of his diocese.

Coadjutors, auxiliaries, suffragans, are given to bishops who either wholly impeded from themselves ruling their dioceses, or, while not unfit, are nevertheless impeded by ill-health, old age or business. In the former case, coadjutors have the right to do in both spiritual and temporal matters all that the episcopal office requires, while the bishop of the see retains only his title and habitual jurisdiction. Such is the case when a coadjutor is appointed to a bishop who has become insane or been suspended.

The letters of appointment in such cases will specify the powers of the coadjutor. In the other case, a coadjutor should not interfere in the use of pontificals or in matters of jurisdiction except as desired by the bishop of the diocese; for the coadjutor is appointed only to assist the bishop, not to rule subjects.

The appointment of coadjutors is either temporary or perpetual with the right of succeeding to the bishopric. In the former case, the appointment lapses with the death of the diocesan bishop. Thus at present neither Bishop Muldoon nor Bishop McGavick is auxiliary or coadjutor or suffragan to the Archbishop of Chicago. When the appointment is perpetual or with the right of succession, the coadjutor, by the death of the diocesan bishop, at once, without any further document, succeeds to the bishopric, his bulls having been made effective *ex hunc ad tunc* from the date of issue. Thus Archbishop Glennon succeeded Archbishop Kain in St. Louis, and thus Archbishop Moeller has been appointed to the succession in Cincinnati.

Whether a coadjutor or auxiliary bishop, with or without the right of succession, exercises any jurisdiction while the diocesan bishop is in charge, depends on the will of the diocesan bishop. Hence it is neither in accordance with law nor fact to say, as does the *Catholic Advance* of Wichita (vol. iv, No. 44) that "an auxiliary has no jurisdiction, his duties are restricted to the administration of the sacraments";—neither is it correct to say: "A coadjutor usually exercises the office of vicar-general." Usually this is not the case, not even in the United States. The coadjutors in Boston, Cincinnati, New Orleans, San Francisco, are not vicars-general. On the other hand, the bishops who are termed auxiliary of Philadelphia, of Indianapolis, and of Peoria, have been appointed vicars-general—while again the vicars-general of Baltimore and

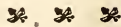
of Chicago are titular bishops who have no appointment as auxiliary or coadjutor to the bishops of those sees.

The answer in the *Catholic Advance* is essentially wrong, for there is really no difference between an auxiliary and a coadjutor bishop. Both must be appointed by the Holy See. When the diocesan bishop is not to be superseded, neither a coadjutor nor auxiliary receives jurisdiction from the Holy See. Whatever jurisdiction they acquire, is from the free grant or appointment of the bishop whom they are appointed to assist.

The term coadjutor is used generally when the appointment is made with the right of succession. In case a second bishop is needed to assist the incumbent and the coadjutor, the term auxiliary is generally employed in his appointment. This is rather to prevent confusion than to denote a difference; for until the incumbent vacates his bishopric, the coadjutor and the auxiliary both depend on him for their jurisdiction and from him both receive diocesan faculties.

P. A. BAART.

MARSHALL, MICH.



## BOOK REVIEWS.

*Prayers and Meditations on the Life of Christ.* By Thomas Haemerken à Kempis. Translated from the Text of the Edition of Michael Joseph Pohl, Ph. D., by W. Duthoit, D. C. L. St. Louis: B. Herder. London: Kegan. Paul, Trench, Trübner & Co. 1904. Price \$1.35.

This work is a series of meditations, or rather colloquies, on the different events in the life of Our Lord as related in the Gospels, and is characterized by the same wisdom, fervor, simplicity, and piety that have made the *Imitation of Christ* the hand-book of so many devout souls. It will be welcomed as a fitting companion—a sort of corollary—to the better known treatise of Thomas à Kempis. That our readers may judge of the tender and spontaneous character of these meditations and of the exquisite sympathy of the translation, we quote at random the closing prayer of one of the chapters: “Come to my help, O most gentle Jesus, in my every need, in every crisis of the strife. Stretch forth over me Thy hands, and with Thy right arm ever protect me; put devotion in my heart, truth in my mouth, energy in my work. Purge me from all the corruptions of my sins, heal my wounds with Thy precious blood. Let no hidden thing of darkness, nothing impure, nothing that defiles remain in me; but may Thy Sacred Blood, so abundantly shed, thoroughly cleanse me from all that is hurtful, and sanctify me wholly; that so, when, at the last day, Thou shalt come in judgment, my spirit and my soul, for the de-

liverance of which Thou didst endure so many and such grievous pains, and didst expend such boundless treasure, may be presented before Thee pure and undefiled."



*Jesus Christ the Word Incarnate.* Considerations Gathered From the Works of the Angelic Doctor, St. Thomas Aquinas. By Roger Freddi, S. J. Translated from the Italian by F. J. Sullivan, S. J. B. Herder. 1904. Price \$1.25.

This book contains the gist of the matter which most concerns Christians. The great business of a Christian is to imitate his exemplar. Here we have the foundation, the frame-work of all possible discourses and meditations on the life of Our Lord. From the inexhaustible treasure house of the writings of St. Thomas Fr. Freddi has collected all that concerns the life of Our Lord, and has arranged it in due order. In the back of the volume we find references indicating the sources of the material of which each chapter is constructed. There is a most instructive preface and a most touching dedicatory prayer by Fr. Freddi. It is fair to presume that there will not be another book issued this year of like worth and importance; yet how many will pass it by, even if it come to their notice!



*Wanted—A Situation and Other Stories.* By Isabel Nixon Whiteley. B. Herder, St. Louis, 1904. Price 60 cts.

A group of short stories, some of which have previously appeared in well-known magazines. They are tales of social life, pleasantly told, seasoned with an occasional dash of humor. One of them—"Our Lady's Roses"—brings out a point often ignored by those who have relations with non-Catholics. The point emphasized is that it is not argument, however sound and convincing, which makes the most wholesome impression upon those not of the faith, but it is the example of a consistent, cheerful, practical Catholic life. This does away with prejudice in general and with that particular and pet prejudice which leads non-Catholics to associate mysteriousness, secrecy, and deception with Catholicism.



*Handy Manual of Pontifical Ceremonies.* By P. Francis Merschman, O. S. B. B. Herder. 1904. Price 90 cts.

This little book is intended for the convenience of masters of ceremonies, but it furnishes those assisting at the solemn functions with the means of intelligently following the actions of the officiating ministers. Pontifical mass is not included in these ceremonies. Probably there is some good reason for the omission, though we fail to see it.

## MINOR TOPICS.

---

*On the Reform of Church Music.*—A disposition has lately manifested itself, even on the part of some friends of reform, to accept those provisions of the Holy Father's letter on church music which they had always complied with, and to reject the others, particularly that relating to the exclusion of women from the choir, and to the introduction of the traditional forms of Gregorian Chant.

We have long felt the need of definite legislation on the subject. We assumed, as a matter of course, that those guilty of the abuses of which we complained, would be bound by it. Shall we now stultify ourselves by declaring that we are not bound by it? Shall we refuse to make the sacrifices required of us, after preaching to others about the necessity of doing so? What hope is there of reform, if those desirous of it desert their leader, because he has gone a step farther than they urged him to go? What shall we say to one who tells us: "It is just as hard for me to introduce the kind of music prescribed by the Holy Father, as it is for you to establish a male choir; I see no more reason for doing the one than you see for doing the other"? This may not be good logic, but experience shows that it will be acted upon. No doubt the changes advocated by the Apostolic letter will be accompanied by great difficulties of various kinds. But no important movement for good can ever be carried out without corresponding difficulties. The proper thing to do is not to complain about them and exaggerate them, and make ourselves and others afraid of them, but to have confidence in God and try prudently and patiently and courageously and persistently to overcome them.

There may be a feeling among some of us that they have, in a manner, been put in the wrong by the condemnation of things in which they saw nothing reprehensible. That gives them all the more splendid an opportunity of showing their disinterestedness.

The freer from any merely personal considerations our loyalty and obedience to the Holy Father appears to be, the greater will be the force of our example with those responsible for the worldly music so prevalent to-day.

His Excellency, Msgr. Falconio, the Apostolic Delegate, in response to a question put by the *New Century*, of Washington, as to whether the *Motu Proprio* of the Holy Father on the subject of sacred music applied to all the churches with equal force, replied: "Most certainly. It was the wish of the Holy Father expressed to the whole Catholic world. He desired to emphasize his profound solicitude for the sanctity of the temple of God and his deep concern that nothing profane or trivial should find place there—even in music. There is no exception to the rule he has promulgated—not even in the great basilicas in Rome, which have for a long time enjoyed special privileges. The desire of the Holy Father has been emphasized—if emphasis were needed—by the decree of the Congregation of Rites. Of course it may disturb existing conditions at first, for the churches to make the necessary changes from the present form of music to the Gregorian Chant—or music according to the style of Palestrina—but where

there is a will there is also a way, and in a little time it will be no difficult matter to have the Gregorian Chant sung in all the churches. Again, let me say that the decree applies to the whole Catholic world and admits of no possible exception." (Quotation from the the *Intermountain Catholic*, V, 20.)

*A Polish Bishop for Green Bay?*—Our readers know that we are in sympathy with the movement to give the Catholic Poles of this country representation in the hierarchy; and we believe we have heretofore given it as our opinion that the only way they will succeed in obtaining such representation will be by getting a Polish priest, who is qualified for the episcopal dignity and office, on the regular tern of candidates for some vacant diocese. Just now, the see of Green Bay is vacant, in consequence of the elevation of Bishop Messmer to the metropolitan see of Milwaukee, and the Poles being well represented among the people and the clergy, it is not surprising that they should endeavor to carry out their plan there. They have failed, however, to get a Pole on either list, nor can they hope to succeed anywhere else if they allow malodorous papers like the *Catholic Citizen* of Milwaukee to bolster their cause with falsehoods and exaggerations. That paper stated, or allowed some one to state, in its edition of January 23rd, that "the bishop of Green Bay should be a Pole, for the good reason that the Polish Catholics of the Green Bay Diocese are, numerically, stronger than the Catholics of any other nationality" and that "there are to-day thirty-three Polish congregations in the Diocese, which is more by a good deal, than any other nationality can claim." Upon consulting the Catholic Directory for 1903 (the latest edition available at the present writing) we find in the Diocese of Green Bay 19 Polish parishes with resident pastors, 9 Polish missions or stations without resident pastors, 4 Polish and English mixed congregations, 3 mixed mission congregations without resident pastors, consisting of German, English-speaking Catholics, and Poles; and 1 Polish and Bohemian mission. The number of Polish priests in the Diocese, so far as we can make out, is 30, in a total of 162. The German priests number 58. Moreover, it appears from the last official report of the Polish pastors to the diocesan chancellor, that their congregations are comparatively small: only 5 having over 200 families, 13 over 100, and the rest less than 100 each. Altogether, there are living in these parishes, according to the statements of their respective pastors, 3,535 families; multiplying these, Polish fashion, by 6.5, we have 22,977 souls. The total Catholic population of the Diocese of Green Bay being about 124,000, the Poles therefore form less than one-sixth of the Catholic fold, while the Polish clergy constitute about the same proportion of the whole clergy. Of the total diocesan contributions for 1903, \$11,237.01, according to the official report recently published, only \$1,428.86 came from the Polish parishes.

Hence it can not be justly said that the Poles are entitled to have one of their own made bishop of Green Bay. And as they have not succeeded in getting a Polish priest on the regular list, there is not the slightest probability that their wish will be gratified.

We are somewhat surprised, by the way, to learn that the name



of Titular Bishop P. J. Muldoon, of Chicago, who masters only one of the six principal languages spoken in the polyglot Diocese of Green Bay, is on the clergy's terna.

*Catholic Free Schools.*—THE REVIEW has received two more communications on this timely and important topic. One is from a Capuchin Father in Wisconsin and reads as follows :

"THE REVIEW, ever on the alert to lend its support to every new sprout of genuine Catholic activity, is pushing a good work in bringing to the notice of its readers proof of the feasibility of Catholic free schools. I was about to show that the plan of making our parochial schools free is no longer in its experimental stage, when I saw in your latest issue that another correspondent had already done so.

"If you have occasion to revert to this topic, you may state that St. Joseph's school, Appleton, Wis., (600 pupils) has been a free school since 1889, and the pastor has never had reason to regret it. As far as can be ascertained, all Catholic children now attend the parochial school.

"St. Francis of Assisi school, Milwaukee, Wis., (700 pupils) is likewise free. We had been assured of the futility of the attempt to raise the pew-rent in order to make the school free; but when the arguments in favor of free schools were proposed by a zealous pastor, the matter was taken up with enthusiasm. It was a question of a few weeks or days only, to bring over the dissenters.

"Another free school is that of St. John the Baptist, New York City. Let us hear of many others—no doubt there are many—to encourage the timid."

The other communication which we have received, is from a gentleman in Michigan. It reads :

"I have read several items in your interesting REVIEW concerning free Catholic schools; therefore, to show that such schools are by no means rare in the Detroit Diocese, I enclose a copy of a report made in 1887, from which you can learn that for over seventeen years some of the parochial schools of the Detroit Diocese have been free schools, i. e. schools wherein pupils paid no tuition for common school education.

"In those days the clergy of Detroit prided themselves on their schools, the good condition of which was due in a great measure to Bishop Borgess and his intelligent encouragement.

"Of course since the report of 1887 many changes have occurred, but no other report has ever been made, the schools being left now to the care and judgment of the pastors."

According to the report submitted—and it is an admirable report in every way, which might serve as a model for any diocesan school commission—there were in 1887 nineteen Catholic parochial schools in the Diocese of Detroit in which no fees were exacted from the pupils, but which derived their entire support from the general revenues of the parish, school societies, donations, etc. THE REVIEW has subscribers among the rectors of these parishes, and we should consider it a favor to have them send us their experiences since 1887 with their free parochial schools.

*Modern Sociology, a Humbug and a Curse.*—The Chicago *Chronicle* (Jan. 15th) in a very strong editorial leader, denounces modern

sociology, as taught and studied in our Protestant and secular universities, as a "humbug." "From the innumerable books, the interminable essays, and the everlasting lectures emanating from these sources," says our contemporary, "we learn only this: That everybody who does wrong deserves sympathy; that the victim of the wrong-doer is a questionable character who must be held in suspicion; that idlers, beggars, and vagrants are to be coddled; that industry and thrift are to be accepted as evidence presumptive of the badness of the person who practices them, and that when society for its own supposed protection locks up a lot of malefactors in a penitentiary and sets them to work, it is society and not the felon which must be put on the stand and made to give an account of itself."

"..... So far as present-day sociology makes any impression upon the world in which we live, it is an attempt to deny the fundamental virtues, to ignore the primal curse, to set up the unworthy and tear down the worthy, and to convict the innocent of the faults and crimes and misfortunes of the guilty and the unfortunate. This mischievous teaching is responsible for more of the crime and misery witnessed on every hand than most people are prepared to believe. It is the philosophy of the brute who kills or abandons his wife and children. It is the creed of the coward who in the face of adverse fortune takes his own life. It is the belief of thousands of idlers who imagine that the world—that is, the State—owes them a living. It is the silly excuse of the incompetents who fail to do their duty. This stupid philosophy also has its effect upon men and women of better minds and higher position. It engenders sympathy for people who are deserving of no sympathy. It weakens authority in the family, in the school, and in the State. It paralyzes the arm of justice. It afflicts society with a mawkish sentimentality and oftentimes confuses the very elect."

There is undoubtedly much truth in this strong criticism of our secular contemporary.

*A New Explanation of Josue x, 12-14, on the Standing Still of the Sun.*—In his 'Commentarius in Librum Josue,' recently published in the 'Cursus Scripturae Sacrae,' Rev. F. von Hummelauer, S. J., offers a new and interesting explanation of the famous passage which speaks of the standing still of the sun, a passage which has played such a part in history. It is founded upon the hermeneutical principle that, when Sacred Scripture speaks about things which are perceived by the senses, and about which men are accustomed to speak according to the appearance of the senses, it is sufficient that the words of Scripture are true according to the appearance of the things ("satis esse omnino, ut verba Scripturae vera sint secundum" "apparentiam rei"). First the text must be fixed. The "tam longa" of v, 14 is an addition of the Vulgate; so that the verse instead of reading: "There was not before nor after so long a day," reads: "There was not such a day as this neither before nor after." The expression is illustrated and explained by Ecclus. xlvi, 5, where we read of Josue: "Was not the sun stopped in his anger and one day made as two?" The question concerns a natural day, *i. e.*, from morning to evening, not a civil day of 24

hours. Now one day may be as two, either because the daylight exceeds its natural duration by several hours, or because the transition from light to darkness has taken place twice within the limits of one natural day. The first explanation is opposed by the emended reading of x, 13, which seems to limit the wonder to the duration of one natural day. The second, taken in connection with v, 11, explains the passage. The hailstorm which God sends for the destruction of the enemies of Israel is accompanied by impenetrable darkness, so much so that the people think that night has come on. The Israelites could not see to pursue their foes. Josue prays, and God heard his prayer by dispelling the darkness where the Israelites were. The sun shines out again, and it appeared to men who judged according to external appearances as though on that day the sun had twice risen and set—one day was made as two. It is worth while to read the arguments by which P. de Hummelauer supports his exposition of the difficult passage.

*A Modern Scientist in Favor of the Old-Style College Course.*—While scientists such as the president of a noted Western university are fulminating almost continuously against set college courses and holding up to criticism, if not ridicule, almost everything in the history of college education more than twenty years old, it is at least a welcome break in a situation fast growing monotonous to find an avowed devotee of science, Professor John J. Stevenson, taking directly opposite ground. In an article in the (Feb.) *Popular Science Monthly* he assails with great vigor the present tendencies in college education and maintains that the real need of the colleges is to get back to the standards in vogue several decades ago. He takes it as almost self-evident that the average student entering college can not select for himself from the studies offered as wisely as men of age and experience in educational matters can select for him; and, even aside from all that, he regards the discipline of following a set course as an experience which the boy sorely needs in preparation for the work of after life. The course should not be shortened, nor should colleges resort to the prevalent device of using the senior year to anticipate studies belonging properly to the professional school; thus allowing one year's work to be applied toward both the baccalaureate and the professional degree. Without any such clipping, he thinks, the lawyer or doctor can get before his public fully as early in life as they should be willing to entrust their cases to his hands. Scientists have been primarily responsible for the current bent towards early specialization, and it is a rare thing, at present, to find one on the opposite side of the question. A reaction is due, however, and it will not be surprising if Professor Stevenson finds a goodly number of scientists to stand with him in the idea that it is the proper function of our colleges and universities to make a man first and then a specialist.

*Pius X., the Reform Pope.*—The present pontificate has now lasted half a year, yet the reforms of half a century have been already either realized or foreshadowed. The Rome correspondent of the *Freeman's Journal* (No. 3685) summarizes them as follows: "Pope Pius X. has suppressed a number of charges which were little

more than sinecures ; he has applied a new and rigorous system for the election of Italian bishops, by transferring this charge to the Holy Office ; he has provided for the decorum of the temple by suppressing the most objectionable of the practices which have hitherto defied both decency and authority ; he has begun the reorganization of the Roman Congregations ; he has instituted a severe investigation into the supposed sacred character of many bodies supposed to be those of early martyrs of the Church, and has ordered one of these about which the evidence was not conclusive as to martyrdom, to be removed from a church where it had been kept for centuries ; he has abolished all secular interference in papal elections ; he has appointed a commission to undertake the enormous work of codifying all the laws of the Church ; he has foreshadowed a complete reform of the Breviary ; he has removed all ambiguities from the path of Christian social action in Italy. In the days of Leo we used to be puzzled sometimes as to the exact force of the Pontiff's instructions—and no wonder, for the ideas of the late Pontiff were so vast and often so profoundly philosophical that it was not always easy for ordinary mortals to fix their precise meaning. But with Pius X. no such excuse is possible. Everybody knows just what he means and he is nothing if not practical."

"*A Governor and a Safety Valve*" is the alluring title of a booklet circulated by Isbell & Co. of Chicago, for the purpose of making gambling on margins appear as "a safe and conservative financial proposition." Gambling may be considered "safe" by a certain class of people, but it is hardly the kind of investment which should be especially attractive to the Catholic clergy, whose patronage Isbell & Co. seem anxious to secure.

Disregarding sentiment entirely, a return of \$96.12 as "profits" on a capital of \$100 invested for 8 months, as claimed in this booklet, will need no special explanation, since no really legitimate enterprise could pay any such interest on borrowed capital.

Unfortunately, the wording of the pamphlet is so carefully framed that it will be difficult for the postal authorities to interfere.

We may add that anyone signing and sending money with the "applications" enclosed in the circulars of many so-called investment firms, makes himself practically and legally a partner in a gambling operation, and has no remedy at law for recovering his money, if the "firm" should choose to charge his account with a loss equal to, or even higher than, his "deposit."

—Notices like this are not infrequent in our Catholic papers : "Brunetière preached the funeral sermon, as it were, of 'scientific' infidelity in his 'Bankruptcy of Science,' and, together with François Coppée, the master of all the younger school of French poets and many other literary leaders, was afterwards reconciled with the Catholic Church and became an earnest exponent of Catholic principles." (*Dominicana*, v, 2.)

We have it on good authority that *M. Brunetière's* "conversion" has not yet progressed to a point where this eminent littérateur deems it necessary to receive the sacraments of our Holy Church.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., MARCH 3, 1904.

No. 9.

## WAS FATHER HENNEPIN AN IMPOSTOR ?



WE are asked : "Is it true that Father Louis Hennepin, the famous Récollet friar and explorer, was an impostor ? I have repeatedly seen this statement in books, pamphlets, and newspapers, and lately a local sheet has rehashed it. What are the facts ?"

Since Parkman wrote his 'Lasalle and the Discovery of the Great West,' it has been the custom to decry Father Hennepin as a liar and an impostor. The charge rests on this basis :

"Hennepin's first book was published soon after his return from his travels, and while Lasalle was still alive. In it, he relates the accomplishment of the instructions given him, without the smallest intimation that he did more.\*) Fourteen years after, when La Salle was dead, he published another edition of his travels,†) in which he advanced a new and surprising pretension. Reasons connected with his personal safety, he declares, before compelled him to remain silent ; but a time at length has come when the truth must be revealed. And he proceeds to affirm that, before ascending the Mississippi, he, with his two men, explored its whole course from the Illinois to the sea, thus anticipating the discovery which forms the crowning laurel of Lasalle. . . . The story was distrusted from the first.‡) Why had he not told it before ? An excess of modesty, a lack of self-assertion, or a too sensitive reluctance to wound the susceptibilities of others, had never been found among his foibles. Yet some, perhaps, might have believed him, had he not, in the first edition of his book,

\*) 'Description de la Louisiane, nouvellement decouverte,' Paris, 1683.

†) 'Nouvelle Decouverte d'un tres grand Pays situe dans l'Amerique,' Utrecht, 1697.

‡) See the preface of the Spanish translation by Don Sebastian Fernandez de Medrano, 1699, and also the letter of Gravier, dated 1710, in Shea's 'Early Voyages on the Mississippi,' Barcia, Charlevoix, Kalm, and other early writers, put a low value on Hennepin's veracity.

gratuitously and distinctly declared that he did not make the voyage in question. 'We had some designs,' he says, 'of going down the river Colbert (Mississippi) as far as its mouth; but the tribes that took us prisoners gave us no time to navigate this river both up and down.'§)"

The above quotation, with the accompanying notes, is from Parkman, 'La Salle and the Discovery of the Great West,' (Works, iii, 225, 227), who adds that Father Hennepin found himself in another "serious embarrassment" for having stated in his first book that, "on the twelfth of March, he left the mouth of the Illinois on his way northward, and that, on the eleventh of April, he was captured by the Sioux, near the mouth of the Wisconsin, five hundred miles above," which "would give him only a month to make his alleged canoe-voyage from the Illinois to the Gulf of Mexico, and again upward to the place of his capture,—a distance of three thousand two hundred and sixty miles." In trying to solve this difficulty, Hennepin "ensnares himself in a hopeless confusion of dates." (Id. *ibid.* 228, 229.)

Parkman also charges Hennepin with gross plagiarism (*ib.* 230), but concedes (*ibid.*) that "his local descriptions, and even his estimates of distance, are generally accurate;" that "the various Sioux words" which he uses incidentally, "and which he must have acquired by personal intercourse with the tribe," "are in every instance correct" (231), and that "till he reaches the Mississippi, there can be no doubt that in the main he tells the truth" (p. 230).

While the historians are pretty generally agreed that the books attributed to Hennepin, with the exception of his first, abound in clumsy plagiarisms, and that the new claim of priority over Lasalle was mendacious, one of our own writers, John Gilmary Shea,\*) who first held to the common opinion that Hennepin was a falsifier,†) later sought to show‡) that an unscrupulous publisher made up the new editions out of such material as lay at hand, apparently without consulting the author. Shea based his "Rettung" chiefly on the circumstance that several "sections" of the 'Nouvelle Découverte' bear special "signatures" of a character indicating that the type was set up and the sheets printed in different offices.

Mr. Victor Paltsits, of the Lenox Library, in the carefully col-

‡) Description de la Louisiane, 218.

\*) Who, by the way, is charged by Mr. Victor Paltsits, in his complete Bibliographical Data, in Thwaites' new edition of the 'Découverte' (v. *infra*), with being "responsible for some of the worst bulls with which this subject is overburdened," blunders which "were copied, extended, and perpetuated by others, notably Winsor, Remington, and Dinne" (p. xlvi.)

†) Discovery and Exploration of the Mississippi Valley (New York, 1853) pp. 99-106,

‡) In the introduction to his translation of 'Louisiane' (1880).

lated "Bibliographical Data" accompanying Thwaites' new English edition of the 'Nouvelle Découverte,' §) takes the view that the mechanical peculiarities are not such as to warrant the conclusion that it was printed in different offices (p. liii) and that, besides, "the author's 'Avis au Lecteur' (in the original edition of 'Nouvelle Découverte') and other considerations would seem to indicate that he supervised the work personally" (p. liv.) A careful comparison between 'Louisiane' and its successors leads Mr. Paltsits "irresistibly" to the conclusion that the blame must rest upon the shoulders of Hennepin quite as much as upon those of his publishers.

Mr. Thwaites himself winds up his scholarly account of Hennepin and his methods as follows: "The opportunities afforded this evangelist for connecting his name with an important enterprise of exploration were perhaps unexampled, save in the case of Marquette himself. His first book, as the annalist of the expedition, is that of a boaster, and nearly every incident therein is obviously overcolored. . . . With surprising audacity he adopts a patronizing tone towards even such men as La Salle and Du Luth, and discredits their deeds, which were far greater than his own. The successors to the volume are. . . marred by inexcusable and bungling mendacity, which shows the author to have been morally unfitted for the ecclesiastical calling" (XLII.)

Hence, the status of the question may be briefly summarized thus: If Shea's theory is correct, and if it can be shown that the hand of an anonymous and treacherous editor made alterations in Hennepin's book after its first printing, with a view to make it more salable, the good name of "the hero of the upper Mississippi" may be saved. But if the latter two works are really Hennepin's, there can be no doubt that he has prevaricated.\*) The greater probability seems to favor the latter alternative.

Nevertheless, "when all is said, we must acknowledge Hennepin's works to be invaluable contributions to the sources of American history; they deserve study, and to this day furnish rare entertainment. We can pardon much in our erratic friar, when he leaves to us such monuments as these."†)

Fortunately, to close with a remark of the scholarly New York *Evening Post* (Dec. 22nd, 1903), "it is not beyond the power of criticism to separate the genuine portions of the narrative from

§) A New Discovery of a Vast Country in America, by Father Louis Hennepin. Reprinted from the second London issue of 1698, with facsimiles of original title-pages, maps, and illustrations, and the addition of Introduction,

Notes, and Index, by Reuben Gold Thwaites, Editor of The Jesuit Relations and Allied Documents. In two volumes. Chicago: A. C. McClurg & Co. 1903.

\*) Cfr. O'Gorman, A History of the Roman Catholic Church in the United States, 3rd ed., pp. 186 and 187.

†) Thwaites, l. c., p. xlvii.

those which are written in a spirit of colossal bluff, and Hennepin's works will long retain their place among the most celebrated records of American travel," and, we may add, among the most valuable sources of our early history.



### "INDULGENCE BILLS."

A short time ago Protestant papers in Germany spoke of certain discoveries alleged to have been made by Prof. A. Schulte in the Vatican archives. The following is in brief the Protestant version of the story :

"The Catholic historian, Prof. A. Schulte of Bonn, for a time director of the Prussian Historical Institute at Rome, discovered some indulgence bills in the Vatican. Although the well-known librarian Fr. Ehrle, S. J. entreated him to publish them, the Professor felt uneasy and undecided. In his doubtful anxiety he laid his difficulties before the German Chancellor, Count von Bülow, who promptly answered : 'Ignore it !' "

If we may believe the *Volkszeitung* of Cologne, both accusations, that against the Professor, in as far as it charges him with having suppressed aggravating discoveries, as well as the other against the Chancellor, are malicious inventions, based upon facts altogether harmless. Several Protestant editors seem to have accepted them all the more readily, as they were calculated to compromise Count von Bülow. The Imperial Chancellor has become a *persona ingrata* with the liberals, because he publicly promised to favor the abolition of §2 of the anti-Jesuit law.

Without entering on a defense of the Chancellor and the Professor, we would remark that their accusers presuppose in the latter more than the ordinary amount of the proverbial professorial distraction.

As soon as the story of the newly discovered but suppressed indulgence bills found its way into the Protestant papers, we naturally expected that the indulgence question of 1517 would be once more hotly discussed. It was rather disappointing, however, to find the old fable of the "sale of indulgences" revamped. To say the least, this question is no longer, or rather it was never, of any interest to the defenders of Protestantism. It was only the apparent cause of Luther's rebellion. The "reformer" himself states this in a note to Tetzl, adding : "The child has quite a different father"?)

---

\*) These and the following historical facts are taken partly from Janssen's 'History of the German People,' partly from articles of the *Koelnische Volkszeitung*; but principally from Paulus' article in the *Berlin Germania*.



Have we Catholics anything to fear from the publication of these indulgence bills?

But, first of all, what are indulgence bills? To answer this question, we must give a short summary of the famous grant of indulgences of 1517, a chapter of history which is less known to most people than its disastrous consequences.

On the occasion of their receiving the pallium the archbishops of Mayence at the close of the Middle Ages had to pay to the Roman curia a sum of not less than 20,000 Rhenish gulden. This amount, exceedingly large for that time, was collected from the faithful people of the diocese or electorate. Naturally, a bad feeling was created among these when, shortly before 1515, the tax had to be paid twice in less than ten years. The chapter of the cathedral, sympathizing with the people of the Archdiocese, therefore readily and almost unanimously elected Albrecht of Brandenburg, when this prince offered to defray the pallium duty out of his own pocket. At that time, in 1514, Leo X. renewed Pope Julius II.'s grant of a plenary indulgence for all those who would contribute to the funds necessary to complete the new cathedral of St. Peter in Rome. Albrecht knew that several German princes and cities had gotten from the Holy See indulgence bulls, by means of which they were enabled to gather money for different purposes. Why then should he empty his own purse and not rather petition the Holy Father to appoint him commissary for the papal jubilee in the northern part of the Empire, and to allow him as such, in order to repay his creditors, to hand over one-half of the net income to the Fuggers of Augsburg, from whom he had borrowed the pallium money.\*) His subsequent petition was generously granted, and the Archbishop, as is well known, in 1517 delegated the famous Dominican John Tetzel to preach the indulgence.

By mutual agreement Tetzel was accompanied by a representative of the Fuggers, who traveled with him from district to district, from town to town, from hamlet to hamlet. Before leaving a place these two men, in the presence of witnesses, counted the money which the faithful had put into the "indulgence box." After deducting all expenses, the residuary amount was entered on an official record and attested by a notary public. Since the Pope had likewise entrusted his financial affairs in Germany to the banking house of the Fuggers—the Rothschilds of those days—the net amount collected was handed over to their representative, who forwarded it to the business manager at Leipsic. The latter sent one-half to Augsburg, the other half to Engelbert Schauer,

---

\*) It seems that the Elector hardly expected to collect over 40,000 gulden.

the agent of the Fuggers in Rome, who turned it over with the necessary documents to the curia.

These accounts are the so-called "indulgence bills." Their existence was known long before modern historians found the originals in the Vatican archives. Hence their discovery and publication could no more disturb the peace of Catholics, than the knowledge of their having existed did formerly disturb them.

If Catholics had ever denied that, to gain the indulgences of 1517, a certain tax was prescribed for all those who were able to pay, we could understand why Protestant writers should look upon those bills as incriminating the Church. But since the facts have always been frankly admitted, we can but wish to see the bills published at the earliest opportunity.

Now a word on the undying accusation that the Church "sold" indulgences. It is Catholic doctrine that the Pope has the power to grant indulgences whenever he has a sufficient reason to do so. Sometimes the reason was to foster piety and devotion, sometimes, to avert calamities from the Church or Christian nations and countries, sometimes, to provide funds for public institutions or churches, hospitals, seminaries, universities, etc. For ample proof we refer the reader to the history of the Middle Ages. One thing, however, must not be overlooked. No strict proportion is required between indulgences and good works, because in granting the former the Pope may show himself liberal, even as Christ himself, while on earth, distributed his graces prodigally.

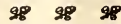
When indulgences were granted in favor of churches, schools, etc., the Pope naturally expected the faithful to contribute to these charities. According to the intention of the pontiff—as many documents prove—the money was always given for the good purpose as such. The liberality of the giver was, however, excited and awarded by the Church by granting indulgences. The difference between selling indulgences and granting them as a reward to all who would donate alms for a good purpose, may fitly be illustrated by the following example: If a fair is held for the benefit of a certain hospital, undoubtedly the people go there—exceptions only prove the rule!—to contribute to the hospital, rather than to pay for the amusement provided. Many even contribute without going to the fair at all. It is similar in our case;—not to mention that alms-giving was commonly not the only condition, a fact which clearly shows that the Church never meant to "sell" indulgences.

We readily admit that abuses occurred. Though indulgences were never "sold," the intention to collect money was at times rather too prominent. Besides, now and then indulgences were granted too freely, and this fact had no good influence on Catholics. In the particular question concerning us at present,

the agreement between pope and archbishop-elect, as explained above, was perhaps not entirely blameless, especially since the papal commissaries sometimes gave public scandal. Hieronymus Emser speaks of "greedy" commissaries, and Cardinal Sadolet does not wish to defend them. But at the same time we know that the commissaries in action in this manner acted against their instructions, which explicitly insisted that they should above all exhort the faithful to receive the sacraments.

Let the "indulgence bills" be published. We are sure they will definitively destroy the legend that fabulous sums were gathered by the granting of indulgences.

Meanwhile Protestants will have to permit us to try and gain indulgences for ourselves and for our and their departed friends and relatives in purgatory, "that they may be loosed from their sins."



### THE PHALLIC WORSHIP OF MASONRY.

What did the stone worship of the ancients symbolize? Our author enlightened us on page 62 of his *Ritualist*, when he told us that the procreative powers of man were represented by a column; he hints at it in this passage when he alludes to the statue of Hermes, which indeed lacked hands and feet, but which did not lack the symbol of manhood. The stone worship of the ancients, according to concurrent testimony on this point, was but an expression of phallic worship.

So Masonry began and so Masonry ends its "consistent system." Sun worship, fire worship, Adonis worship, stone worship—are but different expressions of phallic worship, which is itself an expression of the worship of the procreative forces of nature.

The old Kabbala, to which Masonry acknowledges itself so indebted for its doctrines, will also throw light on its "Stone of Foundation."

"The Kabbala," says our author in his *Encyclopaedia*, p. 389, "in that more limited acceptation, in which it is intimately connected with the symbolical science of Freemasonry, may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture, and metaphysical speculations concerning the Deity, man and spiritual beings. . . . Much use is made of it in the high degrees and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Masonry."

Let us see what light the Kabbala will throw on the question. Having explained that the doctrine of emanations is the essential

element of the Kabbala, and having set forth the ten sephiroth or emanations from the divine being, our author continues :

"These ten Sephiroth," i. e., Crown, Wisdom, Intelligence, Mercy, Justice, Beauty, Firmness, Splendor, Foundation, Kingdom, "are collectively denominated the archetypal man, the microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body. Thus the Crown is the head ; Wisdom, the brain ; and Intelligence, the heart, which was deemed the seat of understanding. These three represent the intellectual ; and the first triad is therefore called the Intellectual World. Mercy is the right arm and Justice the left arm, and Beauty is the chest. These three represent moral qualities ; and hence the second triad is called the Moral World. Firmness is the right leg, Splendor the left leg and Foundation the private. These three represent power and stability ; and hence the third triad is called the Material World. Lastly, Kingdom is the feet, the basis on which all stand, and represents the whole archetypal man."

Comment is not needed. He who runs may read. Foundation signifies precisely what the stone worship of the ancients typified, what fire worship and sun worship typify, what the columns of Strength and Wisdom and Beauty typify, what the Master and Wardens of the lodge typify,—the indulgence of the sensual appetites of man.

And hence we can understand the final reason why persons of the male sex alone can become Masons. We can understand the reason why physical perfection is so much sought for among the brethren. No wonder that Masonry should wish to conceal its doctrines under symbols, and hide its light from the eyes of the world. Its ineffable name is ineffable, unspeakable, to us Christians and Catholics, not because deserving of reverence, but because, as the Apostle admonishes us, "such things are not to be named among us." Hence we understand what was said about the "living stone" transferred from Jesus Christ to the stone worship of Masonry ; we understand the symbol of the Burning Bush—"the bush filled with fire that did not consume." They are phallic symbols, like those of the old pagan mysteries, expressive of sensual passion.

Who would imagine that the square and compasses ever found on the open Bible in a Masonic lodge, are similar tokens? Yet under the term "Talisman" in Mackey's Encyclopaedia of Masonry (p. 789) we find the following:

"We do not need a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through Alchemy, Rosicrucianism, and mediaeval architecture, than a plate to be found in the Azoth Philosophorum of

Basil Valentine, the Hermetic philosopher who flourished in the seventeenth century. This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square and on it reposes a dragon. On the latter stands a human figure of two hands and two heads, surrounded by the sun, the moon and five stars representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds a compass, that to the female a square. The square and the compass thus distributed seem to me to indicate that originally a phallic meaning was attached to these symbols, as there was to the point within the circle which in this plate also appears in the center of the globe. The compass held by the male figure would represent the male generative principle, the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compass was the transmutation from the hermetic talisman to the Masonic symbol."

Thus with unvarying pertinacity do the sun and sun worship and its modification, phallic worship, dog the footsteps of our investigations, turn which way we will.



## BOOK REVIEWS AND LITERARY NOTES.

---

*Studies in Saintship.* Translated from the French of Ernest Hello. With an Introduction by Virginia M. Crawford. London: Methuen & Co. 1903. Price 90 cts.

Hello's 'Physionomies de Saints' in English. The introduction bears the ear-marks of Protestantism, and, while it shows an evident intention of being fair, it is far from being an adequate estimate of Hello. Objectivity is the birth-right of the Catholic, and Hello never sold one iota of his portion. It is his chief characteristic. The objective standard, the criterion of justice, the truth, to be plain, was so clear to his mental vision that he had a grasp of men and of things equaled by very few minds of his time. It is this which makes his judgments of universal application and of lasting value. It is not surprising that a Protestant who is *ipso facto* bereft of a standard, for whom now-a-days even moral right and wrong are become relative terms, should not appreciate Hello. It does seem hard, however, that Hello should fall into unsympathetic hands, and that, if there is to be an awakening of interest in him, it should not have its origin or at least be encouraged in the right quarter. For the translations themselves, they are honest and precise. The style of Hello is extremely difficult to transfer, as

it is opposed to the genius of our tongue. Even stripped of the beauty of their native garb, these sketches have an individuality and a significance which is at once apparent. They can not be read without conveying a distinct and life-like conception of the saints of whom they treat.

5

—We beg to recommend to our German readers who desire a popular Catholic review of politics, religion, and literature, *Die Wahrheit*, published monthly by Dr. Armin Kausen at Munich (Kgl. Hofbuchhandlung Jos. Bernklau). As an appetizer we give the table of contents of the first *heft* for 1904: "An der Jahreswende," a conspectus of the political situation in Germany from the Catholic view-point; an essay on Denifle's 'Luther und Luthertum,' considered in its bearing upon the religious peace of the Fatherland; an instructive though perhaps too broad-gauged lecture by a Franciscan Father on the reading of the German classics, particularly Goethe; a protest by the editor against the flood of obscenity that is lately pouring through the popular literature and over the stage of Germany; and a study on "Suicide in Cities." *Die Wahrheit* can be ordered through any Catholic book-store at the low price of 4 marks per annum, which, with foreign postage added, would make the subscription price in this country not over two dollars.

—It is gratifying to note the spirit of fairness and justice displayed in William Henry Johnson's 'Pioneer Spaniards in America' (Little, Brown & Co.), even though the author does not claim to have made original researches. Following the example set by C. F. Lummis, he metes out justice to the Spanish pioneers, and especially to the Crown of Spain in its treatment of the Indians. While condemning any wrong perpetrated upon the natives, he says (p. 32): "Let us give Spain her due. In these sketches we have seen instances enough of savage cruelty. But these were the acts of individual Spaniards. The aim of the Spanish government was to treat the Indians kindly, and, in the main, it was faithfully carried out. The whole policy of Spain was directed to fitting the Indians to share in the national life, making them part of the people."—"This point of view," observes the N. Y. *Evening Post*, Dec. 16th, "is far superior to that of sweeping vituperation characteristic of similar literature in former times, and commends the book to the sympathies of modern readers interested in the subject of Spanish-American colonization."

## MINOR TOPICS.

---

*An Episcopal Warning Against Newspaper Sensationalism.*—Archbishop Bruchesi of Montreal, to whom we have more than once referred as our beau-ideal of a twentieth-century bishop, in view of the conduct of certain *soi-disant* Catholic daily newspapers published in the French language in his episcopal city, has addressed to them a most remarkable and timely letter, of which we find the full text in the *Semaine Religieuse de Montréal* (xliii, 7) and an English synopsis in the *True Witness* (liii, 33.) His Grace points out the dangers incurred by the sensational publication of all the details of crime, as they are related in public trials. He asks the Catholic press to refrain from accentuating their reports with vivid descriptions, minute details, and elaborate illustrations. While admitting that the business of a newspaper is to supply its readers with accounts of passing events and to make them acquainted with what is taking place in the world, His Grace clearly points out the danger to morals and to society in general that lurks in the revealing of horrid details and abominable facts—all the more regrettable because they are true, and he traces out for the Catholic dailies of Montreal, in regard to these matters, the following line of conduct: "Let your tone be irreproachable, let your language be always decent and respectful. Report only what is necessary, pass over the rest. Let your reports of crime be brief and summary. It is neither useful nor fitting that they should occupy the largest and best part of your space. Crime and homicide have no right to such excessive honor. Why persist in giving them the precedence over political, industrial, social, or religious events, which are much worthier of attention?" It is certainly not to a country's credit that such deeds should darken its annals, and it is no work of patriotism to herald them abroad and even magnify them.

We see from the *Semaine* that the editors to whom this letter was written have received it with due humility and have even printed it in their newspapers. This is indeed, what the *True Witness* calls it—"a hopeful sign," for it gives us reason to hope that the wise and well-meant admonition of the Archbishop will be duly heeded.

THE REVIEW believes that much good could be done in this country if our bishops would occasionally address their observations and criticisms to the daily newspapers; for though these newspapers are mostly controlled by non-Catholics, nearly all of them cater to the Catholic public and would pay some heed to episcopal advice for mere business reasons. The United States is the paradise of "yellow" journalism; but where is the Catholic bishop in this country who has dared to raise his voice publicly and officially against this terrible source of corruption?

*The Catholic University of America.*—THE REVIEW is not the only American Catholic journal in the English language that demands justice for all at the hands of the Catholic University of America.

The *Catholic Columbian* observes (No. 3):

"If they would decide to add Dominican and Jesuit professors to its faculty, and to elect a representative German as its vice-rector, they would do effective work for its benefit. Let it be the crown of our educational system, equally favorable to all portions of the Church in the United States, and loyally supported by all."

And the *Catholic Telegraph* (No. 4): "When the University was established at Washington, its promoters did not conceal the fact that they were not in love with the teaching orders. They were going to establish a new era, independent of the old foggy ideas of the religious life. They carried out their plan, but they reckoned without their hosts. The people did not hurt themselves in sending their sons to the great American Catholic institute of learning. Then came the Encyclical, 'Testem Benevolentiae,' and it burnt a soft spot on the vast majority of the University promoters. Time went on apace, and those in control of the University began to realize that, if they did not do something heroic, the buildings, dedicated in 1889, would go into innocuous desuetude. The Rt. Rev. Rector hastened to Rome, executive sessions were held in the Eternal City, and the Pope, as a result, urged Catholic Americans to support the University . . . The Catholic University ought to be assisted, but *only on the basis of real ultramontane Catholicity without any frills of so-called Americanism or hatred of the German*" (and, we may add, any other) "*element in this country.*"\*) It will not do to antagonize the religious orders, for the people at large have a great deal of confidence in the sincerity of people under religious vows, and they know just enough of history to realize that, in the times of greatest trial, it was the religious orders that preserved the faith."

An Associated Press despatch of Jan. 28th announced that the Catholic University was about to enter upon "a liberal and broad policy." The only policy that will save it, is that indicated above by the *Telegraph*.

**Religious Toleration.**—Mr. Bryce, in his standard work, 'The American Commonwealth,' points out that "the absence of State interference in matters of religion is one of the most striking differences between all the European countries on the one hand, and the United States on the other";—but he also remarks that "of course if any ecclesiastical authority were to become formidable either by its wealth or by its control over the members of its body, this easy tolerance would disappear."

"Of course it would disappear," comments the *Casket* (No. 25). "Bryce writes as a statesman. He knows what the State always does when confronted by a power which seems strong enough to become a rival, no matter what the rights and public usefulness of that power may be. And his prophecy has been fulfilled. In the Philippines the American State found itself confronted by a united Church which possessed enough wealth for its purposes, and power over the people that seemed formidable. At bottom the religious difficulty is the same in the Philippines as in France. Of course there are material differences. In the Philippines the

\*) Italics ours.—A. P.



civil power is external and foreign, and does not need the support of a majority of the people. A very small minority suffices. But the attitude of the two governments is, in some important respects, identical. In both cases the everlasting fear of 'a State within the State' is an underlying motive. In both cases the cry is: 'The religious orders must go.' In America as in France we see the Catholics divided and powerless owing to party interests, to the indifference of many, to blind gropings in efforts to meet an evil they feel but do not understand, to over-confidence in assurances from high quarters, and to efforts of the civil power to divide Catholic influence, honoring and humoring Catholics in some places or respects, while laying a heavy hand upon them in others."

*Priest or Lay Editors, Which?*—Dr. Condé B. Pallen has given us his reasons why he prefers the lay to the priest editor. Pallen is a layman. Now comes one John Francis Waters, M. A., apparently a clergyman, in the *Champlain Educator*, (Feb.), and says: "The priest-editor is the typical editor. He is a teacher in a dual capacity, accredited both by God and man. Because he is amenable to higher power and because he is never a mere hireling, he is far less liable to make a false step than is the layman and far more likely to recover himself if he do. Because he is in relationship so intimate with the mystic Sacrifice of the New Law, he is incomparably more ready to comprehend and to act up the lesson of the Cross which is of the very essence of Christianity. Were the priest-editor omnipresent we should not have to deplore so much Catholic backsliding, so many degrading alliances with so-called religious liberalism, so much time-serving worship of the supremacy of the State."

In matter of fact, probing down to the essence, it makes little difference if an editor be a priest or a layman. "The grace of Holy Orders does not destroy nature," says the immortal Brownson (*Latter Life*, page 279), because, as he explains, while "the grace of orders confers the power of performing sacerdotal functions, which the layman can not perform"; "it is no part of Catholic faith or doctrine that it increases the quality or quantity of a man's brain, or the sum of his science and learning. Some bishops are great theologians, some can hardly be called theologians at all. The same may be said of some priests." (*Ib.* page 281.)

A clever, well-informed, and up-to-date writer, conservative in his matter and prudent in expressing them, fearless in advocating truth and justice and victorious in his defence of both, will make a good editor, whether he has received holy orders or not.

*"Daughters of the Faith."*—With mingled feelings we read a few weeks ago in Eastern papers of the organization of a new society for Catholic women, called "Daughters of the Faith," for the purpose of "fighting the evils of divorce, race suicide, gambling and drinking in public." We are informed by the *Catholic Telegraph* (lxxiii, 3) that several prominent members have already withdrawn from the new society:

"On the list of organizers were the names of Miss Annie Leary, the millionaire Countess of the Papal See, famous for the munifi-

cence of her charities and the splendor of her entertainments, and Mrs. Frederick Neilson, a society leader and mother of Mrs. Reginald Vanderbilt and Mrs. Hollis Hunnewell. Both these ladies withdrew their names when, against their protest, a clause putting the social ban on all divorced persons was placed in the constitution, which each member gave a pledge to support. The two society leaders number many of the most fashionable divorcees among their intimates and they were not willing to forswear their society. Miss Leary, particularly, who has for years been identified with Mrs. Astor's set, did not wish to give the countenance of her support to such sweeping views. She numbers among her friends Mrs. Oliver H. P. Belmont and many other notable divorcees, and could not put herself on record as forswearing their society. One of Mrs. Neilson's daughters, Mrs. Hollis Hunnewell, recently divorced Arthur I. Kemp and was remarried soon after. It was hardly likely that she would place the ban upon her own daughter."

It is evidently not from the Catholic "society women" that salvation in Israel will come.

In our next we shall have something more to say on the "Filiae Fidei."

*Higher Education in this Country* is becoming more and more secularized, and President Jacob J. Schurman, who is surely no advocate of a return to "the principle of denominational control of colleges and universities," which, in his opinion, has entirely "lost its hold on the men of to-day," doubtless points to the greatest danger that threatens the future of American education when he declares (*Globe-Democrat*, Dec. 27th), that there is a great "temptation on the part of modern institutions to refuse to accept" the "obligation" of training their students' character. He considers the "educational problem of the next year and the next generation" to be, "so to maintain the practical and useful, that we shall not let go of what is ideal and spiritual."

Unfortunately, the modern spirit that rules our secular colleges and universities, the spirit of Agnosticism, is destructive of spiritual culture and spiritual life. In the words of the lamented Brother Azarias, "it is a spirit that ponders and weighs and measures the mysteries of life and death, of time and eternity, with the small weights and short measurements of its own estimates, and because they are found inadequate, it finds fault, not with the weights or measures, but with the mysteries, and endeavors to ignore them." ('Phases of Thought and Criticism,' p. 72.) No chain of purely human reasoning can lead to the invisible region of the spiritual life. "It is beyond the range of human ken. There yawns a chasm between Agnosticism and Christianity that human hands can not bridge over" (ibid. 77.)

*Advisability of Fire Drills in Schools*.—The subjoined extract from a useful article in No. 2876 of the *N. Y. Independent* is recommended to the managers of all our schools:

There can be no fire drills in the case of theatre audiences, but the advantage of a well practiced fire drill, such as is familiar in many schools in our large cities, and ought to be familiar in all,

is illustrated by a recent fire. A three-story school house, with six hundred children, caught fire while the school was in session. Smoke was observed coming from the walls about the registers on the second floor; the teacher telephoned the principal on another floor; he made a speedy investigation and sounded the fire gong, which was the signal for a fire drill of the pupils. They responded immediately. None of the teachers or scholars was in a panic, and in less than two minutes the whole school was on the street, without their wraps. Then the larger boys went back and secured the wraps from the lower story and some of those from the second story, but the whole building was in flames, and half the children lost their outer clothing. Not a single life was lost, nor one child injured, although the building was totally destroyed. That one experience was enough to justify and repay all the trouble that had been had in fire drills during a dozen or more years.

*Rev. Dr. Maignen on Houtin's Book on Americanism.*—We had remarked in our criticism of the Abbé Houtin's new book on Americanism (vol. xi, No. 4, p. 52), that we could not agree with our esteemed friend Rev. Dr. Maignen, "the Martel of Americanism," in his judgment (in *La Vérité Française*, No. 3,782) that *M. Houtin's* exposé of the religious situation in the United States is substantially correct. Dr. Maignen now writes us from Tournai (Belgium), under date of February 12th: "Je dois reconnaître la justesse de ce que vous dites au sujet de mon appréciation de ce livre. J'avais rédigé un peu trop vite le passage que vous relevez. Dans ma pensée, j'approuvais seulement ce que dit Houtin de l'appoint apporté par l'immigration à l'accroissement du nombre des catholiques américains. Comme il me donnait raison contre *M. Brunetière*, je l'approuvais en cela. Mais ma parole est allé plus loin que ma pensée. Je vous serai reconnaissant de le dire."

Dr. Maignen also informs us that the S. Congregation of the Index is devoting due attention to Abbé Houtin's latest production. Our readers will remember that we concluded our critique (l. c.) with these words: "It would not surprise us if the Sacred Congregation of the Index would inscribe 'L'Américanisme,' after 'La Question Biblique' and 'Mes Difficultés avec mon Évêque' on the official roster of forbidden books."

—Instructive as to the workings of "Zion," are a set of instructions from the hand of "Elijah" Dowie to one of his travelling financial agents, to be used in directing his efforts to build up the worldly interests of the sect. A copy of these instructions recently came into the possession of a La Crosse gentleman, who gave them to the *Chronicle* of that city for publication. The most striking thing about them is that they clearly prove that the chief essential in the candidate for entrance into Zion, is that he is liberally endowed with worldly goods. The instructions comprise a list of people to be seen, data as to past experiences with them, and a summarization of their property and bank account. They may be read verbatim in the *La Crosse Chronicle* of February 21st.

—In reply to a recent enquiry from a reverend subscriber as to the existence of schools or institutions for Catholic blind children in this country, we will say that we know of but two: the one, in New York State, at Staten Island, under the charge of the Sisters of St. Francis, and the other in Jersey City, N. J., under the care of the Sisters of Peace. Both these schools are in an experimental stage and number not more than 30 to 40 (female) children. There is also a home for adults connected with the Jersey City school. Our record, therefore, is not brilliant. Two small schools, as against 44 or more State institutions (not including homes); attendance 40, as against upward of 4,500!

—For the information of several enquiring readers, and for the benefit of all others, we will say that Roman and Arabic numerals placed in brackets after the name of a newspaper or magazine indicate the volume and number from which the citation is taken. If there are two sets of Arabic figures, the second indicates the page of the periodical quoted. Thus: "*Catholic Telegraph* (lxxiii, 13, 7) would mean that the preceding quotation was taken from the seventy-third volume of the *Catholic Telegraph*, No. 13, page seven.

—Our friend and occasional contributor Dr. Fr. Ess requests us to call the attention of our readers to the fact that he has established, together with Rev. Dr. K. Miller, at Stuttgart, a "pensionat" (boarding-school) for boys and young men who attend any of the higher institutions of learning in the capital city of Würtemberg. The school also offers special courses, board and lodging to foreigners who desire to learn German. The Doctor may be addressed at 54 Staffenbergstrasse, Stuttgart, Germany.

—At the annual dinner of the alumni of Seton Hall in New York the other day, Rector O'Connell of the Catholic University of America said, according to the *Sun* (Feb. 9th):

"The Church ought not to maintain parochial schools and preparatory schools and colleges unless it is also to maintain a university."

We wonder whether the Holy Father would approve of this strange utterance.

—The London *Tablet* [No. 3323] says of the Duke of Norfolk, who recently married again, that "there is not another man within the four seas who has such an abiding claim to the gratitude of the Catholics of England." That is a high compliment paid by the official organ of an archbishop to a plain Catholic layman.

—Rt. Rev. Bishop L. M. Fink of Leavenworth has given another proof of his deep interest in Catholic education by offering \$100 to each new parish school to be established in his Diocese during 1904, provided such school have a reasonable prospect of permanency.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., MARCH 10, 1904.

No. 10.

---

---

## "FILIAE FIDEI."

**T**HIS is the name adopted by an association of Catholic ladies recently organized in New York City and liberally advertised in the newspapers.

From the statement published in the *Herald* of Jan. 14th, we learn that the purpose of the "Daughters of Faith" is, "to discountenance those usages and customs that are the evident causes of the spread of moral evil in society." More particularly, the "Filiae" pledge themselves to withhold their social recognition from persons who have been divorced and remarried during the lifetime of the former spouse. Bridge whist and other forms of gambling at entertainments, the public drinking of cocktails, décolleté dressing and attendance at "Parsifal" (at \$10 a seat, we suppose,) are to be abstained from by the members and discountenanced in others. Furthermore, "a censorship for literature, drama, and art" is contemplated, which shall be under the direction of distinguished scholars employed for the purpose and "their dicta" (the society's spokesman says) "will be respected by the organization."

In conclusion it is stated that "the members will seek to ground themselves deeply in the teachings of their faith and will not shrink from the discussion of the ethical problems of the day." This extensive program, it is announced, is to be worked out under the supervision of the Archbishop of New York. The names of the members of the society and its officers are given *in extenso*, and any doubt as to their social status is removed by an extract from a letter written by Cardinal Gibbons to the officers of the society, which they thought proper to confide to the reporters, and in which His Eminence states that he is "greatly pleased to

know that the 'Filiae Fidei' have been organized and are recruited from New York City's highest social circles."

We are sorry not to be able to add our humble commendation of this comprehensive scheme for the reform of modern society and for the uplifting of "literature, drama, and art," which the "Filiae" have undertaken to accomplish; but it seems to us that if the evils complained of exist in what is described as "exclusive Catholic society" in New York, the "Filiae Fidei" can not do better than to cut loose wholly and at once from such society. Better a thousand times that they should retire to the privacy of their own domestic circles than remain members of a social "set" whose practices are not merely frivolous, but positively vicious. And it is not necessary that Catholic women should be organized into a club to avoid evil associations. The duty of avoiding the occasions of sin and of showing good example is incumbent upon the individual conscience independently of any society or organization. Happily the vast body of Catholic women of good instincts, by reason of their native refinement of character, their occupations, and in many cases from the necessity they are under of providing for themselves and their families, are safe against the temptation to play bridge whist or to sit in the tea-room of the Waldorf-Astoria in New York or in the Casino at Newport sipping whiskey cocktails. If the so-called higher social circles include any Catholic woman guilty of these practices, it is evident that the "Filiae" can hardly associate with such as these, even with the hope of reforming them. There is nothing more heartless, more vulgar or more pagan than high society as it exists today. Money is its mainspring, notoriety its object and end. The antics of the "smart set," whether exhibited at New York or at Newport, have excited the disgust of all self-respecting men and women. Time and again the secular press has ridiculed its follies and inveighed against its demoralizing influence. So irreligious is its atmosphere, so contrary to the spirit of the Church is its constant pursuit of pleasure and its luxurious self-indulgence, that we wonder to find any Catholic man or woman identified with it. If the abuses referred to are so prevalent in high social circles frequented by Catholic women, that it seems necessary to organize a society to combat them, we fear the good ladies, however praiseworthy be their motive, are wasting their energies. They can not cleanse Augean stables. And with so much to be done for poor, suffering, afflicted humanity in such a great city as New York, they surely can not lack opportunity for the employment of their time and efforts in works of mercy and charity, which, while they exalt religion, are sure to bring their own reward to those who engage in them.

The further proceedings of the Society are recorded in the *N. Y. Sun* of Feb. 17th ult., which good-naturedly banters the "Filiae" as follows :

"The Filiae Fidei, the Catholic women's club recently organized to set an example to other women in society, adopted a patron saint yesterday. There was just one point on which the members all agreed : Their patron must be a saint whose patrician blood entitled him to a coat of arms which could be used by the society. Francis de Sales, Bishop of Geneva, a nobleman entitled to two coats, was selected by a unanimous vote. Which of the two will be used by the society has not yet been decided. His episcopal coat of arms is the more picturesque, but some of the members think that the De Sales crest is more aristocratic. St. Louis of France was rejected because France is now under the frown of the Filiae Fidei, and anyway the records of several Louis are altogether inconsistent with saintliness. The good St. Elizabeth of Hungary also was rejected. The society did not want a patroness, but a male guardian. St. Ignatius Loyola, founder of the Jesuit order, possessed all the necessary qualifications and would probably have been adopted, had not the Jesuits of New York expressed their disapproval of having the good man's name associated with the peculiar views advanced by the new society. Among the saints whose names were not considered were St. Peter the fisherman, St. Joseph the carpenter, St. Benedict the beggar, and St. Patrick. The Filiae Fidei aim to check divorce, to restrict drinking, gambling, and immoral reading and to abolish décolleté gowns."

The gentle, retiring St. Francis of Sales—that combination of worldly wisdom with a most unworldly spirit—noble by birth but plebeian in his humility—who valued crests less than a beggar his rags—the "gentleman saint," as he was styled, not offensively, by Leigh Hunt, who, Protestant though he was, made our saint the subject of one of his most charming essays—who counseled Philothea so wisely, warning her to shun the society of the vicious, the indiscreet, and the profligate—these, and many other thoughts which the name of Francis de Sales inspires, tempt our pen to run on, but the limit of space forbids.

When the "Filiae" shall have put themselves so to speak in marching order, we shall be pleased to record the progress of their crusade against "moral evil in society" and to note their elevating influence on "literature, drama, and art."



## A CATHOLIC DAILY NEWSPAPER IN PROSPECT.

In a recent note from a contributor (No. 6, p. 95) it was announced that Catholic daily newspapers in the English language would probably soon be published in two Eastern cities.

One of these cities is Buffalo, where the *Volksfreund* Company, who have for many years successfully conducted a German Catholic daily, have recently started a movement for getting out another in the English language.

The realization of the project is not yet assured ; but it has arrived at a stage where we can safely venture to give it wider publicity, which we do in the hope of creating an active interest in this praiseworthy and timely undertaking even outside the narrow circle within which it will have to secure the bulk of its sustenance.

\* \* \*

In January last, the President of the *Volksfreund* Company, Mr. James G. Smith, an energetic Catholic lawyer of large newspaper experience, sent out the following circular to the clergy of the Buffalo Diocese :

"Our company, publisher of the Buffalo *Volksfreund*, has been urged to undertake the publication of a daily and weekly secular newspaper in English, based on correct moral principles. Our friends who are urging us, realize, as well as we do, the great necessity of a daily newspaper, correct in its advertisements, correct in its news, and correct in its editorials. And on the other hand they see the baneful influence of newspapers that incessantly violate these principles. The word 'correct' is here used with special significance.

"From its nature it will not conflict with any existing religious paper ; indeed both having the same principles in common, they will harmoniously supplement one another for the good.

"In order that it shall not be a one-man newspaper or the stock held by one individual, and to have the stock held by the greatest number, a popular subscription is proposed at \$5 per share of the increased capital stock of our company.

"This method will also inform us whether the popular demand for a newspaper on these lines is so great as to justify us to undertake the project. If we receive the proper encouragement we shall proceed.

"We are authorized by the Right Reverend Charles Henry Colton, Bishop of Buffalo, to say that our enterprise has his most hearty approval and that our past record as publishers of the daily Buffalo *Volksfreund* gives him the most desirable reason for



hoping and expecting that we shall never publish aught else than a morally clean and most commendable paper.

We say with justifiable pride that during the thirty-six years of the *Volksfreund's* existence no indecent or even quack advertisements have disgraced its columns and that, to this very day, no other daily of Buffalo has dared expose and prove (so) persistently and effectively the wickedness and utter untenableness of the theories of Socialism.

"Our past record, therefore, will, we believe, justify the confidence our friends and supporters are placing and will place in us.

"It was thought proper by our board to apprise you of our intention, and ask your opinion, if you will be so kind as to give it, of the proposed undertaking. Should you care to know more, kindly inform us, and we will give you all the information you may desire."

\* \* \*

The *Volksfreund* Company was encouraged by the clergy, and in February, Mr. Smith issued this circular :

"Some of the most highly respected gentlemen in this community urged the *Volksfreund* Printing Company, publishers of the daily *Volksfreund*, to undertake the publication of a secular, up-to-date newspaper, in the English language, based on Catholic principles.

"The reasons why this company was chosen to undertake so important a work are as follows :

"*First.* The gentlemen comprising the directorate of this company are some of the most prominent men in this community, who lived here all their lives. They are men of great business capacity, absolute honesty and probity, men of character and principle, and practical Catholicity, prominently identified with the charitable work of our Church. Nothing can be said against them.

"It is axiomatic, in order that a newspaper have moral weight, it must be conducted by honorable men.

"*Secondly.* The company has for thirty-six years successfully conducted in our city a morally clean, secular, daily newspaper, with Catholic tendencies, in the German language. No advertising of even doubtful character found space in its columns, immoral news, or such against our faith and its ministers was barred. It is the only (?) daily secular newspaper in our country that has fought Socialism, from Catholic premises. This is a record to be proud of.

"The non-Catholic *Illinois Staatszeitung* says that the daily

*Volksfreund* is one of two of the most prominent Catholic newspapers in the German language in our country.\*)

"Thirdly. The company owns its plant, building, and machinery.

"The company has promised to make the attempt. Alone, however, it is unable to undertake it; hence this appeal.

"The installation and operating expenses for one year will be about \$125,000.00, which sum it is proposed to raise by popular subscription at \$5 per share of the increased capital stock of said company. Thus it will not be a one-man concern. It is better so. We know what one-man power is, and how easily it is abused, even though the possessor of it be a Catholic. Furthermore, if the enterprise have many roots it will be stauncher against wind and storm, but if it have but a single root, it is liable to be loosened from the soil of our faith. Safeguards are provided so that the proposed paper will ever remain Catholic.

"When \$100,000.00 of the increased capital stock is subscribed, the company is authorized to make a call of 10% of the subscription, 10% 30 days thereafter, and 10% every 30 days until the full amount is paid in. This will spread the payment over ten months, making the payments easy. No money shall be payable until \$100,000.00 is subscribed. If the last mentioned sum be not subscribed by January 1st, 1905, the subscription shall be void. And when the subscriptions are paid in full, the stock shall be non-assessable, and no further liability follows.

"This is no charity scheme, but a business proposition. Every subscriber becomes a stockholder. Neither is it a business scheme. The gentlemen who are engaged in establishing the enterprise, will devote their time, attention, and labor without any compensation whatever. The only expense to do it, will be a payment of five per cent. of the stock to solicitors. Any trustworthy and active person may be appointed a solicitor.

"In order to assure doubters that the project is undertaken in good faith and that no part of the money raised shall be used for any other purpose than that of establishing and conducting a daily, secular newspaper, in the English language, based on Catholic principles, three trustees—two priests and a layman—will be appointed, who shall take charge of and bank all subscription moneys to be subject only to their check or draft.

"The proposed paper will be an American, up-to-date, high-toned, politically independent, secular, evening, penny newspaper, whose Catholicity shall be discernable in its advertising, news, and editorial columns. It will not be a religious paper. It is the aim

---

\*) The other is the St. Louis Amerika, of which I have for the past two years had the burden-some honor of being the acting editor-in-chief.—ARTHUR PREUSS.

of the projectors, that it shall in no way conflict with any existing, religious paper. It will be better than any existing secular English newspaper, in this that its news, local or telegraph, will be morally clean and not anti-Catholic, its editorials will have their foundations in our faith. If our religion shall require a champion, it will be ready, and bigotry will 'hide its diminished head.' To foment religious strife will be foreign to its mission.

"The necessity of a daily newspaper on these lines is as obvious to you as to me, and I will not expatiate upon it. Men of our faith in this country have been clamoring for it a great number of years.

"Here then we are given an opportunity to assist an enterprise which will be of incalculable benefit to good morals, to our country, and to our faith. The purposes for which it stands are so worthy, that they are a direct aid and complement to that for which the Catholic priest stands. It will be the most potent secular weapon for our faith that this country ever witnessed. Success here will insure success for similar enterprises in every community of our country where Catholics are in numbers. Then the voice of the Catholic will and must be heard in our land, nor yet will he be treated as an alien or inferior.

"The Right Reverend Charles Henry Colton, Bishop of Buffalo, authorized the projectors to say that their enterprise has his most hearty approval.

"We should give this worthy enterprise every encouragement and assistance in our power. If you are moved to do something, please to sign the enclosed blank and mail it to me or to the address upon it.

"As a good priest said: 'Every Catholic clergyman should take stock in this enterprise.'"

[*To be concluded.*]

✻ ✻ ✻

## **WHY CHRISTIANITY AND AMERICAN FREEMASONRY ARE IRRECONCILABLE.**

[A Summary of the Papers on Freemasonry Hitherto  
Published by THE REVIEW.]

We have done enough to indicate the nature of Masonry's religion and do not care, for the present, to pursue this part of the subject further. Those who wish for fuller details have only to study the symbols of paganism and their explanation. The symbols which Masonry has taken from the Old Testament are, like the Holy Saints John taken from the New, mere blinds to conceal the old sun worship in its concrete form.

To sum up briefly, therefore, what we have said in these ar-

ticles, we have shown the intimate connection that exists between Masonry and paganism. To the Mason, the rites of paganism are "sacred and of the most solemn character"; they furnish "models for his symbolism"; he practices the "sacred rite of circumambulation in imitation of the apparent course of the sun"; Plautus, Callimachus in his hymn chanted by the priests of Apollo, Corynaeus at the funeral of Misenus, the Hindoos, Druids, and like pagans, are his instructors; all the rites regarding Sabatism or sun worship, he is assured, "come from a common source, to which Freemasonry is also indebted for existence." True to its origin, Freemasonry "constantly alludes to the sun in his apparent diurnal course and imperatively requires, when it can be done, that the lodge should be situated due east and west, so that every ceremony may remind the Mason of the progress of that luminary." Hence the "modern Masons dedicate their lodges to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry," but these are "not saints" at all, as we are presently informed; they are "the two northern and southern limits of the sun's course," "the summer and winter solstice." Hence also "in every regular and well-governed lodge there is represented a point with a circle," "an interesting and important symbol in Freemasonry," "a beautiful but somewhat abstruse allusion to the old sun worship," which symbolizes "that modification of it known among the ancients as the worship of the Phailus." This symbol was the symbol of the Supreme Deity among the pagans, and expressed "the male generative energy and the female prolific principle"; this idea, "the true interpretation of the point within the circle is the same as that of the master and wardens of a lodge," for these are represented by the columns of Wisdom, Strength, and Beauty, and "the male generative energy was represented usually by a column." "Masonry is a system of morality veiled in allegory and illustrated by symbols." "Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been able to find the true interpretation." Masons are builders, Temple Builders. "The idea of the legend [of the Temple Builder] was undoubtedly borrowed from the ancient mysteries, where the lesson is the same as that now conveyed in the third degree of Masonry" (pp. 112, 113). "The Temple Builder is, in the Masonic system, the symbol of humanity developed here and in the life to come; and as the temple is the visible symbol of the world, its architect becomes the mys-

tical symbol of man, the dweller and worker in the world, and his progress by the gates is the allegory of man's pilgrimage through youth, manhood, and old age to the final triumph of death and the grave.

The number Twelve was celebrated as a mystical number in the ancient systems of sun worship, of which it has already been said that Masonry is a philosophical development [pp. 113, 114]. This difference between Masonry and the ancient mysteries is, therefore, one of "form," not of "principle"; the lessons are the same, the manner of imparting them, different. Masonry avoids the gross idolatry of the pagans, who worshipped the visible image, but gives its worship to that which the image typified, the prolific powers of nature. These are its Supreme Deity, these its Lord. Jehovah, Bel, On, Jupiter are but different forms of the tetragrammaton or Ineffable Name—symbols of the primitive worship of our race, which was Sabaism or sun worship—the symbol is indifferent, provided that the true interpretation be preserved. Thus understood, Masonry can embrace all the religions of mankind, save that which makes Jehovah what He really is, the One, Self-existing, Eternal, Personal Creator, distinct from his creatures and infinitely above them, whose personal will, manifested in the ten commandments given to Moses, constitutes the moral law of our race. Here there can be no compromise; "Thou shalt not have strange gods before Him," and hence the eternal, impassable abyss between Christianity and Masonry. Jehovah, God, is for the Mason a mere symbol of the generative powers of nature; for the orthodox Jew and Christian, all nature is a creature, called into being by Jehovah's omnipotence and subject to His will. Freemasonry is the rebellion of the human heart, and the indulgence of our sensual nature as an independent worker in the world; Christianity is the due subjection of a created nature to the wise laws of a Superior Infinite Power. Masons, the builders of humanity, were typified in the times of Solomon by the Giblemites, the stone-squarers, the subjects of Hiram of Tyre, or of the Stone, the worshippers of Adonis, "the men of his couch" and "confidence;" "the mysteries of the worship of Adonis, and the initiation accompanying it, more closely resembled in its symbolism and allegorical teaching, the initiation into Masonry than any other of the ancient rites" [pp. 541, 542]. Adonis, Adonai, is the Lord of Masonry. "Adonis," says Mackey in his 'Encyclopaedia of Freemasonry,' p. 24, "which is derived from the Hebrew Adon—lord or master—was one of the titles given to the sun; and hence the worship of Adonis formed one of the modifications of that once most extensive system of religion—the sun worship. Godwyn, in his 'Moses and Aaron' [l. iv, c. 2]

says: 'Concerning Adonis, whom sometimes ancient authors call Osiris, there are two things remarkable: aphanism, the death or loss of Adonis; and heuresis, the finding of him again. By the death or loss of Adonis we are to understand the departure of the sun; by his finding again, we are to understand his return.'

We understand at last the prayers of Masonry addressed to its most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces, etc. Adonis, Adonai, Sun, Lord, here is the key. The lodge was "opened in the name of God and the Holy Saints John as a declaration of the sacred and religious purposes of its meeting, of its profound reverence for that Divine Being whose name and attributes should be the constant themes of its contemplation, and of its respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the institution" [Ritualist, p. 14]. The Holy Saints John we have found to be the summer and winter solstice; Adonis, Adonai, Lord, the Sun, is the Deity with which "our Holy Saints John are so intimately connected." In the "Stone of Foundation" of Masonry we are taught by the Masonic Ritualist the identity of symbolism between it and the stone worship of the ancient pagans. The column the statue of Hermes, indicates in the passage what writers on pagan symbolism openly assert, that, namely, the underlying dogma is the same as in sun worship, Phallic worship, Adonic worship, the deification of the generative powers in nature, and especially as expressed in man. The Kabala openly proclaims the identity of the two by attributing to Foundation the pagan significance.

And so it has ever been and so it will ever be throughout time: the sensual passions and reason contending for supremacy. So it has ever been and so it will ever be: "iniquity lying to itself" and priding itself on a liberty which is, in truth, the basest of slaveries. So it has ever been and so it will ever be: 'the sad experience of Eden fruitlessly repeated, an experience relegated to the realms of myths by unbelief, but none the less a fact; human nature, eating of the forbidden fruit and seeking to make itself God, deceived by the serpent which Masons have ever considered a legitimate symbol of Freemasonry.

[In another series of articles we purpose to prove that American Freemasonry is specifically anti-Catholic.]



—"The reforming energy of Pius X. continues unabated. He himself remarked the other day to Decurtins, the distinguished Swiss Catholic, that he had ten 'Motu Proprios,' each of them effecting a reform, ready in his desk."—From a Rome correspondence of the *Freeman's Journal* (No. 3687.)

## BOOK REVIEWS AND LITERARY NOTES.

---

*Via Dolorosa.* By a North Country Curate. St. Louis, Mo.: B. Herder. London: Sands & Co, 1904. Price \$1.35.

Here we have a novel which in its plan reminds us somewhat of Fr. Sheehan. Instead of Maynooth, we have St. Sulpice, and for Erin, Gallia. There is much nice, easy Latin, which always pleases those of us who know a little and like to keep in practice by meeting with an occasional quotation. There is also much desultory French. "La belle langue" sometimes suffers an unwonted *lapsus*, but what can one expect from an acknowledged Anglo-Irishman? Still, too many readers of English will object to "Chambre des Deputies," which is invariable throughout the book. There is plenty of contrast between the different characters, and the tragedy in the life of the principal personage is offset by the happiness attending the path-way of those less prominent.



*The Tragedy of Chris.* By Rosa Mulholland (Lady Gilbert). St. Louis: B. Herder. London: Sands & Co. 1903. Price \$1.50.

The story of the devotion of one young girl to another—devotion carried almost to extravagance, but rewarded at last by the salvation of a soul. The first chapters describe Irish scenes and customs in a breezy, natural, spontaneous manner, which is refreshing and delightful. One might wish for a little more care in the working-out of the plot, some features of which approach that degree of improbability objected to in fiction, however often we may meet with it in real life.



—We have received from F. Pustet & Co.: 'Das Neue Testament unseres Herrn Jesus Christus. Uebersetzt und erklärt von Augustin Arndt, S. J.' It is a new, revised, and improved edition of Allioli's famous translation and has the approbation of the S. Congregation of the Index. The improvement consists not only in greater copiousness of the explanatory notes, but also in a better adaptation of the text to the genius of the German language. The typographical get-up of the volume is excellent. Price, net 80 cents.

—Theodore Wacker, in a volume entitled 'Entwicklung der Socialdemokratie in den zehn ersten Reichstagswahlen (1871—1868)' and published by B. Herder, offers an immense collection of official figures showing the numerical growth of the Social-

Democratic party in the various countries and provinces constituting the German Empire. He proves that this growth—undeniably large as it is—has been greatly overestimated and that the conservative citizens of the Fatherland are well able, if they unite, to ward off the dangers threatening their native country from Socialism.

—We have before us a history of the Catholic conventions held in Germany from 1848 to 1902 (*Geschichte der Generalversammlungen der Katholiken Deutschlands, 1848 bis 1902. Im Auftrage des Centralcomites dargestellt von J. May, Pfarrer. Köln: Bachem, 1903*), which would deserve to be Englished, in order to rouse the Catholics of English-speaking lands, especially of these United States, to imitate the example of their brethren in Germany, who have accomplished such signal victories for the Church by their splendid organization, in which these conventions form such a conspicuous feature and powerful incentive.

—In introducing a review of 'The Nemesis of Froude,' by Alexander Carlyle and Sir James Crichton-Browne (New York: John Lane), the scholarly critic of the *N. Y. Evening Post* (Jan. 28th) says:

"The weak point in Froude's armor was inaccuracy. He had a constitutional tendency to be inexact and false. He seems to have had the most implicit confidence in his own recollection of facts, but, as it is put here, his memory was really an organ, not of retention and reproduction, but of transformation. We are not surprised to learn that curious illustrations of this are afforded by his posthumous account of his relations with Carlyle."

—In a brochure, 'Les Chrétiens ont-ils incendié Rome sous Néron?' (Paris, Blond & Cié.) *M. Paul Allard* deals with the theory of a recent Italian writer, which was discussed some time ago in the American press, that the burning of Rome under Nero was the work of the Christians. After a careful examination of all the evidence, he reaches the conclusion that the problem concerning the origin of the conflagration will probably never be solved. Of the contemporaries, some attribute it to Nero, others to accident. Tacitus indicates both hypotheses. After him the culpability of Nero seems to have been accepted by the people and the historians. It did not occur to any ancient writer, pagan or Christian, to hold the Christians responsible, and as long as no ancient testimony can be adduced to this effect, *M. Allard* rightly deems it the duty of the historian to hold the notion of no account.



## MINOR TOPICS.

*The Y. M. C. A. and the Catholic Church.*—We have frequently heard the Young Men's Christian Association denounced from the Catholic pulpit and in the Catholic press as a Protestant society unfit and dangerous for our Catholic young people.

But the other day we read in the *Republican-Gazette* of Lima, Ohio [issue of Feb. 6th]: The Y. M. C. A. "has the endorsement of the Roman Catholic Church in many places. The *Parish Messenger* of St. Joseph, Mo., has these two paragraphs urging parents to direct their children in the way they should spend their evenings: 'Oftentimes the good work of Catholic schools and home training has been decidedly frustrated by the demoralizing influence of the crowd on the street corner. The gymnasium classes of the Y. M. C. A. offer your boy a good place to spend some of his evenings.' The other paragraph, directed to boys, reads: 'In every department of work there is a call for boys who bring their intelligence to bear upon their labor. These are the ones who are asked to go up higher. Evening classes at the Y. M. C. A. help many a youngster.'

"The *Father Matthew Herald*, of Boston, has for three years commended editorially the Boston Association and its advantages, and publishes a column advertisement of its privileges free of charge.

"Father Rupert, of St. John's Church, in South Lima, is a member and a supporter of the Lima Association. His recommendation of the Association is strong."

And last week we saw in the *New World* of Chicago [xii, 25] the following editorial note:

"Frequently one must, indeed, go away from home to learn the news. A Jesuit friend in far Ceylon sends us a copy of the *Ceylon Observer* of January 4th, which contains a letter from its editor, at present in this country, at St. Louis World's Fair, which says: 'I notice the action of the *Columbo Catholic Union* in reference to the Y. M. C. A. It is a great contrast to the action and attitude of Roman Catholic priests, as well as laymen, toward the Y. M. C. A. in America. In Chicago I heard there were more Catholic than Methodist members of the Association, and the secretary told me that only the week before I arrived there a priest brought a young man to him to join, saying he did not know where he could get more suitable instruction or be in better company.'"

The *New World* calls for the facts in this case. "Is it true," it asks, that "there are more Catholic than Methodist members of the Y. M. C. A. in Chicago? If so, is it not time for our Catholic societies to look into the matter?"

We should like to have this topic thoroughly discussed. Information as to the character of the Y. M. C. A. and its membership will be thankfully received by THE REVIEW. We should particularly like to have a copy of the constitution of the society and learn the opinion of Catholics who have come in personal contact with it anywhere in the country, as to the spirit of its branches

and the possible dangers to Catholic young men from membership therein.

We are informed by Bliss' Encyclopedia of Social Reforms [2nd edition, p. 1422] that the Y. M. C. A. rests on "a specific Christian basis" and is "organized for the physical, mental, social, and spiritual benefit" not only of its members, but also "of young men in general." What is this specific Christian basis, and of what nature is the "spiritual benefit" that the Association seeks to confer on "young men in general"?

*The Poles of Green Bay.*—We are asked to print the subjoined remarks by a Polish pastor of the Diocese of Green Bay :

"In number 8 THE REVIEW I have read . . . . We believe we have heretofore given it as our opinion that the only way they (the Poles) will succeed in obtaining such representation will be by getting a Polish priest, who is qualified for the episcopal dignity and office, on the regular tern of candidates for some vacant diocese." Quite a number of the laity as well as of the clergy know that you speak the truth, but this is disliked even by some high-standing churchmen, who publicly speak and proclaim that 'nationalities have caused and cause so many heresies and schisms in our Catholic Church!' Yet the very same persons, *sive per fas, sive per nefas*, strive to advance the interests of their own nationality. In the Green Bay Diocese, e. g., when the Polish clergy had made a move to obtain a Polish bishop, the very same persons who claim they do not believe in nationalities, sent a petition to the clergy to be signed in favor of their *persona gratissima* in order to hinder the Polish movement: Up to the present moment only those can be bishops in this country, whose names are on a regular list.\*) If no ski or wicz had a chance to become a bishop, the cause of this is, that the Poles have had no representation among those who select the candidates. Though the bishops have learned that the Polish element is very numerous and still growing stronger, hardly ten of them have chosen one consultant; and what can one man do against 5 or 6?

"As soon as the good bishops will give us more consultants, Rome will give us at least one bishop. Give us our rights and we shall be satisfied! Think, we are two millions of people and have no representative in the hierarchy! If the Green Bay Diocese would have at least two Polish consultants, we would have gotten a Polish name on the regular list. The Poles of the Diocese and all the Poles are fighting for justice in the same way as the Germans were 50 years ago. These have not rested until they have obtained what they asked for, and I believe the Poles will not cease until Rome gives them a favorable decision. As soon as Bishop Messmer announced his translation, the Polish priests of Green Bay chose one of their nationality with good and perfect qualifications and sent a petition to all the bishops of the province and all the diocesan consultants, asking them to put his name on the regular list. But from the *Catholic Citizen* we can safely conclude that our petition was ignored. In place of a Polish priest there has been chosen one who represents a nationality which has but

\*) Rome is not bound by any list.—A. P.

sixteen priests in the diocese ! It is a good thing that the Catholic Church is a divine institution governed by the Holy Ghost, else only one nationality would be good before St. Peter. Let the Poles wait until Rome will speak, then they will say : *Roma locuta, causa finita.*"

The same reverend correspondent also informs us that there are thirty-one Polish priests in the Green Bay Diocese, several of whom are pastors of English-speaking or mixed congregations on account of Polish missions attached ; and that the Poles support an independent orphan asylum, a new academy and sisters' convent, a Franciscan monastery, and a college.

"*Alright.*"—We used to write "alright," until some years ago a friendly Jesuit critic called our attention to the fact that it was not good usage and looked strange in a journal of the quality of *THE REVIEW*. "Alright" is, however, increasing its claims upon our respect. We have lately seen it spelled this way in a letter written by one of the best English scholars in America, and now we read in a communication of Mr. Henry Leverett Chase in the high-class New York *Evening Post* (Feb. 17th):

"Colloquial expressions may possibly, at times, serve as indications of the temper of a people, and at present in the Middle West everything is 'all-right.' A perfect epidemic of this term is upon us, and in all quarters our ears are assailed by it. It is usually pronounced 'awright,' but it has numerous variants as to stress ; the most popular being a prolongation of the first word, and then a sharp sounding of the second—a peculiarly offensive form, borrowed, I believe from some vaudeville actor who has, unhappily, touched a sympathetic chord in the crowd. In spelling, I find a tendency to contract the term into a single word, 'alright.' It is thus noticeable in the letters of traveling salesmen and country merchants. In domestic service the use of 'all-right' as a response to every query or instruction is peculiarly exasperating and difficult to eradicate. It spreads to the children of one's household, and even the mistress and master find themselves slipping into its use. The phrase seems to have developed vogue since the 'full dinner-pail' came upon us, and reflects, perhaps, the easy, good-natured tolerance born of prosperity—the philosophy of 'whatever is, is right.'"

—We have received the following communication : "In No. 6 of *THE REVIEW* (p. 96) you noted an announcement by the *Sacramento Union* of a 'Midwinter Rural Fair' held by the ladies of St. Stephen's Catholic Church in Junipero Serra Hall, which Midwinter Fair had on its program 'a delicious chicken dinner,' although it was a Friday. You ask : 'A Catholic fair with a chicken dinner served by Catholic ladies on FRIDAY—what are we to think of that?' Perhaps this is the explanation. California, once having been a part of Mexico, may still possess the Mexican privilege which allows Catholics to eat meat on ordinary Fridays of the year. Certain it is that this Mexican privilege exists in Arizona, which too was formerly a part of Mexico. I have been there and have spoken to the Bishop of Tucson on this very point. And if this Mexican privilege seems to be over-indulgent, let us remember that the Mexicans, the ones chiefly benefited, have many Fridays,

oftentimes not having meat for weeks and even months. Now, if this opens the way to an explanation, you may make use of it. If however, I should be mistaken, I am willing to be corrected.—(Rev.) M. Schneiderhahn.”

We have made enquiries and learned that the “Mexican privilege” of eating meat on Friday does not apply to California.

—In an article “The Pope and the Reform in Church Music” in the *Ecclesiastical Review* [March, 1904] Professor W. F. P. Stockley says [p. 279]: “From all sides, from all lands, says the Pope, the universal cry for reform has reached our ears. And yet from the largest city and the greatest Catholic centre of the United States, and again from that of Canada, there rise in the press some traitorous or ignorant or vain self-flattering voices to the effect that we are not to blame, and that the Pope’s words apply only to Rome and Italy. Let us say it out boldly [if we are ready to follow the Pope], that we English-speaking Catholics of the New World have probably, in thus following him, the most troublesome journey to make of any Catholics on earth.”

—Rev. Louis S. Walsh shows in a valuable paper in the *American Catholic Quarterly Review* (No. 113) that, if Governor Winthrop or Cotton Mather or John Harvard or any of the many famous men of the early Massachusetts and other colonies were allowed to come back to the scenes of their manhood, and would look for the great corner-stone of the foundation, for the beautiful inscription over the doorway of the school-house, “to teach the principles of religion and the capital laws of the country,” they would find them both, bright and strong and enduring, not in the State public schools, but in the Catholic schools of Massachusetts.

—“The silly *Herold des Glaubens* has followed the dishonest REVIEW in declaring that a professor in the Catholic University has given it as his opinion that St. Paul commissioned a woman, Thekla, to preach the Gospel. The lie will now be passed around by all anti-American press” (*sic!*).

Thus the *Western Watchman* (xvii, 16). The “dishonest REVIEW,” as is its wont, proved its statement by giving chapter and verse (vol. xi, No. 6, pp. 81 sq.) The honest *Watchman*, as usual, bears false witness against his neighbor.

—Rev. Joseph F. Smith, of Cleveland, says of the late Senator Hanna in a letter reproduced in the *Catholic Universe* (No. 1535): “The deeds of charity on the part of Senator Hanna and the whole Hanna family can not be praised too highly. Their charities have known neither lines nor limits.” We quote this statement of a Catholic priest because Mr. Hanna was pretty generally regarded as close-fisted and flint-hearted.

—We read in the *Hartford Catholic Transcript* (vi, 37): “The Bishop of Lourdes has just called off a lot of swindlers who have been exploiting a whole line of syrups, elixirs, and lotions that have not the remotest connection with the shrine of French devotion.”

This is gratifying news; but since when is Lourdes an episcopal see?



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., MARCH 17, 1904.

No. 11.

---

---

## AMERICAN FREEMASONRY IS IN A SPECIAL MANNER ANTI-CATHOLIC.

Doubtless many a reader who has followed me in my study of American Freemasonry will wonder why I should devote a special series of articles to what has already been so clearly and so abundantly proved. For

1. Masonry is and clearly asserts that it is a religion. It asserts more: that it alone imparts to its votaries the true knowledge of the nature and essence of God and of the human soul; that every candidate, and consequently every Christian and Catholic candidate, comes to its doors begging that the spiritual light be created in him; that every one outside Masonry, and hence every Christian and Catholic who is not a Mason, is wandering in ignorance, darkness, helplessness, and pollution, devoid of the first elements of morality. The mind must be strangely distorted that can combine such theories with respect for Christianity and Catholicity.

2. I have shown, in the second place, that Masonry rejects a Christian interpretation of its symbols as too sectarian and unsuited to its universal creed; that the Blazing Star of Masonry must not be understood as the Star that guided the weary feet of the Magi to the Babe of Bethlehem; that Masonic lustration or purification has nothing in common with Christian baptism, since even the symbol of water is too abstract; that the True Word of Masonry is not the True Word of the New Testament, for this is no mystery to us; that the corner-stone of the Mason's moral and spiritual edifice is not Jesus Christ.

3. I have shown that Masonry is essentially paganism in its origin, its ceremonies, its affections, its symbolism, its doctrines; that it imperatively demands of its members conformity with

such ceremonies whenever possible ; that it remits its students to the doctrines of the pagan mysteries for the true explanation of its own ; that it considers the difference between such mysteries and itself to be one of mere external form, since the spirit and life-blood in both are the same.

4. Lastly, I have proved that this religion of Masonry is practically the phallic worship of the ancients, the prominent feature, nay the very groundwork, of all the pagan mysteries. It is the worship of the procreative powers of nature, the Al-Gabil of the universe, especially as resident in the microcosm, man ; a worship whose symbols are found in every well-constituted lodge and of which every lodge itself and its principal officers are the permanent symbols.

If this claim to exclusive religious truth regarding the nature and essence of God and of the human soul ; this rejection of Christianity as sectarian ; this pagan spirit and life-blood ; this worship of man's sensuous nature—do not evidence the anti-Catholic nature of Masonry, then shall I willingly confess that arguments have lost their force.

But why then a special treatise ? First, for the fuller information of those who, although Masons, believe that Masonry and Christianity are perfectly reconcilable, since, in theory, Masonry pretends to interfere with no definite religious creed, and least of all with Christianity ; and as they can point to a whole line of American and English Masonic writers who have clothed Masonry in a Christian garb and as such presented it to the world, a little light on the matter will do them no harm. They are not aware that the so-called Christian theory of Masonry is neither the true nor the approved one.

Secondly, for the fuller satisfaction of my Christian and Catholic readers, in as much as the series I now begin will enable me to set before them interesting matter which, without detriment to clearness and order, I could not well introduce elsewhere. As a supplement, therefore, to what I have already said, rather than as something entirely new, are the following articles to be viewed.

38 34 38

—According to the *Philadelphia Record* of Feb. 26th, a bill for "teaching morality in the public schools" has been introduced in the legislature of New York. This may be taken as an admission that, for forming character, the present school system is a failure. How long will it take the American public to perceive and apply the only true remedy for the acknowledged evils of the modern educational methods—instruction in religion ?

## A CATHOLIC DAILY NEWSPAPER IN PROSPECT.

### II.—(Conclusion.)

To show the feasibility of the plan and to encourage both the clergy and the laity to aid it by their subscriptions, Mr. Smith got up a third circular on "Newspaper Stock as an Investment":

"For almost twenty-five years the number of daily newspapers in our city, with one exception, has been the same. During that time the population has nearly doubled. If this city, a quarter of a century ago, with a population of less than 20,000, did support the present number of newspapers, it certainly should, with a population of nearly 400,000, be able to maintain one more, especially if this one is to be as good as the best, and better than most of them . . . .

"The financial success of a daily newspaper depends upon its daily circulation, upon the number of its subscribers and readers.

"A large circulation will bring it paying advertising, and the larger the circulation, the greater the quantity of it and the higher its price.

"There are in this diocese in round numbers 195,000 Catholics. Of these at least 100,000 read English papers. It is safe to assume that every fifth person of this number will buy the paper, which will give it a paid circulation of 20,000. Then there are in this city and in its vicinity a great number of liberal-minded non-Catholic good people, who will buy an honest paper even though Catholics publish it. A conservative estimate of the number of paid subscriptions from this source is 10,000, making a total number of paid subscribers of 30,000, and five times as many readers. The net profit on each paper is generally estimated at  $\frac{1}{2}$  cent or \$1.50 per year,—for 30,000 subscriptions they would amount to \$45,000.\*)

"Besides this revenue, the paper would have a right to expect an immediate advertising patronage of about \$3,000 for the first year.

"This figure is obtained from a conservative estimate of two Buffalo papers.

"In the week of January 25th, 1904 (one of the dullest periods for advertising in the year) one of these papers had 125 columns of advertising matter, exclusive of the objectionable kind. This averages 20 columns a day, and at \$18 a column, its lowest rate, it nets it \$360 per day.

"The other of these in the same week had 112 columns of advertising matter, exclusive of the objectionable kind. That aver-

\*) This is a mistake. The newsboy pays one-half cent for a penny paper. The income of a modern daily from this source (unless it have a 5 cents Sunday issue) is exceedingly small.—A. P.

aged 18 columns a day and at its lowest rate of \$14 per column, it nets \$252 per day.

"These figures are not fictitious. They can be verified by anyone who will devote the time and labor to do it.

"The highest advertising rate in Buffalo is \$25 per column, and that only at 100 column rate. If you contract for less, the price is higher. The income to the owner from this source averages about \$9,000 per week, or \$1,500 a day. This does not include the income from sales of papers.

"Neither are these figures fictitious. They can be verified by anyone taking time to investigate.

"There is money in newspapers, if properly conducted.

"But let us be very conservative. We will base our calculations on rates lower than the lowest, and upon advertising matter less than any, and see what they will show; then we shall make no mistake.

"We will assume that the proposed paper will have only twelve columns of advertising a day, instead of 18 and 20 columns, and our rates are \$10 per column, instead of \$14 and \$18 or \$25, then this estimate yields an income from advertising of \$120 per day, or for a year of 300 working days, \$36,000.

"The proposed newspaper will be the only one of its kind in our country. It will be an up-to-date independent secular American newspaper in the English language, based on Catholic principles. It will not be a religious paper. A weekly edition will be an adjunct to the daily. It will not circulate in our city and little, if any, in its immediate vicinity, but in the rural communities of our land, where there is a great demand for such a newspaper. We propose to fill it. Our aim is not to interfere with any existing religious weekly paper.\*)

"There is a large profit in a weekly edition, made up from a daily newspaper. The expenses for issuing are about 20%. At the end of the first year the circulation approximately should be about 10,000 copies, and at one dollar per year, less the expense of 20%, it would net \$8,000.

"Resources :

Estimated income from the daily,	-	-	\$45,000
"          "          "    advertising,	-	-	36,000
"          "          "    the weekly,	-	-	8,000
			<hr/>
Total,	-	-	\$89,000

"This initial income will assure the financial success of the enterprise.

\*) This is clearly meant to appease the weekly Catholic Union and Times, which, we regret to notice, views Mr. Smith's project very much askance.—A. P.



"The estimate of the resources is very low, as can be seen by comparison. It is the proper method. Investors will know the facts. It can not be expected however that these sums will be realized ratably during the first eight or ten months. The indications are that within two years the business of the enterprise will be largely increased and dividend earning, for there is a great demand for an honest and decent and independent newspaper. There is a large, paying field for one. The field is all our own.

"Instead of a daily circulation of 30,000, it should be from 75,000 to 100,000; instead of a weekly circulation of 10,000, it should be about 50,000.

"Instead of twelve columns of advertising per day at \$10 per column, it should be thirty columns at \$25 per column.

"What will the income then be? This:

Net income on sale of 100,000 per day,	-	\$150,000
"    "    "    50,000 weeklies,	- -	40,000
30 columns @ \$25 per column for 300 days,	-	225,000
		<hr/>
		\$415,000
Increased operating expense, approximated,	-	200,000
		<hr/>
Net profits, estimated,	-	\$215,000

"The principal reason why an attempt is made to establish a daily newspaper on the lines indicated above, must not be forgotten. It is to give decent people a clean, honest, and fearless newspaper,—where indecent, immoral, and fraudulent advertisements will not insult or shock them,—where the modesty of the women and children will not be outraged by salacious news,—where false news will receive no space,—where editorials will at least have a Christian foundation.

"Buffalo is one of the most rapidly growing cities in the Union. The half-million mark will soon be reached. Greater Buffalo spells more newspaper readers.

"With a high-class paper in the field, the local newspapers would have to improve and expend more of their profits to do it, or their income would be greatly reduced. This explains why some of them so dislike the entrance of any new-comer.

"The proposed paper will be an American, up-to-date, high-classed, politically independent, penny paper. It will excel in cleanliness of advertisements, decency, and reliableness of news, and fearlessness in editorial utterance. It will not be owned by one man.

"Statistics prove that the politically independent papers have the largest circulations, and earn the most money."

The form of share certificate is as follows :

"We, the undersigned, agree one with the other, to subscribe to the increase of capital stock of the American Publication Company of Buffalo the number of shares set opposite our respective names, at five dollars per share, to enable it to publish a daily and weekly newspaper in the English language, and agree to pay the amount we respectively subscribed, as follows: 10% thereof when \$100,000 is subscribed, 10% thirty days thereafter, and 10% every thirty days thereafter until the full amount is paid in.

"The increase of the capital stock shall be \$125,000. No subscription shall be binding unless the sum of \$100,000 is subscribed by January 1st, 1905, and no part of the money subscribed shall be devoted to any other purpose than stated above. It is further agreed that solicitors for subscriptions shall receive 5% of the stock they solicited and which is paid in, payable in the stock of the company and when the certificate of stock has been issued. When the stock is full paid it shall be non-assessable.

"No money is to be paid at the time of signing this list.

"Address communications to James Gerard Smith, President Volksfreund, 46-48 Broadway, Buffalo, N. Y."

\* \* \*

A Buffalo clergyman writes to THE REVIEW on the progress of the undertaking :

"Much work has already been done. There is a good deal of enthusiasm for the plan. Responses to our appeals have not been discouraging. Of course, first of all, our people must be educated up to the necessity and inestimable value of a Catholic daily. That is what is being done. Meetings have been held in several city parishes, in which good speakers, clerical and lay, instructed the hearers. Everybody is now talking about the new paper, at least among Catholics. The Germans are pushing the undertaking, but we have the cordial support of the Bishop, and quite a few English-speaking pastors have also taken stock."

\* \* \*

The reason why we have not sooner expressed the sincere sympathy which we had from the beginning for this meritorious undertaking of our zealous brethren of Buffalo, was because we had been requested by some of the clergymen interested in the plan not to comment on it before certain preliminary steps would have been taken. This is now the case, and we are glad to be able to say that the new daily is in a fair way to be realized.

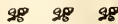
As the weekly *Catholic Union and Times* of Buffalo has lately been boasting of its splendid financial resources, we expect to see

its owners take a liberal slice\*) of stock in the new daily. It is a duty they owe to themselves and to the Catholic cause.

The calculations of Mr. Smith, while perhaps not entirely flawless, appear to be fairly conservative, although much will depend upon the choice of an editor and a business manager, for which, it seems, no provision has yet been made.

At any rate, it will be well not to start on too large and costly a scale. It is not necessary, in our humble opinion, that the projected daily be able to compete, from its very first issue, in every particular with its secular competitors. To do so would eat up the capital stock in less than a year, and we do not believe the paper can be made entirely self-supporting in less than three years under the most favorable circumstances.

Our Buffalo brethren have undertaken a good but difficult work in the right spirit, and we sincerely hope not only that we shall soon be able to announce that the publication of the first English Catholic daily newspaper in America is an assured fact; but also that the paper, when it appears, will be so conducted as to deserve the unqualified commendation and staunch support of all right-thinking Catholics, and that, by attaining the success which we heartily wish it, it will encourage others and thus become the fore-runner of a mighty chain of Catholic dailies, extending from the Atlantic to the Pacific, and working wonders for God and country.



## BOOK REVIEWS AND LITERARY NOTES.

*Mistakes and Misstatements of Myers*, by Rev. Wm. E. Randall. 359 pp. McKeown Brothers, St. Louis. Price 50 cts.; in cloth cover, 85 cts.

This is a criticism of Myers' text-book on modern history, the second edition of which—appearing, strange to say, some time *before* Father Randall's critique—is, if we may believe the *Catholic World* (Feb.), thoroughly revised and corrected and "as fair and as just and . . . as accurate as any popular manual can be." Clearly, Father Randall was mistaken when he took Myers to be an incorrigible bigot. To be sincere, we think this criticism had better remained unpublished; for while its purpose is praiseworthy, the reverend author has written too much under the influence of indignation. There is a too liberal use of invectives; instead of references and proofs, we often get merely counter-statements.

\*) Quoting a compliment of the Church Progress on its twenty per cent. dividend, the Union and Times said [xxxvii, 47]: "The Board of Directors might easily have doubled the declared dividend, and then have an abundant reserve fund for any possible dark contingency."

Had Professor Myers not already seen the error of his literary ways, this criticism would hardly have converted him. Many of Father Randall's statements are as disputable as some of those set up by Mr. Myers. His defense of Alexander VI., for instance, (pp. 156, 170) is untenable. (Cfr. Pastor.) His statements on Erasmus and Mary Stuart (pp. 207 and 230) are at least disputable. In the case of Charles V. (cfr. Janssen, not "Janssens") and Philip II. (pp. 196, 238; 201, 247) he concedes too much; they were not as black as they are painted. The death-list on p. 221 is wrong. Guizot's estimate of 72,000 (p. 239) is too high. England was not Protestant under Henry VIII. (p. 218), but schismatic. This King, by the way, was a zealous supporter of the papacy in his younger days. Finally, Brownson and Balmes can not be safely quoted as authorities in historical controversy.



*A Noble Priest. Joseph Salzmänn, D. D., Founder of the Salesianum.*  
By V. Rev. Joseph Rainer, Rector of the Salesianum. Translated from the German by Rev. Joseph William Berg, Professor at the Salesianum. Illustrated. Milwaukee: Olinger & Schwartz. 1903.

This is a faithful translation—too literal, perhaps, in spots—of Father Rainer's life of Dr. Salzmänn, who was indeed "a noble priest" in every sense of the word, and whose missionary labors entitle him to a prominent place in the history of the Catholic Church in the Northwest. Father Berg deserves well for having made the book accessible to a larger circle of readers.



—An "enduring monument of German faith and industry" is what our *Catholic Quarterly* (No. 113) calls the truly monumental and epoch-making Catholic Cyclopædia ('Kirchenlexikon') of Wetzer and Welte, published by B. Herder, to which the finishing touch has lately been put by the publication of a volume of indices. And the reverend editor, Msgr. Loughlin, adds: "We should feel crippled without it, as there exists absolutely no substitute for it in any language." Why does not our great Catholic University undertake something like it in the English language?

—The fourth *heft* of the current volume of the *Historisch-politische Blätter* concludes the pithy review of Père Denifle's latest work on Luther; briefly reviews Rottmann's 'Orate,' which is a new German prayer-book compiled chiefly from the Missal and the Breviary [whence, really, all our books of prayer ought to be derived!]; the second volume of Bardenhewer's scholarly patrological work: 'Geschichte der altkirchlichen Literatur'; and the new improved *Gerarchia Cattolica* for 1904; sketches

late proceedings in the German Reichstag, throws some new light on the religious policy of the emperors of pagan Rome with regard to the Christian Church, and informs us of what the German government is doing in the way of providing old-age pensions for some of its minor officials.

—We beg to renew our hearty recommendation of Herder's *Biblische Zeitschrift*, which has recently entered upon its second year. It is published quarterly at \$3.50 per annum, and we dare say no student of Holy Scripture can do without it, while the amateur—and are we not all of us at least amateur students of the Bible?—will, besides some things that may be beyond his depth, find therein much information that will interest and instruct him and that he may be able to turn to practical use. Of the papers in the current number we mention particularly Sickenger's "Neutestamentliche Principienfragen" and van Beber's essay on the true date of Good Friday. The bibliographical department of the *Biblische Zeitschrift* is superior to anything we know of in Catholic periodical literature.

—The first publication of the indefatigable "Görres Society for the Advancement of Learning in Catholic Germany," is by Dr. K. Weiss and deals with Kant in his relation to Christianity. It is a timely contribution to the Kant centennial recently celebrated with such éclat not only in Europe, but also in America. Through several recent French writers, Neo-Kantianism has filtered into some Catholic circles in this country, and we know of no stronger antidote to this poison than the present scholarly pamphlet.



## MINOR TOPICS.

---

*Bees-Wax Candles.*—The Church requires bees-wax in candles to be used: 1. at mass (De def. tit. X, 1: si non adsint luminaria cerea); 2. at the distribution of holy communion (Rit. Rom.: accensis cereis); 3. by acolythes (ceroferarii); 4. at the exposition of the Blessed Sacrament; 5. at baptism (Rit. Rom.: cereus seu candela cerea); 6. at burials (Rit. Romanum: cereis accensis); 7. at sacramental processions (Rit. Romanum: accensos cereos); 8. at the tenebrae service during Holy Week (Cerim. Episc.: cera communis); 9. the Easter candle must be of bees-wax (Exultet: alitur enim liquantibus cereis, quas in substantiam pretiosae hujus lampadis apis mater eduxit) and also 10. the candles to be blessed on Candlemas-day (Or.: qui....per opera apum hunc liquorem ad perfectionem cerei pervenire fecisti.)

Now there is an immense amount of "wax candles" on the market, manufactured not only by Catholic firms, but also by Protest-

ants, Jews and infidels, and we fear, mostly adulterated. The Standard Oil Co. manufactures them from the residue of coal-oil. In Germany things do not seem to be better. The Coadjutor-bishop of Posen-Gnesen issued a circular of late, in which he forbids the use of any but pure bees-wax candles during liturgical services and directs the clergy to buy their supply from three Catholic firms in the Archdiocese, whom he names. These firms guarantee the purity of their candles without increasing the price. Something similar should be done here; for it is evident that what is offered here on the market can not be all pure bees-wax. The price of bees-wax has been for the last years 28—30c a lb., wholesale. For choice virgin wax the writer had to pay 32c. not long ago. What the bleaching of wax in the sun costs, we can not say; but should judge it to be no less than 5c. a lb. Hence, wax would cost from 33—35c. a lb., bleached. "Wax candles" are offered at 25c, 35c, 45c, and 50c a lb. Evidently the lower grades, even at 35c a lb., can not be pure bees-wax, especially since the dealers pay freight and give presents to those who take large quantities. We have found candles, bought at 45 or 50 cents, to be adulterated, and when we furnished the proof to the manufacturer, he said: a small quantity of paraffine around the wick was necessary to insure even burning. Thus, if the highest priced candles are not pure bees-wax, what are we to expect of the lower grades? Is it not advisable that the ordinaries make arrangements with reliable Catholic firms to furnish pure bees-wax candles for all liturgical purposes at a stipulated price? Thus, the ruinous competition, the chief cause of wax candle adulteration, would disappear.

*Taxes and Debts of France.*—With the suppression of all private schools in France, there is a prospect for the already overburdened tax-payer of an enormous increase in his communal taxes. Prime Minister Combes has announced in Parliament that the State would furnish 5,000,000 francs to the civil communities for the support of the newly required public schools, after the private schools have been suppressed. The French State is quite unable to meet its present expenses and can not assume new burdens. But we leave this to Combes and company. Quite different is the question for the civil communities. Only in a few instances can these communities utilize the private school houses. New ones will have to be erected, which, according to a statement recently made in the Chambers, will cost some 200 to 250 million francs. Next comes the question of support for the newly erected schools. The private schools cost annually 87,000,000 francs; surely the State can not support its schools for less. 5,000,000 granted by the State, subtracted from the 87,000,000 required, leaves 82,000,000 to be raised by the communities.

According to Jules Roche in the *Figaro* (quoted by *La Vérité Française*, No. 3787), the communal taxes averaged in 1878, 48% of the State taxes; in 1900, 59% of the State taxes; in 1902, 61% of the State taxes; in other words, where the State asked one franc for taxes, the municipality collected 61 centimes. To which have to be added the departement (county) taxes, which amounted to 59 centimes in the same year. Thus the direct taxes increased 120% over the State taxes.

The indebtedness of the French Republic amounts to 38,000,000,000; that of the départements to 497,000,000, and that of the municipalities to 3,838,000,000, more than 42 milliards in all, which sum, at 3% interest, eats up 1,260,000,000 francs (\$252,000,000 or \$7 a head of population) annually. Truly the French tax-payer may ask himself: Where will this all end? Who will blame the French for withdrawing their capital at home to invest it in foreign countries? They do not ease the situation at home thereby, but they protect themselves at least from being robbed of all they have.

*Darwinism in the Schools.*—*Hochland* will, we trust, kindly allow us to réecho from its "Hochland-Echo" (I, 4) some of the excellent remarks on "Darwin in School."

Professor Dodel had found it contradictory that Darwinism and the eternal laws of nature were taught in the German higher schools; whereas in the elementary schools the "old myths" of creation according to Moses are still proclaimed as truth. For fourteen years the government did not heed Dodel's appeal to reform the lower schools in accordance with the teaching of the universities.

In 1901, at the seventy-third meeting of the German naturalists and physicians in Hamburg, several speakers again demanded the introduction of evolutionism into all the government schools. The majority, however, rejected the proposal, saying that "biology is not responsible for metaphysical speculations, and the schools have no use for them."

Dr. W. Schoenichen was apparently dissatisfied with this resolution, and, in 1903, published a pamphlet, in which he upholds the teaching of evolutionism in all the schools. He insists, however, on its being taught "objectively." But practical experience shows that this is impossible. Dennert, e. g., says that it is "too tempting for a teacher not to use evolutionism as an argument for a determined and one-sided explanation of the universe"; which of course is the materialistic-atheistic one. Other authorities, as Junge, Kiessling, Schmeil, Loew, Bail, Kollbach, etc., are no less opposed to its introduction into the lower schools, including the gymnasium. Bail, for instance, said in 1880—at a time when the Darwinian theory was less attacked than at present—before a conference of school-presidents: "Instruction according to the theory of Darwin must absolutely be withheld from our students."

In view of these utterances it is strange that Darwinism is still taught in many text-books used in our American public schools.

*The Oldest Free Catholic Parochial School in the Country, and Others.*—There have been several replies to our recent request for information as to the existence of free Catholic parochial schools in various parts of the country.

Thus the reverend editor of the New Orleans *Morning Star* writes: "V. Rev. Harnais, of Plaquemine, La., has his free parochial school for over fifteen years; Rev. J. Fr. Prim, of the Mater Dolorosa Church in the city of New Orleans, has his parochial free school established for the last four years."

In the *Catholic Citizen* of Milwaukee (xxxiv, 17) we read: "In

this city the St. John's cathedral and Gesù parochial schools have been free schools for almost twenty years. No tuition fee is charged, the schools being supported by school societies made up of parishioners who contribute voluntarily for this laudable purpose. Both of these parochial schools are equal to any, thoroughly equipped, with a large corps of teachers and the most approved methods. The cathedral schools are attended by 800 pupils and the Gesu by 950."

Our alert friend Mr. Martin I. J. Griffin writes to us from Philadelphia:

"Our Mother of Sorrows school, Philadelphia, has been free since Sept. 1884 or 1885. It was made so by the then rector, Father Shanahan, now Bishop of Harrisburg.

The Roman Catholic High School of Philadelphia has been free since its opening, in 1890.

The first free parochial school in this country is St. Mary's of Philadelphia. When it began, no records have been found to show prior to 1781. I attended it half a century ago.

My present parish—Our Lady of Mercy—has had an 'absolutely free school' since its establishment. A school house was erected in 1890 and now accommodates 600 children. Everything is free—tuition, books, and supplies of all kinds. A monthly collection of ten cents a head is taken up in the church for the school."

There are others, and we shall be glad to print information about them.

**Determining the Date of Christ's Crucifixion.**—In Vol. X, No. 24, of THE REVIEW we gave under this title a synopsis of a paper published in the *Nachrichten* of the Göttingen Academy of Sciences, where in Professor Achelis of Königsberg attempted to determine the true date of our Savior's death. His conclusion was that the 6th of April, A. D. 30, was the first and original Good Friday, a conclusion which we considered dubious, since, according to the Julian Calendar, the 6th of April, 30, must have been a Thursday.

In the first *heft* of Herder's scholarly *Biblische Zeitschrift* for 1904, Rev. J. van Bebbber, author of a *Chronology of the Life of Christ*, devotes over ten pages to a critical examination of Prof. Achelis' ingenious theory, which he rejects for this very reason that the Professor takes the 14th of Nisan to have been a Friday, while astronomical calculations conclusively show that it was a Thursday and hence could not possibly have been the date of Christ's crucifixion, since the evangelists agree in the statement that the Savior died on a Friday.

The arguments with which van Bebbber supports his contention, that Good Friday was the 7th of April, A. D. 30—a contention which fits in admirably with the teaching of the Gospels and the wellnigh unanimous tradition of the Fathers and ecclesiastical writers of both the Eastern and the Western Church—have every appearance of stringency.

**George Washington's Political Astuteness.**—There is a general belief that success in politics and truthfulness are incompatible, and we are wont to look upon George Washington as the only con-



spicuous exception to this rule. His latest biographer says on this score :

"The Rev. Mason L. Weems is authority for the popular statement that at six years of age George could not tell a lie. Whether this was so, or whether Mr. Weems was drawing on his imagination for his facts, it seems probable that Washington partially outgrew the disability in his more mature years." (Ford, 'The True George Washington,' p. 307.)

Certain it is that "the Father of his Country" could be very cunning at times in drawing himself out of an unpleasant situation. He offered Patrick Henry a position after having first ascertained in a round-about manner that it would be refused. Perhaps the neatest of his dodges, says Ford (p. 306), was made when the French revolutionist Volney asked him for a general letter of introduction to the American people. This was not, for political and personal reasons, a thing Washington cared to give, yet he did not choose to refuse, so he wrote on a sheet of paper,—

"C. Volney

needs no recommendation from

Geo. Washington."

—In the Philadelphia *Record* of Feb. 28th, Mr. Frederic J. Haskin writes entertainingly from Lima, Peru. He notes with satisfaction the efforts of American Protestant missionaries to "convert" the poor Catholic population. True, their activity is in direct violation of the law of Peru, and at first these missionaries, who started their propaganda as book agents by selling "Protestant" bibles, had a hard road to travel." But "the influence of the free-thinking Catholic element in America" (read United States) "was brought to bear on the situation, and the scripture-peddling missionaries were soon let out of jail. They went right on selling their bibles."

It were interesting for the Catholic public to know who are the representatives of the "free-thinking" Catholic element, whose influence extends to Peru and is so generously devoted to the benefit of Protestant propaganda there. That this work is carried on in defiance of the local laws, and under cover, is a possible explanation of the reason why so many American Protestant missionaries in foreign lands are constantly in "hot water," keeping Uncle Sam's army and navy busy in protecting jeopardized "American interests."

—The production of 'Everyman' in a Catholic school hall in mid-Lent is a novelty worth recording. It happened in St. Francis de Sales parish here in St. Louis. This parish being German, its scholarly rector, Rev. F. G. Holweck, had taken the trouble to translate the play from the libretto used by the English company that recently toured the West. The St. Francis de Sales production was so well attended that it had to be repeated twice, and we understand "it edified the spectators more deeply than a Lenten sermon." Those who saw the English version played will not doubt this statement. 'Everyman,' by the way, is only one of a number of early English plays conforming more or less to the same type. In Germany, where this type was equally popular at

the close of the Middle Ages, it was called 'Homulus' or 'Hekastus.' (See K. Gödeke: *Every-man, Homulus und Hekastus: ein Beitrag zur internationalen Literaturgeschichte*, 1865.) We wonder whether German literature does not afford specimen plays of this class in every way equal to the English one that has recently become so popular and which Father Holweck has so cleverly done into modern Deutsch.

—We are gratified to note a decided improvement in the official directory of the Roman curia and the universal Church, the most important Catholic publication of its kind in the world, *La Gerarchia Cattolica* for 1904. This improvement is not merely typographical, but it extends to the contents, making these far more up-to-date and reliable than they ever were before. In the first place the list of popes has been revised, in harmony with the results of the latest researches, by the Prefect of the Vatican Library, who chiefly follows Duchesne's edition of the '*Liber Pontificalis*.' The Latin and vulgar names of all the episcopal sees have been corrected by Rev. P. Eubel, O. Min. Conv., a leading authority on this difficult subject. The newly devised indices in their completeness and reliability are a real boon to the user. The change for the better in this year's *Gerarchia* is so marked that a critic in the *Historisch-politische Blätter* (133, 4) rightly observes that it required nothing less than a change in the pontificate to bring it about. It is wonderful how the reforming activity of Pius X. is making itself felt in every department of the curia.

—In honor of the third centenary of Don Quixote, an illustrated Madrid review, *Blanco y Negro*, announces a contest for painters, sketchers, and engravers, for the best portrait of the immortal Knight of the Sorrowful Figure. For the best picture of this most celebrated character in Spanish fiction it offers a prize of 5,000 pesetas (\$1,000), the picture not to be larger than 30x45 centimeters. A special jury will award the prize. The contest closes October 30th, 1904.

With such an immense number of Don Quixotes stalking about in all civilized countries, it should not be hard to trace the portrait of their great prototype—him of La Mancha. If photographs were acceptable, we should be tempted to send our own, remembering that we had the—shall we say *honor*?—of being publicly and officially proclaimed as the Don Quixote of the American Catholic newspaper press some ten years ago by His Lordship the Bishop of Alton.

—Two years ago, at the meeting of the Western Catholic Teachers' Association, it was shown that the main shortcoming of our parochial schools was the lack of a proper teaching plan, fixing the minimum of knowledge which a fairly good teacher should inculcate in an elementary school. Now J. M. Rice in the *Forum* (Jan.) finds that this is also one of the defects of the public schools, and he lays down these two "fundamental conditions of success: 1. A well-defined, but reasonable minimum demand, based, first, upon a clear conception of the ideal end, and, secondly, upon a knowledge of what a fairly good teacher is able to ac-

comply in the desired direction ; and 2. a clearly defined method of judging to what extent each teacher is meeting that demand. Expressing these ideas in homely phraseology, we have the simple proposition that the essential conditions of success in pedagogy, as elsewhere, are to know what you want and to see that you get it" (page 451).

—The *American Ecclesiastical Review* [March, 1904] under the heading Literary Chat [p. 334] has a communication which meets with the oft-expressed wishes of many priests :

"The proposed changes in the Roman Breviary are [at the suggestion of the present Sovereign Pontiff, as we understand], to effect a return to the primitive form of the ferial and festive offices. The Calendar of Saints having special offices is to be reduced to a comparatively small number, so as to avoid the frequent repetition of the same Scriptural readings, psalms, and hymns, taken from the Common of Saints. This means that the ferial offices, with the regular distribution of the entire Psalter, will be restored. These will, at the same time, be shortened, especially for the Saturday and Sunday offices. The offices of the great feasts will be retained in their main form, but all the lessons are to be revised so as to eliminate what is purely legendary and incorrect."

—The *Independent* (2882) is compelled to admit that it printed two articles with the signatures of gentlemen who disavow the authorship. It explains the "errors" by stating that "it is necessary for a journal like the *Independent* to use the services of literary agents to secure desired articles"; that the two papers in question came to the editor from a "trusted agent," who understood that he had permission to use the material obtained in the form of signed articles. The *Independent* ought to reform its literary methods. We understand that the alleged interview with Archbishop Harty, which it printed a few months ago, was also "faked." A journal which allows itself to be thus systematically victimized by literary garreteers, is bound to lose respect and influence.

—"We can not understand the fascination of card parties for a great many of us," says the London (Ont.) *Catholic Record* (No. 1303). "It is of course a species of amusement, but that it is conducive to mental or spiritual growth is not discernible by us. Nor is the wisdom of having young people together to drivel over paste-boards for hours at a time apparent. It wastes time and mayhap gives the young man an itching to try his hand at a faster game, where the prize is not an article of jewelry but the coin of the realm. It is an easy way to make money, this card party, but whether the cash gleaned therefrom outweighs the possible risk of deadening the mental and spiritual activities of the participants, is an open question, at least so it seems to us."

—A special to the *Philadelphia Record* from Tamaqua, Pa., under date of Feb. 17th, says: "After one year of the reign of Socialism in the Panther Creek Valley, the Debs followers have

been deposed from office and the party practically disintegrated in Lansford, Summit Hill, and Coaldale, where the Socialists won such notable victories last year. All their candidates were defeated by overwhelming majorities. During the time the Socialists were in control, it is charged that there were more irregularities, more lawlessness, and more grafting than at any time before in the three towns named." Wherever Socialism is tried, it shows the same result.

—In his work on *Trusts* [sixth volume of 'Culturprobleme der Gegenwart,' ed. Berg; Berlin: John Raede. 1903] Theodor Duimchen calls the constitution of countries ruled by the moneyed aristocracy a "mammonarchy." Evidently we Americans have the doubtful pleasure of living in such a mammonarchy; for the author selects as a model plutocrat our oil-king John D. Rockefeller. On the strength of his studies Duimchen coins for Rockefeller and company a precious new word—which is more than a *bon mot!*—viz., "cleptocrats." Thanks to the German savant for these timely contributions to our vocabulary. Think of it, to be ruled in a mammonarchy by cleptocrats!

—A Pennsylvania clergyman writes us: You may like to know some beautiful inscriptions for church bells: "Vox mea sit grata, tibi Virgo Maria Beata, A. D. MX.," was found on a bell in Zorbau near Weissenfels. It seems to be one of the oldest bells in Germany. Other good legends are: "Laudo Deum verum, plebem voco, congrego clerum." "Defunctos ploro, nimum fugo, festaque honoro." "Voco campana, nunquam praedico vana." "Annuntio festa mortaliumque funesta." "Quum venit tempestas, sentitur mea potestas." "Alios ad templum voco, ego tamen hoc maneo loco."

—A correspondent asks whether the control of the parochial school is regulated by Canon Law, and whether the pastor of a parish has the right to engage and discharge religious teachers without conferring with his bishop.

In the United States the matter of parochial schools and control of them is determined by the III. Plenary Council of Baltimore and diocesan statutes. No pastor may discharge religious without first consulting the bishop of the diocese wherein the controversy has arisen.

—The comments of Rabbi Berkowitz of Philadelphia on the tendency of many school boards in "forcing Bible reading and devotional exercises in the public schools," throws an interesting light on the alleged "non-sectarian" character of these public institutions, which are supported by money from the believers of every creed.

—Rt. Rev. Bishop Burke of St. Joseph, Mo., calls our attention to the fact that the *Parish Messenger* of that city, quoted by us [No. 10, p. 157] as favoring the Y. M. C. A., "is not a Catholic publication."

—What authority has the *Independent* for stating (No. 2882) that the indebtedness of the Catholic University of America, during the rectorship of Msgr. Conaty, increased to \$190,000?



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., MARCH 24, 1904.

No. 12.

---

---

## SOMETHING MORE ABOUT THE PROJECTED CATHOLIC DAILY.

**F**ROM a new circular of Mr. James Gerard Smith *in re* the English Catholic daily newspaper projected in Buffalo, we quote these passages :

“With exceptions, the daily secular press of our country is not an educational force, in the true sense of the word. This is a bold statement, but it can be substantiated upon examination of our daily newspapers. In many of them are found advertisements of clairvoyants, spiritists, ‘healers’ and other frauds,—of medicines and apparatus for immoral purposes,—of physicians who, in vague language, offer their skill for similar purposes. In a great many others there exists a penchant for news of crimes, the more revolting, the better,—of marital infidelity, flattened out to a thinness, which is transparent. They frequently print news and statements which, if not avowedly anti-Catholic, are distorted to make them appear so,—excluding correction or refusing fair hearing. The editorials of others again are materialistic or pantheistic, when they attempt to discuss metaphysics or ethics.

“Such is the average newspaper from its literary aspect ; add to this a selfish, unprincipled, or vicious management, not at all infrequent, and you have a positively demoralizing agency. The bad effects of it are noticeable in the ordinary reader. He can see nothing wrong with the average newspaper, he takes everything it says, as of course. His moral sensibilities have been blunted by a continued use of this mental food.

“Honest men in all parts of our country are aroused to the danger that threatens the morality of our people. Especially is this so of the men of the Catholic faith. Their religion goes deepest into their every-day life. An act will receive strong condemna-

tion by the Catholic Church, when often, outside of it, it will cause but a shake of the head.

"There exists no dissension as to the necessity of checking the pullulating evil; and the more appreciative are agreed upon the remedy—a Catholic press.

"As the task is titanic, so must the engine be mighty. For a number of years the ground has been prepared, and at present the idea seems nearer realization than ever before.

"Some of the most highly respected gentlemen of the city of Buffalo have taken the initiative in the present movement. And it is quite natural that it should emanate from this city, as nowhere in our country are the Catholic clergy and laity stauncher in their faith, more assertive of their rights, more alive to the dangers of the situation. Furthermore, Buffalo is most advantageously situated for the home of an enterprise like this. It has a great and growing population, where an institution of this kind, after it is started, can receive sufficient patronage."

\* \* \*

Right Rev. Bishop McFaul of Trenton writes, concerning the project, as follows:

"It gives me much pleasure to learn that Buffalo is to have a 'Catholic Daily,' endorsed by my good friend, Rt. Rev. Bishop Colton. I sincerely hope that the project may be a great success. . . . . It is precisely because I highly value the weekly Catholic press and bid its work Godspeed, that I welcome your new enterprise."

\* \* \*

To the editor of THE REVIEW Mr. Smith has addressed the following letter:

"I read with appreciation your extended exposition of the Catholic daily project, contained in the last issues of your REVIEW. It will certainly do the enterprise a great amount of good. Up to the present our work has been largely preliminary; from now on, however, it will be direct and actual. We undertook the project with no underestimation of the great difficulty of the task; and whether we shall succeed, or not, is impossible to tell. But I must admit that I am really surprised at the active interest shown and the substantial encouragement we are receiving. Practically the entire clergy of our city, irrespective of race, is in favor of the enterprise, and they can well be, for it will be an American newspaper where race jealousy will have absolutely no room. The names upon the circular which I sent you under a separate cover are only a fraction of those who are actively interested in the idea. It remains to be seen if the interest will last and the encourage-

ment swell so as to enable us to raise the fixed sum. The amount, although large, is yet the minimum which I exacted as being safe. More would be even better, but I do not believe that it would be possible to raise it. If we started with less, we might be confronted with a reorganization resulting from insufficient capital, and that might mean a freeze-out of those who are unable to enter the reorganization. Such a result would be a calamity, and we, due to our inclination and position in the community, could not think of taking such a chance. Care must be taken that the growth of the project is not forced; it must be natural; for then it may live to weather the storms which are in store for it."

\* \* \*

We repeat that the undertaking has our heartiest good wishes, and hope that all those who, on various occasions, orally or in writing, have expressed to us their willingness to help start a Catholic daily newspaper, and to support it when started, will communicate with Mr. J. G. Smith, 212 Mutual Life Building, Buffalo, N. Y. It is a splendid opportunity for all good Catholics blessed with more than ordinary means, to give substantial proof of their interest in the Catholic cause. True, the new daily will be of immediate practical benefit only to our brethren of Buffalo and vicinity; but its establishment is pioneer work, and upon its success will largely depend the affirmative answer to the question—important and far-reaching: Are we to have a Catholic daily press in America? If this first attempt succeeds, others will follow, and we may soon have influential daily organs of our own—each "a perpetual mission"—in all the large centers of population. If it fails, no one is likely to take up any such project for a good many years to come—and that, in our honest opinion, would be a calamity. So let us all pull together to make the pioneer daily a splendid success!

❧ ❧ ❧

### DECISION OF THE HAGUE COURT IN THE PIOUS FUND CASE.\*)

The tribunal of arbitration constituted by virtue of the treaty concluded at Washington, May 22d, 1902, between the United States of America and the United Mexican States.

Whereas, by a *compromis* [agreement of arbitration] prepared under the form of protocol between the United States of America and the United Mexican States, signed at Washington, May 22d,

\*) This sentence is dated Oct. 14th, 1902. We reproduce it by request from U. S. Senate Document No. 23, 57th Congress, 2nd Session. For a history of the Pious Fund controversy see THE REVIEW, Vol. IX, No. 32. The document is of general interest for the reason that it affords an insight into the workings of the Hague tribunal.

1902, it was agreed and determined that the differences which existed between the United States of America and the United Mexican States, relative to the subject of the "Pious Fund of the Californias," the annuities of which were claimed by the United States of America for the benefit of the Archbishop of San Francisco and the Bishop of Monterey, from the government of the Mexican Republic, should be submitted to a tribunal of arbitration, constituted upon the bases of the convention for the pacific settlement of international disputes, signed at the Hague, July 29th, 1899, which should be composed in the following manner—that is to say :

The President of the United States of America should designate two arbitrators [nonnationals], and the President of the United Mexican States equally two arbitrators [nonnationals]; these four arbitrators should meet September 1st, 1902, at the Hague, for the purpose of nominating the umpire, who at the same time should be of right the president of the Tribunal of Arbitration.

Whereas the President of the United States of America named as arbitrators :

The Right Hon. Sir Edward Fry, LL. D., former member of the court of appeals, member of the privy council of His Britannic Majesty, member of the Permanent Court of Arbitration ; and

His Excellency M. De Martens, LL. D., privy councilor, member of the council of the imperial ministry of foreign affairs of Russia, member of the Institute of France, member of the Permanent Court of Arbitration.

Whereas the President of the United Mexican States named as arbitrators :

Mr. T. M. C. Asser, LL. D., member of the council of state of the Netherlands, former professor at the University of Amsterdam, member of the Permanent Court of Arbitration ; and

Jonkheer A. F. de Savornin Lohman, LL. D., former minister of the interior of the Netherlands, former professor at the Free University at Amsterdam, member of the second chamber of the States-General, member of the Permanent Court of Arbitration ; which arbitrators at their meeting, September 1st, 1902, elected, conformably to articles 32-34 of the convention of the Hague of July 29th, 1899, as umpire and president of right of the Tribunal of Arbitration,

Mr. Henning Matzen, LL. D., professor at the University of Copenhagen, councilor extraordinary to the supreme court, president of the Landsting, member of the Permanent Court of Arbitration ; and

Whereas, by virtue of the protocol of Washington of May 22d,



1902, the above-named arbitrators, united in tribunal of arbitration, were required to decide :

1. If the said claim of the United States of America for the benefit of the Archbishop of San Francisco and the Bishop of Monterey was within the governing principle of *res judicata* by virtue of the arbitral sentence of November 11th, 1875, pronounced by Sir Edward Thornton, as umpire.

2. If not, whether the said claim was just, with power to render such judgment as would seem to them just and equitable.

Whereas, the above-named arbitrators, having examined with impartiality and care all the documents and papers presented to the tribunal of arbitration by the agents of the United States of America and of the United Mexican States, and having heard with the greatest attention the oral arguments presented before the tribunal by the agents and the counsel of the two parties in litigation ;

Considering that the litigation submitted to the decision of the tribunal of arbitration consists in a conflict between the United States of America and the United Mexican States, which can only be decided upon the basis of international treaties and the principles of international law ;

Considering that the international treaties concluded from the year 1848 to the *compromis* of May 22d, 1902, between the two powers in litigation, manifest the eminently international character of this conflict ;

Considering that all the parts of the judgment or the decree concerning the points debated in the litigation enlighten and mutually supplement each other, and that they all serve to render precise the meaning and the bearing of the dispositif (decisory part of the judgment) and to determine the points upon which there is *res judicata* and which thereafter can not be put in question ;

Considering that this rule applies not only to the judgments of tribunals created by the State, but equally to arbitral sentences rendered within the limits of the jurisdiction fixed by the *compromis* ;

Considering, that this same principle should for a still stronger reason be applied to international arbitration ;

Considering, that the convention of July 4th, 1868, concluded between the two States in litigation, had accorded to the Mixed Commission named by these States, as well as to the umpire to be eventually designated, the right to pass upon their own jurisdiction ;

Considering, that in the litigation submitted to the decision of the Tribunal of Arbitration, by virtue of the *compromis* of May 22d, 1902, there is not only identity of parties to the suit, but also

identity of subject-matter, compared with the arbitral sentence of Sir Edward Thornton, as umpire, in 1875, and amended by him October 24th, 1876 ;

Considering, that the government of the United Mexican States conscientiously executed the arbitral sentence of 1875 and 1876 by paying the annuities adjudged by the umpire ;

Considering, that since 1869 thirty-three annuities have not been paid by the government of the United Mexican States to the government of the United States of America, and that the rules of prescription, belonging exclusively to the domain of civil law, can not be applied to the present dispute between the two States in litigation ;

Considering, so far as the money is concerned in which the annual payment should take place, that the silver dollar, having legal currency in Mexico, payment in gold can not be exacted, except by virtue of an express stipulation ;

Considering that in the present instance such stipulation not existing, the party defendant has the right to free itself by paying in silver ; that with relation to this point the sentence of Sir Edward Thornton has not the force of *res judicata*, except for the twenty-one annuities with regard to which the umpire decided that the payment should take place in Mexican gold dollars, because question of the mode of payment does not relate to the basis of the right in litigation, but only to the execution of the sentence.

Considering, that according to article 10 of the protocol of Washington, of May 22d, 1902, the present Tribunal of Arbitration must determine, in case of an award against the Republic of Mexico, in what money payment must take place ;

For these reasons the Tribunal of Arbitration decides and unanimously pronounces as follows :

1. That the said claim of the United States of America for the benefit of the Archbishop of San Francisco and of the Bishop of Monterey is governed by the principle of *res judicata* by virtue of the arbitral sentence of Sir Edward Thornton, of November 11th, 1875 ; amended by him October 24th, 1876.

2. That conformably to this arbitral sentence, the government of the Republic of the United Mexican States must pay to the government of the United States of America the sum of \$1,420,-682.67 Mexican, in money having legal currency in Mexico, within the period fixed by article 10 of the protocol of Washington of May 22d, 1902.

This sum of \$1,420,682.67 will totally extinguish the annuities accrued and not paid by the government of the Mexican Republic—that is to say, the annuity of \$43,050.99 Mexican from February 2d, 1869, to February 2d, 1902.

3. The government of the Republic of the United Mexican States shall pay to the government of the United States of America on February 2d, 1903, and each following year on the same date of February 2nd, perpetually, the annuity of \$43,050.99 Mexican, in money having legal currency in Mexico.

Done at The Hague in the hotel of the Permanent Court of Arbitration in triplicate original, October 14th, 1902.

Henning Matzen.

Edw. Fry.

Martens.

T. M. C. Asser.

A. F. de Savornin Lohman.



### REAL AND APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

2. We have shown in a previous paper that prematurely ejected foeti and still-born children must be baptized *sub conditione*, unless there are evident signs of putrefaction. Adults, too, though apparently quite dead, are often apt to receive some sacrament, on the reception or non-reception of which their eternal salvation may depend. Thus an unbaptized adult, apparently dead, may validly receive baptism if he never had the use of reason ; and he would be lost if not baptized. If he had the use of reason and wished to be baptized at least implicitly, or wishes to receive baptism now, he can be validly baptized. Should he have committed mortal sin, and to his explicit or implicit desire for baptism join attrition, baptism will save him ; its omission, on the other hand, will be his perdition.

Should an adult in the state of mortal sin fall apparently dead, and at that moment excite in his heart an act of attrition, according to the opinion now common among theologians, absolution will be his salvation. But should he die without absolution or Extreme Unction, his attrition is not sufficient to save him. For according to the common opinion, extreme unction will also remit sin if received with attrition, when there is an impossibility of confession.

It is certainly possible that a man apparently dead may, in the moment of a fatal attack, make in his heart an act of attrition or even contrition for his sins ; it is also possible that one apparently without pulse and breath, without the least motion, may be in full possession of his reason and understand all that is going on about him ; so much so that Ballerini-Palmieri (Theol. Mor., v. 5, n. 861, 3, ed.) says : "Not seldom there may be a complete destitution of

the senses, while, nevertheless, the mind inside may retain its full vigor." (Cases are quoted by *Razón y Fe*, No. XXX, page, 237 sq.)

Hence Father Ferreres (*ib.*) formulates this thesis :

As long as there is the least reasonable doubt whether a man is dead or alive, the sacraments may and should be administered. In proof he quotes Gury, *Comp. Theol. Mor.*, vol. 2, No. 433 ; Lehmkuhl, *Comp. Theol. Mor.*, vol. 2, No. 273 ; Scavini-Del Vecchio, vol. 2, No. 693 ; Villada, *Casus*, vol. 3, page 244 ; Noldin, *De Sacramentis*, No. 283, note ; Génicot, *Theol. Mor.*, vol. 2, No. 422, and *Casus*, vol. 2, tr. XVI, c. 3, cas. 4.

What a scanty probability of life may suffice for the administration of the sacraments, can be seen from the teaching of theologians that, in extreme necessity—and such evidently obtains in our case—the sacraments should be administered, no matter how doubtful their validity may be on account of the apparent lack of some requisite essentials, or how small the probability that they prove effective, even if that probability is founded, not on our own, but on the opinion of others. Cf. Noldin, *De Sacramentis*, No. 444 ; Ballerini-Palmieri, vol. 5, No. 238, 3. ed. ; Bucceroni, *Theol. Mor.*, vol. 2, No. 733 ; La-Croix, l. 6, p. 2, No. 1261 ; St. Alphonsus, l. 6, tr. 4. de poen., No. 482, and the same, tr. 2 de bapt., No. 103, where he says : "In extrema necessitate, si nequit haberi materia certa, potest et debet adhiberi qualiscunque dubia sub conditione. . . . . Et hoc procedit non solum quando est tantum probabilis opinio pro valore sacramenti, sed etiam quando est *tenuiter* probabilis."

The reason for all this is tersely given in the *Instruct. Pastoralis Eystett.*, No. 296 : "In hac extrema conditione, prudentiæ est etiam extrema tentare et sacramentum periculo potius nullitatis, quam animam ex defectu sacramenti periculo aeternæ damnationis exponere malle."

Nor is there in such a case any irreverence shown to the sacraments. Cf. La-Croix, l. 6, p. 2, No. 1256 [§ 1156.]

Hence we conclude: It is the common opinion of theologians that: 1. in cases of extreme necessity the sacraments must be administered, although the probability that they be valid is very scant (*tenuis*); 2. that, in the absence of a certainly valid materia, a doubtful materia must be employed. The same holds good for all other requisite essentials.

Applying this teaching to our case, it follows that the sacraments may and should be administered to men who are probably still alive, although commonly considered dead, and also in such cases where the probability is doubtful or scant, where it rests on a weak foundation or merely on the opinion of others.

## BOOK REVIEWS AND LITERARY NOTES.

---

*A New School Management.* By Levi Seeley, Ph. D. New York, Hinds and Noble. 229 pages. Price \$1.25.

Every year a flood of pedagogical works issues from the press, but not many of them are practical; there is too much of theory and of talk about child study, psychological pedagogy, and the like. The 'New School Management' by Dr. Seeley, Professor of Pedagogy in the State Normal School, Trenton, N. J., is an exception, in so far as it is eminently practical. It is characterized by sound educational sense from beginning to end and gives valuable hints and directions concerning a most important part of school life, viz., successful management of class. What is said about the inculcation of school virtues: neatness, accuracy, silence, politeness, etc.; the treatment of school evils: carelessness, laziness, lying, cheating, etc.; the example of the teacher, and numerous other points, will prove helpful to all teachers. The author is evidently a man of great experience as a practical tutor, and the many well-chosen examples and illustrations make the book not only most instructive, but also very interesting reading. A spirit of reverence toward religious principles and practices pervades the whole book, and the words and example of Our Lord, the "great Master," are frequently and happily quoted. The author is a Protestant, but we can unhesitatingly recommend the book also to Catholic teachers. Though we may not entirely agree with one or other statement, yet there is nothing in the book that could offend a Catholic, with the exception of one little passage in which "the abuse of emulation in Jesuit schools" is censured. In this the author has been misled by the unwarranted assertions of some German writers on the history of education. But this error should not prejudice the reader against the excellent book, especially as we know on good authority that this blemish will disappear in the forthcoming second edition.—R. SCHWICKERATH, S. J.

3

*The Two Kenricks: Most Rev. Francis Patrick, Archbishop of Baltimore; Most Rev. Peter Richard, Archbishop of St. Louis.* By John J. O'Shea. With an Introduction by Most Rev. Patrick John Ryan, Archbishop of Philadelphia. Philadelphia: John J. McVey, 1904. Price \$1.50.

Archbishop Ryan in his brief introduction tells us that it was once his ambition to be the biographer of the Kenricks, whom he rightly styles "two great ecclesiastics." It can not be too deeply regretted that, being unable to accomplish a task for which he was well fitted, Msgr. Ryan delegated it to a newspaper

hack so utterly incompetent as the author of the present volume, which, honesty compels us to say, is a distinct and unmitigated failure from any and every coign of vantage from which we may choose to view it. Rude in the disposition of material, unscholarly in treatment, slovenly in style, and careless in typographical make-up, it is a full-fledged specimen of what such a book should *not* be. Its only redeeming feature is that it will preserve some of the the raw material out of which the real biographer of the Kenricks may some time in the future construct a worthy life of these illustrious brother prelates.



*Das neue Testament in Bild und Wort*, Text von Hub. Hartmann, S. J. Druckerei Lehrlingshaus, Mayence, Germany. 1903.

In eighty pictures the most instructive scenes of our Lord's life and of the Acts and Apocalypse are here brought before our eyes. Though not all seem to be of the same perfection, they all share a great clearness of conception. Drawn in bold outlines, every one of them is deeply religious and will have an elevating influence on young and old alike. The accompanying text by our dear friend P. Hartmann, formerly a missionary in this country, is written in plain and touching language. The sacred texts are explained briefly and often in an original way and practical resolutions are pointed out. Where a book like this is used for Sunday home reading, infidelity will not gain a foothold. With the aid of these pictures, parents will find it easy to impress upon the minds of their children vividly and deeply the knowledge of Him who can not be known without being loved. At the side of Goffine we would wish to find it in every German Catholic home. A good English edition of this book would add a valuable work to our Catholic family library.



—The *Nation* informs us that Dr. Ely van der Warker, of Syracuse, has written a book on 'Woman's Unfitness for Higher Co-Education.'

—The Arthur H. Clark Co., Cleveland, announce "a series of annotated reprints of some of the best and rarest contemporary volumes of travel, descriptive of the aborigines and social economic conditions in the Middle and Far West, during the period of early American settlement," under the general title of 'Early Western Travels, 1748-1846.' They will be edited, annotated, and analytically indexed as a whole by Prof. Reuben Gold Thwaites. The issue will begin in February, and will be at the rate of one volume a month—the thirty-first volume being the index.

## MINOR TOPICS.

---

*The St. Cecilia Society.*—Mr. Joseph Otten writes us: Now that the instructions contained in the Holy Father's *motu proprio* in re church music are beginning to be put in practice, the wonderful work accomplished during the past thirty years by the St. Cecilia Society will gradually dawn upon many who have heretofore been indifferent to its principles, its activity, and its achievements. Those who have ignored its existence or have nourished more or less prejudice against its tenets and practices, although it is approved by the Holy See and has a cardinal protector (His Eminence Cardinal Steinhuber), will soon come to realize that the society's endeavors have always been in strict accordance with the instructions issued from time to time by the popes and the S. Congregation of Rites. If they will but examine the society's catalog of more than three thousand works of every description, which they will find of invaluable assistance in their endeavors to carry out the Supreme Pontiff's directions, gratitude will take the place of prejudice and indifference. It would indeed be impossible to name an occasion for which the catalog does not offer a variety of suitable compositions. Every choir condition is provided for, from that of the small country choir, barely able to perform a mass in unison, to the large choirs as they should exist in our city parish churches, and especially in our cathedrals. We find everything, from the classic polyphony of the sixteenth century down to the innumerable master-pieces by the great Church writers of our own day, classified, analyzed, and judged by the most competent living musicians, composers, and liturgists. The day may soon come when every parish in our country will have a branch of that society, of which the Holy Father recently wrote in a brief to Cardinal Fischer of Cologne, dated Dec. 1st, 1903:

"You have recommended to us justly and of right the Cecilian Society, which for some time past, since its founding, has been very active in your region in promoting a knowledge of the Gregorian Chant and skill in its use in divine service. Worthy indeed of all commendation is the zeal of men exerting themselves in a cause which, while it contributes to the carrying-out of the most holy ceremonies, accomplishes what is equally pious, since it is most efficacious in fostering the devotion of the people. That the skill and industry of the sodalists of St. Cecilia have produced abundant and gratifying results wherever the German tongue prevails, is not unknown to us, but it gives us joy to be further informed by your letter. We note especially that the work of this Society prospers and accomplishes much in your Diocese. It is not to be doubted that the Cecilian Society is approved by us, as it was approved by our predecessors Pius IX. and Leo XIII. of happy memory. Nor do we hold it less certain that the Society will follow out as faithfully and willingly the new decrees which we have issued, bearing upon these matters, as it has been their custom to follow the mandates of the Holy See. We wish that you extend to the Society in our name the unusual and great praise which it deserves, and, at the same time, receive yourself,

beloved son, as augury of the divine assistance and proof of our good will, the Apostolic blessing, which we most lovingly impart to the entire praiseworthy Society, to the clergy and the people committed to your care."

*Failure of Catholic Women in Public Life.*—Those who believe that salvation from political corruption can and will come from the ladies—God bless 'em!—when once they are endowed with the suffrage, will find some food for thought in the following:

In Australia, some time ago, when the Orange societies began to organize to prosecute that anti-Catholic campaign which has disgraced the whole State of New South Wales, the organ of the Cardinal-Archbishop of Sidney, the *Catholic Press*, earnestly exhorted the Catholic women to use their electoral privileges to the full and stand beside the friends of communal concord at the ballot-boxes, to defeat the "bandits who in the press and on the platform shamelessly confessed that they were engaged in a religious persecution, and that they would never rest content until Catholics disappeared from public life and public offices." The women in sympathy with the sectarian organizations would not fail to vote solidly with their men, but Catholics had nothing to fear, provided Catholic women did their duty at the polls.

Now the *Catholic Press* sorrowfully confesses [issue of Dec. 31st, 1903] that, despite its most earnest warnings, the Catholic women of New South Wales "failed lamentably when their day of power came." "Their absence from the polls was, in fact, a feature of an election which was otherwise remarkable for the heavy female vote recorded. They stood aside, whilst the women of their enemies went forth in thousands to foment religious discord and tread upon Catholic rights and Catholic liberty. They allowed their men folk to go out alone to combat a power which boasted that it would reduce the Catholics of this country to a condition approaching serfdom, and would set up a reign of bloody anti-Catholic anarchy. . . . What silly sentiment kept them at home we do not care to examine. . . . It would be thought that our women would have gladly delivered a blow in defence of their principles and their homes, instead of sitting with their hands in their laps, whilst the other women of their street decked themselves with party ribbons and went off enthusiastically to plump for a bigot. If they persevere in this attitude, the country has a black future before it. Our enemies' power is doubled, and to hold them in check ours must be doubled too. But our Catholic women have apparently so little interest in communal peace or the material welfare of their bread-winners that they will not walk across the street to exercise a political right which they should regard as a priceless boon."

And more to the same effect. What do the Catholic advocates of female suffrage in America—Bishop Spalding among others—say to this?

*Assessment Insurance on the Down Road.*—So much has recently been published regarding the unreliability of the assessment life insurance system, as practised by the numerous Catholic societies, (without providing for a scientifically adjusted reserve fund for each certificate), that it would seem but fair to show by the



record of some non-Catholic order, that the drawbacks of the assessment system are not confined to the Catholic organizations, but are the same for any and all societies which neglect to operate on the only safe and reliable plan of conducting a life insurance business—the so-called “old-line” or reserve plan.

The advocates of the assessment system meet the objection to their business methods, that no provision is made for the “last member,” with the argument that there is no need for this, since there will always be enough new members joining to take the place of those who die or retire. Therefore, there never will be a “last member” to pay. Now, the official records of the different insurance departments give an accurate picture of the doings of the societies operating under their supervision from year to year, and on the basis of these official figures the working of that theory in practice can be shown.

The Legion of Honor is a type of the American assessment order. It is operated on the lodge plan, with “Supreme Council” and all the other paraphernalia to make membership attractive. Organized in Boston in 1878, it reported in 1892 a membership of 60,554 persons, representing \$163,607,000 insurance (?) in force on December 31st, 1892. Five years later, on the 31st of December, 1897, the membership was reduced to 21,315, with insurance of \$51,612,500. In 1902, for the same date, there are but 6,002 members left, who expect to have \$8,945,200 of insurance paid to their beneficiaries. At that rate of “progress,” the question is but natural: “Who will take care of the last member?”

This illustration could be multiplied, if it were necessary. It ought to be sufficient to make members of assessment societies, no matter of what name, consider the basic principles of life insurance. Will they do it?

**Mormonism and Divorce.**—No consistent man can cry out, “What a set!” as the Mormon Apostles are unveiled, without being ready also to lift up his voice against the enormities practised under the name of divorce, creating as they do the condition of what has been called “consecutive polygamy.” Often this is fully as shameless and disreputable as the open concubinage known in Utah. Divorce reform ought to get a good lift from the present agitation. The divorce laws of some of our States are almost worse than polygamy shielding itself behind the name of religion, since they give a pretence of respectability to a promiscuity really as unblushing as that of Smyrna or Morocco. While using the weapon of the law to beat down Mormon polygamy, we must not forget that the family needs legal protection against devastation by divorce.

We are aware that a great deal of insincerity and hypocrisy attends the honest outcry against Mormon indecencies. If the Scriptural test were to be applied, more than one Senator would be unable to cast a stone at Mr. Smoot. But we regard the demonstration as, in general, most wholesome. It is a protest against the outbreak of a bestial element in human nature. People talk calmly about the indestructible “polygamous instinct.” As well talk of the instinct to gnaw roots and to brain your neighbor with a stone club. Civilization mounts upon the conquered instincts of the savage. To be a civilized man is to have your

brute instincts in control. To be a civilized government is to have officers and laws that make pariahs and criminals of all men who stab at the security or the sacredness of family life.

*Lent on the Variety Stage.*—Our vaudeville actors evidently feel it their duty to do something to show their audiences that they appreciate the solemn import of the holy season of Lent. We read in the St. Louis *Post-Dispatch* of March 15th :

"We have at the Columbia this week the 'March to the Cross' in vaudeville. . . . Marcell, of living-picture fame, presents in his re-animation of famous paintings a scene from the procession to Calvary, which is certainly one of the most astonishing innovations yet to be viewed by theatre-goers. The audience applauds. That the picture is artistic there can be no gainsaying. You have the Son of God laboring beneath the cross, the crown of thorns, the Roman soldier with his eager spears. Mary and the last of the faithful, all in startling portrayal. As the shudders creep up and down one's spine, a faint ripple of applause runs through the house. . . . Getting back to earth, Macart's dogs and monkeys have the regulation barrel of monkeys beat to a gasp for fun-producing proclivities. Their unique clothing makes them grotesque, and without doubt they are the greatest set of impromptu comedians the city has seen this season. Hal Merrett does a 15-minute turn with the crayon that is thoroughly satisfying. . . . The combination makes up a very well-balanced bill."

To make vaudeville thoroughly elevating and seasonable, nothing now remains but for some enterprising manager to interlard the dog and monkey antics, the crayon stunts and ragtime airs with moving pictures of the Crucifixion.

*Sympathy for Japan.*—The sympathy expressed in the American newspapers for the Japanese in their present war with Russia, must seem surprising to the average observer, in view of the fact that the Americans claim to be a Christian nation. While the Japanese, though highly "civilized," make no pretensions of Christianity, the government of Russia on the other side certainly represents the Christian element through its state religion, the Greek church.

According to the public press, the Rev. Dr. G. S. Gardner publicly invoked "divine aid and guidance" for the Japanese on the 10th of February in the lower house of the legislature of Virginia, and we heard of public collections in various parts of the United States for the Japanese war fund and the forming of corps of volunteers for assisting the Japanese in the field.

This peculiar state of public feeling is explained by Rev. Dr. A. Woodruff Halsey, one of the General Secretaries of the Foreign Mission Board of Presbyterians, thus :

"Victory of Japan means liberal government of Korea, advancement of education, and the spread of the Gospel. If Russia wins, it means absolute despotism and the turning over of Korean subjects to the Greek church. Therefore, Christians everywhere are hoping Japan will triumph." (Philadelphia *Record*, Feb. 14th.)

Evidently, in this preacher's opinion Christianity and the Greek church have nothing in common.

*Juvenile Courts.*—We learn from the *St. Louis Republic* (March 4th) that every large city in the United States now has an independent tribunal for minors. Only five years ago the one institution of this kind which existed by legislative enactment, was conducted in Chicago. The *Municipal Journal* reports that juvenile courts have also been established in London and in several cities of Japan. The new institution has the hearty endorsement of many courts, and it is quite a remarkable sign in several States that juvenile courts exist at the will of judges, without express rights from the legislatures. To obtain such approval from the judiciary, the juvenile court, one should judge, must be a beneficial institution. During the first year of the Children's Court in New York City 7,400 children under 16 years of age were arraigned. About half as many were arraigned in the Philadelphia court. About one-seventh, probably, represents the first year's record in St. Louis.

Here in St. Louis the rights of Catholic children are respected by the "juvenile judge," and the Catholic institutions receive their quota of the neglected children that are brought before the court. Are our brethren in other large cities aware of the importance of watching these courts to prevent Catholic children from being turned over to Protestant guardians or institutions? It is a matter well worth their attention.

*The Y. M. C. A.*—We have so far received but one reply to our recent question [No. 10, pp. 157-158], regarding the character of the "Young Men's Christian Association" and the possible dangers arising to Catholic young men from membership in it or the use of its "social advantages." A Catholic layman in Minnesota writes:

"In compliance with your request for information relative to the Y. M. C. A., I send you enclosed my experience with that association, i. e., its reading matter.

"Many years ago I used to frequent their reading-rooms. I never found a book or paper that openly and vehemently assailed the Church; but I found both of the mild, moderate kind, e. g., 'Father' O'Connor's Primitive Catholic, etc. This, of course makes it all the more dangerous for Catholic young men to visit such places.

"There is further a great deal of rationalistic literature touching various religious questions on the shelves of their reading rooms. How can a young Catholic read these without injury to his faith? It is simply impossible. The Y. M. C. A. is not a society for Catholics to join. It is nothing more than a broad Protestant association, i. e., composed of members recruited from among all sects."

*Pius X. and the Catechism.*—In an audience which he recently accorded to two German prelates, Msgr. de Waal and Baumgarten, Pope Pius X. gave renewed expression to his desire for a uniform catechism for the whole Catholic world. He said he had been several times approached on that question and urged to sanction a catechism which would then be used in all countries. However,

before taking action on that matter—a step which presupposed the consent of the hierarchy—Pius X. said he had a wide range of questions to investigate and that he needed to be thoroughly informed about them. The Pope appeared in his conversation with the two prelates to be remarkably well acquainted with the question of the catechism in German countries. He regretted that German catechisms were far too abstruse and, in fact, not intelligible at all to children, and hardly to grown-up people. The two prelates agreed that it was openly and strongly desired in Germany that a commission of experienced educators and teachers of first-grade schools, should take that question in hand, in order to bring about a much-needed, in truth a pressing reform. Pius X. added: Some want a catechism on analytical, others on synthetical lines; such a one extols this plan, another, that method:—*quot capita, tot sententiae*, as many opinions as there are heads.

—The ordinarily well-informed Rome correspondent of the N. Y. *Freeman's Journal* is responsible for this interesting bit of information [No. 3689]:

“As a matter of fact, Pope Leo, during the closing years of his pontificate, was more than once on the point of choosing another American cardinal, and at his last consistory but one, a number of cardinals of the curia earnestly suggested the creation of a well-known prelate. The difficulties proved to be too great, for, unfortunately, the American Church itself was not united upon any one man as being absolutely suitable. Happily that condition of things has now disappeared, and it may be taken for certain that in another year and a half at the outside, the United States will count two cardinals in the Senate of the Church. The only two names now mentioned in this connection are those of Msgr. Ryan of Philadelphia, and Msgr. Farley of New York, and it would be hard, indeed, to say on which of these the choice of the Holy Father will rest. There is, however, very little likelihood that either of them will be elevated at the next consistory.”

—What has got into our staid and otherwise reliable Roman contemporary *La Civiltà Cattolica*? In its first March number (quad. 1289, p. 600) it refers in a review of an Italian translation of one of Msgr. J. L. Spalding's books on education, to the right reverend author as “the learned Archbishop of Chicago” (“dotto Arcivescovo di Chicago”). The lack of clearness and logical development, by the way, which the reviewer deplures in the Italian version, is due to the original. It is, as we have repeatedly pointed out, a radical defect of nearly all of Bishop Spalding's literary work.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., MARCH 31, 1904.

No. 13.

## CASUISTRY AND CASES OF CONSCIENCE.



IN a scholarly review of P. Lehmkuhl's 'Casus Conscientiae' the reverend editor of the *Bombay Catholic Examiner* (LV, 6) gives a brief and lucid explanation of a subject concerning which many serious errors are current even among Catholics. We quote :

Morality, *subjectively* considered, means following one's own conscience ; but conscience, to be correct, ought to be in agreement with the objective moral truth about right and wrong. Viewed *objectively*, morality means conduct conformed to law.

Whether we know it or not, some actions are commanded and some are forbidden by law. There is first the divine law planted in nature. To this is added the divine law revealed by God. Part of this revealed law is merely a clearer exposition of the natural law ; part consists in positive enactments. "Thou shalt not steal" is a law both natural and revealed ; while "Keep holy the Sabbath" is a revealed law only. Thirdly, there are laws of the Church—disciplinary orders binding on all members. Lastly, there are the laws of the State.

A certain part of our conduct is covered and determined by these various laws ; but beyond the limits of law we are left to a blameless liberty of choice. If all laws were clear in themselves and in their application, there would be no cases of conscience ; but as a matter of fact, though 99 cases out of 100 in ordinary life are clear, the 100th case is always apt to turn up. Whether it turns up or not, it at least occurs to the mind of the moral theologian, and gives him a nut to crack. All sorts of difficulties arise. The law is not clear as to its limits or meaning ; circumstances enter in, which seem to make an exception. So that between one clear field of unquestionable freedom, and another clear field of un-

questionable obligation, there lies a wide belt of neutral territory—or rather, a sort of Venezuelan boundary not clearly pegged out on the ground and not clearly marked down in the map. Hence a dispute—some arguing on the side of restriction, others arguing on the side of liberty; some trying to prove the law, others trying to disprove it—both sides weighing the data in hope to arrive at a clear demarkation. While the matter remains uncertain, the subjective conscience has its own way. Those who think it clearly wrong must not do it; those who can not see a clear obligation are left free to do it or not—on the principle that unless the thing is clearly forbidden the right of liberty remains in possession.

A book of cases of conscience is a collection of such boundary questions with their solution. The use of such a book is twofold:—first, the actual settlement of intricate or perplexing questions; secondly, an embodiment of the general principles of moral theology in a number of concrete test cases. In the latter aspect, the work is a means of putting an ecclesiastical student through his facings, making sure that he can apply his principles.

This department of moral theology is called “case-law” or casuistry. [Causus, a case]. Casuistry has got a bad name among controversialists—as if it were a combine of subtle argument and lax principles for giving license to sin. The accusation is partly explained by the fact that in casuistry the business is to draw the exact limit of strict obligation; to cut down vague obligations to a definite compass, and to declare for liberty unless an obligation is clear. At the same time casuistry is never meant to open the way to laxity, still less to whittle down real duty. It is like the dissecting knife with which the surgeon refuses to cut unless he can cut clean. So casuistry refuses to impose an obligation unless the obligation is ascertained to be real.

It is sometimes said that Christian conduct would be very low if people acted according to casuistry. In a sense it would, as no one would then do more than the bare minimum of “absolute duty.” But it is never intended that Christians should follow casuistry. There is a higher range of conduct which a dutiful Christian will follow, and which all are urged to follow. The minimums of casuistry are not instilled into the people, or put into practice by those who study them. Nevertheless casuistry, or the study of minimums, is a useful and necessary science. It leaves the priest to guide souls according to a generous idea of duty; but at the same time prevents him from imposing as duties in the strict sense any more than is rigidly obligatory. The whole idea is aptly illustrated by Fr. Rickaby in this way:

According to the legal interpretation of the law, three miles dis-

tance from church excuses from the strict obligation of attending mass on Sundays. But if you have a carriage or bicycle and can easily come to church, you ought to come—taking the wider sense of the word “ought.” Yet if you absolutely insist, I admit that you are within your strict rights; only I strongly advise you to take a higher view of the matter and not cut things down to the bare minimum. I say you ought to come if you reasonably can. I do not say that you absolutely must. The “ought” is the ordinary rule of a Christian’s life. The must is the minimum of casuistry. A well instructed Catholic would say to himself: “I know that under these precise circumstances I am not legally obliged to attend. But in keeping with the spirit and aim of the law I ought to go unless I have a substantial excuse.”

Thus far the *Examiner*. Whoever desires to go into the subject more deeply, will find an instructive essay on “Casuistry” in Rickaby’s ‘Political and Moral Essays’ (Benziger Bros., 1902.)

Father Rickaby there quotes among other things a passage from ‘The Principles of Morals’ by Fowler and Wilson (part ii, pp. 247-248), which, in view of the misconceptions spread even by such authors as Sir James Mackintosh, is truly refreshing.

“It would be disingenuous,” says this high and venerable authority of the University of Oxford, “to conceal my opinion that the art of casuistry has often been most unjustly decried. It has unfortunately been associated, owing to the peculiar treatment of it by certain Jesuit divines,\*) with lax views of morality, and especially of the virtue of veracity; but the association is mainly an accidental one; granted that duties may clash... or that general rules may be modified by special circumstances, it is surely most important to determine beforehand, so far as we can, what those circumstances are, and, in the case of clashing duties, which should yield to the other. Now this, and this alone, is the task which ‘casuistry,’ or the attempt to ‘resolve cases of conscience,’ proposes to itself. Owing to the infinite variety of the cases which may be imagined and the endless complexity of the circumstances which occur in actual life, the casuist may not be able, to any great extent, to anticipate practical difficulties; but he can, at least, always deal with cases which have already occurred, nor do the limitations of an art seem to furnish conclusive reasons against the attempt to exercise it.”

---

\*) As for “certain Jesuit divines,” Father Rickaby, himself a member of the Society of Jesus, observes: “The fact is that some Jesuits did say some foolish things, and Pascal invented for them many more” (l. c., p. 214.)

## ANNA EVA FAY EXPOSED.

[In the last volume of *THE REVIEW* we published several articles (pp. 89, 129, 174) on Anna Eva Fay and her strange feats of alleged clairvoyance or mind reading. Some of the surmises there made as to this woman's methods of deceiving the public, are now fully confirmed by G. Allie Martin and F. B. Moore, of Albuquerque, N. M., who recently, when Miss Fay gave performances in the Elks' Opera House of that city, went under the stage and made a thorough investigation. We give the result in Mr. Martin's own words, condensing a passage here and there.\*—A. P.]

To give a "mind reading" performance like that with which Miss Fay entertains the public, a person simply needs a few cardboards with two slips of paper, a sheet of carbon paper between each, on either side; a speaking tube, a sheet, a clever man to go out in the audience and do the talking after the manner of Mr. Pingree, who is really Miss Fay's husband and manager, a few wide awake assistants scattered throughout the audience, and a quick man or woman under the stage at the other end of the speaking tube.

The cardinal feature of the performance is the cardboards with the carbon paper. These cardboards are passed through the audience for the spectators to use when writing their questions, and when a question is written, the pencil, by means of the carbon sheet, at once makes the impression on a sheet of paper on the inside of the pad.†) Sometimes several names and questions may be written almost in the same spot, but one is perhaps light and another dark, for no two people write alike or with the same degree of pressure on the pencil, and it is generally an easy matter for a handwriting expert to decipher all the names and all the questions. Sometimes it is not possible, however, to read every full name, and that accounts for Miss Fay sometimes calling a person's first or last name only, or even the initials.

If she can get the name or the initials, and a person will respond to them, she cares little for the question, for that is an easy matter. When the questions are all finished by the spectators, the cardboards are taken back on the stage, where Miss Fay and her assistant have an hour and a quarter to rip them open and decipher the names and questions that have been written in the front. These are transferred to other sheets of paper for the assistant to communicate later to Miss Fay through a speaking tube.

The speaking tube, this very important accessory, is pushed up through the floor of the stage, through a small hole that remains covered during the rest of the performance, as soon as Miss Fay

\*) Mr. Martin's report appeared in the Albuquerque Daily Citizen, of March 8th 1904.

†) This, as our readers may recollect, was substantially the explanation given by the Civiltà Cattolica, quoted in *THE REVIEW* (vol. x, p. 89.)



takes her seat and draws the sheet over her form for the reading. The tube comes up from below the stage floor and through it the assistant reads the names, questions, and answers to Miss Fay, who then calls them out.

Between the operator under the stage and the man in front of the house who does the talking and takes the questions, there is a means of communication. The runway on which the committee of citizens mount the stage in the early part of the performance, is not there for the sole purpose of assisting these individuals into the glare of the footlights. It is carefully draped on either side and is one of the most important features of the entertainment. In the center of this board, near the end next to the audience and where the clever manager so often rests his hand, as the audience will remember, there is a slot of sufficient size for him to drop slips of paper, and he does this as often as the occasion warrants. There is another assistant who catches them and carries them back to the operator at the lower end of the speaking tube, and it is by this means that Miss Fay reads the questions that are not written on her cardboards.

Mr. Pingree gets them from the writer and passes them down under the stage, where they are read. I will give an example. On Friday evening of last week Miss Fay called the name of Albert E. Peters, and he held up his hand as others do in answer to his name. Before his question was surrendered to Mr. Pingree, however, she called the name of another and began answering the other person's question, calling still another and another. In the meantime the accommodating Mr. Pingree had gone to Mr. Peters, for his question and Mr. Peters had surrendered it, expecting to be answered at once. Mr. Pingree, however, returned to the runway, rested his hand on it a second, and then suddenly, as if inspired, called: "Miss Fay, you have not yet answered Mr. Peters' question."

This was heard as well by the operator under the stage as by Miss Fay, and when Miss Fay replied that she was going to answer it, the operator below at once read it on to her, and the result was that Miss Fay told Mr. Peters that he was asking about a prize-fight and gave him a supposed answer. This made a great hit with the audience, just as it was expected to do.

Mr. Peters and his friends were puzzled and mystified, for they knew that he had written his question at home and had not used her cardboard. They did not know, however, that he had made the remark that day, in the presence of one of Miss Fay's company, that he would be there that night with his question. He did make such a remark, however, stating that he intended to write a question at home and that he was going to see if she could

read it. Miss Fay was therefore safe, when the member of the company reported that Mr. Peters would be in the audience, in calling his name and trusting to her able assistant, Mr. Pingree, to get the question and get it under the stage. In this she was right. Had Mr. Peters refused to deliver his question, Miss Fay's reply would have been that his thought continued to come to her, but in fragments, as he would not concentrate his mind sufficiently to enable her to read it. With this or something similar she would dismiss the question and arouse no suspicion.

She did the same thing with me. I wrote a question on a piece of paper, kept it in my pocket, and she called my name, knowing that I was in the house, but when I failed to surrender the paper when it was called for—the operator below reporting that it had not come down—she declared that I did not keep my mind on the subject and that she was therefore unable to read my question.

I have attended more than twenty-five of her performances in the past two years, and never did she answer a question for me till last Thursday. Previous to that time I had always written my questions on my own paper and refused to surrender them, but last Thursday I used her cardboard and wrote very heavily—I wanted to test her. She answered me almost as soon as her performance was commenced.

The carbon paper and the use of the secret passage under the stage are not the only schemes used to get at the thoughts and questions of the people in the audience. Miss Fay carries a company of people, almost a dozen, who do not appear as members of the company, and it is their business to learn what they can, at all times possible, so that she can use the information at the proper time.

These people are scattered throughout the audience when the house is first opened and they put in their time getting information about the people in the house and responding to certain names which Miss Fay may call. All this helps along with the performance wonderfully and is an essential part. When she wants to make an unusually good hit, she calls the name by which one of her employes is to respond. Say it is a woman—she proceeds to describe the clothing of the person named and tells her a great many details in reply to the supposed question, which never fails to make an impression with the rest of the audience. This woman will then perhaps move cautiously to another part of the house (I saw one woman move three times) when she will answer to another name and so on.

But this is not the most important function of these people. Their most important work is to listen to conversations and report them to Miss Fay. For instance, one of these paid employes

may be sitting beside a well-known woman and hear her say that she would like to know so and so, but is afraid to ask it. This employée of the company at once makes a mental note of this question, and if she does not leave to report it, she writes it down, pretending to be scribbling a question for the "mind reader," like the rest of the audience, later passing it to one of the men who take up the questions. On that one slip she may report the names of half a dozen people in her immediate vicinity. If she is unable to learn all the names, she describes the persons and indicates their conversation, and the man who takes up the paper finds out the names. The rest is easy sailing. The woman in the audience who has been talking to her friend, is then astonished to hear her name called and be told that she wants to know so and so, for she knows that she has never written the question. Her friend and several others in the same section may be surprised in a like manner without suspecting collusion.

Nor is this the only way they work it. Last Thursday evening a man sat in the first row of the dress circle next to me and he wrote a question on his own slip of paper, refusing the pad when proffered. He used the name of H. King, although that is not his real name, and as Miss Fay went on with her reading, she did not call his name and he became rather agitated. Noticing this, the assistant to Mr. Pingree came over to him and said: "Have you a question?" "Yes." "Well let me see it. Perhaps I can help you. Maybe Miss Fay can catch my thoughts quicker than she can yours," and "Mr. King" allowed Mr. Assistant to read the question. This Mr. Assistant was constantly writing on a small pad, tearing off slips and putting them into his pocket. This was all for a blind, for as soon as he had read "Mr. King's" question he resumed his scribbling—writing that name and question on a sheet of paper—and a second later he brushed by Mr. Pingree, and I saw him slip the paper into Mr. Pingree's hand. Pingree's arm suddenly became tired and after wandering carelessly to the runway he had to rest it again. He did so and the third question called after that was "Mr. King's." He wanted to know when he would make up with his girl, and Miss Fay told him that was his question and that they would make up before Easter. Yet "Mr. King" still held his question in his hand in plain view of the audience.

[*To be concluded.*]



## PLAIN CHANT AND CONGREGATIONAL SINGING.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In a foot-note to a comment on Pius X.'s proposed reform of church music in your always eagerly awaited REVIEW (vol. XI, p. 11) you recently quoted approvingly the *Semaine Religieuse* of Paris as saying that the plain chant of Solesmes requires artists for its successful performance, and artists are rare, particularly in our church choirs." I have sung and accompanied the "Solesmes" choral for the last fifteen years, and before that I sang and accompanied for almost ten years the "Regensburg" choral. I may, therefore, be trusted for the accuracy of the following statements.

The Solesmes plain chant is published in a large and in a small edition. The larger edition (called the *Liber Gradualis*) contains Introitus, Graduale, Offertorium, and Communio for all the feasts and seasons of the year. The music of this larger volume is composed in the Gregorian (neumatic) style of choral, which often employs for one syllable whole groups of notes (neumata), which correspond to the flourishes and coloraturas in the modern classical music (*Kunstgesang*). It goes without saying that this Gregorian style of plain chant requires trained singers corresponding with the soloists in modern music. But I venture to say, without fear of being contradicted, that with half of the preparation which is given to modern "figured" church music, a moderately gifted singer will master even the most pretentious parts of the Solesmes *Liber Gradualis*. In the Benedictine monasteries the ancient custom of the Church is still observed, by which the music of the *Liber Gradualis* (i. e., the larger and more difficult book) is sung by the "schola cantorum" only (generally two or more trained singers.)

The smaller volume (called *Kyriale*, by Dom Pothier) contains Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus, and is supposed to be used by the chorus of clerics and the whole congregation. This book is written in the Ambrosian (syllabic) style of plain chant, which employs generally only one note for every syllable and corresponds to the modern "*Volksgesang*" and church hymn. This *Kyriale* is composed in such an easy style that any one, no matter how little gifted in music, can learn to sing it. The best proof for this assertion is the fact that in our monastery church as in most Benedictine churches, all the priests in the sanctuary, the clerics and students, and even children, sing in one chorus with ease the music of the *Kyriale*, and most of it by heart. The *Kyriale* is, therefore, admirably adapted for congregational singing, which Pius X. so much desires. I am told that

the *Missa Regia* (one of the sixteen masses contained in the *Solesmes Kyriale* and by no means the easiest of them) is sung and has been sung for the last two centuries by the whole congregation, men, women, and children, in many churches of Alsace-Lorraine and France.

I do fear, however, that one important point is overlooked in the proposed introduction of the *Solesmes plain chant* in all our churches. It requires experienced organists, well trained in thorough bass, to accompany the *Solesmes choral*, and where are these organists to be found in our rural, and even in the city parishes? A poor organist, that is one who plays a chord on every note, or who plays heavy chords on unaccented syllables, or who employs chords which mislead and impede the singers, will spoil the whole *Solesmes choral*, as it has to be rendered with great fluency and a light flexible voice. Before the *Solesmes plain chant* can be introduced, we must have a school or schools after the manner of the "Choralcourse" in the old country, in which organists are trained to accompany the chant properly and cantores are taught to sing the more difficult music of the *Liber Gradualis* correctly, fluently, and gracefully.

One more word on the much discussed subject of congregational singing. Congregational singing is desired by nearly every one, from the Pope down to the last clergyman and intelligent layman. But what kind of singing is desirable and what kind is practical? The songs in the hymnal of the late Paulist Father Alfred Young, composed by him for the express purpose of supplying the long-wanted music for congregational singing, and used for this purpose, I believe, by the Paulists in their own church in New York City, will never fill the bill; they will never be generally introduced even in the United States, much less anywhere else. For Father Young's hymns, although really excellent from a musical standpoint and deserving of the highest praise of musical critics, are somewhat difficult and do not appeal to the popular musical instinct. Besides, they smack too much of a Protestant church meeting.

Neither is the style of the German *Kirchenlied* adapted for general use in the whole Church. Although most of its melodies are beautiful and easily learned, and have that popular ring which is lacking in Father Young's hymns, they will not do for general use, because they are distinctly national, distinctly German—too solemn and serious for more choleric temperaments, too slow for quicker blood, too cold for warmer hearts, too deep for less philosophical minds. Besides, they too remind one somehow or other of Lutheran church songs, like "Eine feste Burg ist unser Gott." I also suspect that Wessenberg and his kind were so zealous in

encouraging and fostering the German Kirchenlied in order to emphasize the German national church movement which they fathered. Truly, the only feasible method to secure the boon of congregational singing for the Catholic Church, is the plan of Pope Pius X. to return to the old melodies of plain chant, as they are found in the Solesmes Kyriale. They are easy to learn, as I have shown above, and if they are not yet popular, they certainly will become so as the ear grows familiar with them. In fact, even now familiar airs of plain chant, as the preface, the Salve Regina, the Ecce Lignum, the Exultet, the Te Deum, are more deeply rooted in the hearts of the Catholic people than all the melodies of modern music put together.

MT. ANGEL, ORE.

F. DOMINIC, O. S. B.

✻ ✻ ✻

### THE TRUE ENDS OF FREEMASONRY ARE UNKNOWN TO MANY OF ITS MEMBERS.

It will, perhaps, be a new idea to many a Mason that, though he has spent many a year in the order, he does not know its true aim. Were I to assert thus on my own authority, I would not expect him to believe me; but it is not I that say so, but Dr. Mackey in volumes which are "standard works" for the more learned and enquiring brethren in America. In his 'Masonic Symbolism' (p. 301) he puts the important question: "What, then, is the design of Masonry?" Here is his answer, verbatim:

"A very large majority of its disciples, looking only to its practical results, as seen in the every-day business of life—to the noble charities which it dispenses, to the tears of the widow which it has dried, to the cries of the orphans which it has hushed, to the wants of the destitute which it has supplied—arrive with too much rapidity at the conclusion that charity, and that too, in its least exalted sense of eleemosynary aid, is the great design of the institution. Others with a still more contracted view, remembering the pleasant reunions at their lodge banquets, the reserved communications which are thus encouraged, and the solemn obligations of mutual trust and confidence that are continually inculcated, believe that it was intended solely to promote the social sentiments and cement the bonds of friendship."

Having thus disposed of the large majority of his brethren as of those who, like the vast majority of religious bodies outside Catholicity, are ignorant of the true end and aim of the organization, since they falsely consider it to be a mere eleemosynary or social institution, he goes on to show that its purpose is essentially religious in as much as it is the search after the truth concerning

"the nature of God and of the human soul." Hence (p. 303) he concludes :

"Now, this idea of a search after truth forms so prominent a part of the whole science of Freemasonry, that I conceive no better or more comprehensive answer could be given to the question, 'What is Freemasonry?' than to say that it is a science which is engaged in the search after divine truth."

It is of this search, therefore, according to Dr. Mackey, that the vast majority of Masons are ignorant. They do not know the religious scope of the order and hence naturally consider that we talk at random when we assert the anti-Christian nature of Masonry. Would they hear more from the learned author's pen?

"In tracing the progress of Freemasonry," he says (p. 310), "and in detailing its system of symbolism, it has been found to be so intimately connected with the history of philosophy, of religion, and of art, in all ages of the world, that the conviction at once forces itself upon the mind, that no Mason can expect thoroughly to comprehend its nature, or to appreciate its character as a science, unless he shall devote himself, with some labor and assiduity, to the study of its system. The skill that consists in repeating with fluency and precision the ordinary lectures, in complying with all the ceremonial requisitions of the ritual, or the giving, with sufficient accuracy, the appointed modes of recognition, pertains only to the rudiments of the Masonic science".....

"Freemasonry, viewed no longer, as too long it has been" (p. 311), "as a merely social institution, has now assumed its original and undoubted position as a speculative science. . . . The universal cry throughout the Masonic world is for light; our lodges are henceforth to be schools; our labor is to be study; our wages are to be learning; the types and symbols, the myths and allegories of the institution are beginning to be investigated with reference to their ultimate meaning; our history is now traced by zealous enquiries as to its connection with antiquity; and Freemasons now thoroughly understand that often quoted definition that 'Masonry is a science of morality veiled in allegory and illustrated by symbols.' "

As my quotation has but one object in view, viz: to prove, on competent authority, that a man may be a Mason of long standing and yet be ignorant of the ultimate aim of the order and the meaning of its symbols, I abstain from further comment on the passage. The Mason for whom Masonry is a mere benevolent institution in the ordinary acceptation of the word, the Mason who sees in Masonry mere sociability, will indeed be indignant that I call Masonry anti-Christian and urge his own personal experience as an argument against me. Dr. Mackey, however, kindly comes

to my assistance, bidding him remember that he is only in the rudimentary state of Masonic knowledge and has not yet grasped the ultimate purpose of Masonry, has rushed too rapidly to his conclusions, has taken too contracted a view of his surroundings.



## BOOK REVIEWS AND LITERARY NOTES.

---

*Sketches for Sermons*, Chiefly on the Gospels, for the Sundays and Holydays of the Year. By Rev. R. K. Wakeham, S. S. 229. pp. Jos. F. Wagner, New York. Price \$1.25.

We feel sorry whenever to the thousand and one books of "sketches" a new one is added. We willingly grant that some are carefully worked out, though many are not; but to all there is this strong objection that they lead to undue haste and superficiality. Sketches are quickly perused, and the preacher is ready to "talk" on the subject for fifteen or twenty minutes. He knows what he is going to say; how to say it he will find out when he faces the inspiring multitude of his parishioners. Thus many a talent remains undeveloped through the influence of this kind of rhetorical literature. The noble art of preaching the Gospel is crippled by its use.

Fr. Wakeham's book, however, is not of this class. It would be almost impossible to abuse his sketches in the above described way. They are too full of thoughts and ideas to be mastered by a quick perusal. A selection has to be made, and in making it, the user is forced to work out his own sermon. Besides each sketch is interwoven with, and built up on, an abundance of Scriptural texts (of the large number which we compared, the references were always correct) which fact again makes an *ex tempore* reproduction impossible.

Only those will derive full benefit from these "sketches" who carefully read each one repeatedly. At the same time the reader will become aware of the necessity of "sketching" each sermon before "writing" it. He will see the importance of familiarity with the Scriptures. Last not least, almost every modern evil is mentioned in prudent but fearless and Apostolic language.—E.



—We note that the latest contention as to the birth-place of St. Patrick accords the honor to the ancient city of Vicus in Spain; a theory which is supported ably in a book recently issued, entitled 'The Birthplace of St. Patrick,' and written by Vicar-General O'Brien of the Diocese of Derry.



## MINOR TOPICS.

---

*A New Professor for the Catholic University of America.*—An esteemed friend of THE REVIEW requests us to print the following :

"Several Dutch Catholic dailies, as *De Tijd*, *Het Centrum*, and others, recently contained the important news that Dr. H. Poels had been appointed professor of Old Testament exegesis at the Catholic University of America. As the entire Catholic press of the Netherlands and also some Belgian papers mention this appointment, I have reason to suppose the news to be correct.

Dr. H. Poels is a priest of the Diocese of Ruremonde, who after the completion of the seminary course, was sent by his bishop to Louvain, where he graduated about six years ago with high honors.

This Dutch critic is, like the French Father Lagrange, a protagonist of the progressive tendency in the Catholic school of Biblical criticism. During the year 1899 he wrote a few articles in the *Katholiek* on the Pentateuch. His advanced views were, to say the least, displeasing to some ultra-conservative seminary professors. The result of this difference was the appointment of a committee by Bishop Bottemanne, in whose diocese the *Katholiek* is published, to examine the incriminated articles. Of the three theologians appointed, two were in favor of the continuation of Dr. Poels' series of articles on the Pentateuch. For safety's sake, however, the Bishop of Haarlem send some propositions taken from the articles to Rome. The answer which he received was : '*Prudenter egisti.*'

In the meantime the suspected author had successfully defended his views in a remarkable brochure, *Critiek en Traditie*. And a few months later he was appointed consultor of the Bible Commission established by Leo XIII.

Dr. H. Poels is not only a profound and brilliant Bible critic, but also a public-spirited man, a vigorous and eloquent speaker, who is much sought for at great public gatherings, e. g., the Dutch Katholiekendagen. He was for some years professor of Holy Scripture in a convent of the Fathers of the Sacred Heart, but since his appointment as consultor of the Pontifical Bible Commission he has been exclusively engaged in studying and writing.

The selection of Dr. Poels as professor at Washington is a happy one and will be a real gain to the University. The progressiveness of this eminent historian and theologian is strictly orthodox and his excellent qualities of mind and heart make him an ideal man, especially in this great and promising country, where the progressive and conservative Catholic forces must be brought together to work unitedly and efficiently for the intellectual and moral elevation of the entire people.—G. R., O. PRAEM."

*For the Beatification of Pius IX.*—French Catholics are addressing a petition to Pius X., requesting him to celebrate the jubilee of the definition of the Immaculate Conception of the Blessed Virgin Mary by inaugurating the canonical process for the beatification of the late Pope Pius IX. The petitioners recall the fact that, a

few months after the death of the illustrious Pontiff, the bishops of the province of Venice addressed themselves to Leo XIII. with a similar petition, in which they said, among other things: "May it please God and Your Holiness to give us permission, by your infallible word, to prostrate ourselves publicly before the image of our well-beloved Father, whom we admire as a martyr of patience, a confessor in firmness, an apostle in charity, and an angel in life." They repeat this petition and add to the motives which inspired it the following: the jubilee of the dogma of the Immaculate Conception, the grave dangers which threaten the Church from every side, and the circumstance that the surviving witnesses of the life and virtues of Pius IX. are daily growing less in number. And they conclude: "It is for these reasons, Most Holy Father, that we humbly prostrate ourselves at your feet and beg you to ordain that the canonical process of 'information' be opened upon the life and reputation for sanctity of that servant of God, Pius IX., and we protest in advance our entire submission to the decision which it may please your Apostolic authority to make in this matter." It is not necessary to instruct our readers on the import of this movement, which, we sincerely trust, spreading all over the Catholic world, will result in the beatification and final canonization of that glorious Pope who lives in history especially as the great champion of sound doctrine against modern Liberalism. THE REVIEW humbly but enthusiastically begs to add the signatures of its editorial staff to this timely petition.

**More Free Parochial Schools.**—Bishop Horstmann, on his recent visit to San Antonio, Tex., informed the *Southern Messenger* (xiii, 4) that in the Diocese of Cleveland "all the parish schools are practically free, and poor students are even supplied with books and necessary clothing."

In the Diocese of Columbus, there is at least one, as we are informed by Rev. Fr. Mark, O. M. Cap., pastor—St. Joseph's parish at Canal Dover, that "has a free parochial school since 1868."

One of the oldest free parochial schools in the country (we have already reported the earliest) is that attached to St. Peter's Church, New York, which was organized in the year 1800.

Father Walsh, in a recent interesting account of the free schools in Massachusetts, detailed the long success of the Catholic free schools that were organized in the early thirties of the last century, at Lowell, as a special part of the public school system and paid for out of the public taxes of the town.

It seems that our articles on the subject have stirred up considerable discussion. "One of the most important works, if not the most important, now before the Church in this country," says the *Southern Messenger* (No. 4), one of the several papers that have taken up the matter, "is the more general establishment of free parochial schools,—free, that is to say, in so far as the rudimentary branches of education are concerned. The facts set forth show plainly that such schools are feasible, and the plan is no longer in its experimental stage."

**Religion, the Only Solution of the Divorce Problem.**—Writing on the terrible divorce problem, a secular journal, the *St. Louis Mirror* [No. 48], says: "There may be and doubtless there is much

ground for the agitation of a uniform divorce law in all the States, as a mere matter of system, just as necessary as in the case of bankruptcy or in fire and life insurance laws, or in all laws of universal application to conditions that are the same or institutions that are the same everywhere. But there is no general demand for the restriction of divorce or for the prohibition of the marriage of divorced persons. There will be no such demand until the country returns to a religious conception of marriage. Religion is the only force, in one manifestation or another, that will keep institutions anything like the ideals to which they originally aspired, especially social institutions. Social institutions are chiefly endangered by passions, and religion is most powerful to restrain the passions. It is noticeable that those attempts at ideal communities which have been most nearly successful, have been so only under the influence of some religious idea or motive. So with marriage. As it loses its sacramental character, it loses its characteristic of indissolubility. But religion has been losing its force, and consequently marriage . . . . Divorce will be diminished only when the churches grow strong with a new life. The State can not make people moral. When it tries to do so, it invariably promotes immorality. We must look to a revival for the correction of most social evils."

*Are We a Christian Nation?*—We hope none of our readers will be misled, as we were by a review in the *N. Y. Times*, into purchasing 'Religious Freedom in American Education,' by Joseph Henry Crooker; for, in spite of its pretensions, it is a worthless and anti-religious pamphlet. We refer to it here primarily to warn the public against it, and secondarily to quote from it two sentences which are significant and confirm a view we have often expressed. Here they are:

"We are a Christian Nation in a certain sense, considered solely as a people; but the government of the United States is neither Christian nor infidel: it is simply non-religious" (p. 14).

"While some of our courts have held that Christianity is, in a certain way, the law of the land, yet these decisions have in the main been very vague; and, so far as any of them have taken ground against the purely secular theory of our government," (a theory which Mr. Crooker, though a minister of the gospel, idealizes, and for the defense and propagation of which he has written this book), "they have misstated the genius of our institutions, while they have been condemned by the manifest destiny and essential spirit of our National Life" (p. 16).

That is to say: we are not, and have no right to pretend to be, a Christian nation.

*Why Do Small Boys Like to Make a Noise?*—Our National Commissioner of Education has devoted some study to this psychological problem and come to the conclusion (cfr. *Globe-Democrat* of Dec. 27th), that the small boy likes to make a noise chiefly for the reason that, from the child's point of view, noise is an expression of power, and by making as much of it as possible, the boy likes to exhibit his power and importance in the world.

While Mr. Harris may be right in this, he is most assuredly "off" when he defines "the impulse to mischief" as "the expression

of a desire" (on the part of the child) "to control his environment, rather than to be controlled by it," and hence declares that "in a normal and healthy youngster," it "is not by any means to be regarded as an unwholesome symptom."

Mischief-making, even in the mild sense, implies essentially evil, and the impulse to do evil, which springs from original sin, is not a wholesome symptom; on the contrary, it is unwholesome and needs to be curbed if the mischief-loving boy is to grow to true manhood, which is Christian manhood.

*Cardinal Gibbons in Favor of the Projected Catholic Daily.*—His Eminence the Cardinal-Archbishop of Baltimore has addressed to one of the promoters of the project of starting a Catholic daily newspaper at Buffalo, under date of March 12th, the subjoined letter:

"I was very glad to hear from you, and I was much pleased with the announcement contained in your letter that a Catholic daily paper is soon to be issued in Buffalo with the approval of your Bishop. A daily journal animated by sound Catholic principles, conveying the most recent telegraphic news and items of general interest to the public, and at the same time free from the poison of prurient and sensational matter, meets with my cordial approval, and deserves to be liberally patronized."

—THE REVIEW has lost a staunch friend in Rt. Rev. Bishop L. M. Fink, O. S. B., whose recent demise has plunged the Diocese of Leavenworth into deep sorrow. It is only a few weeks ago since he wrote us the sympathetic lines which we printed in our No. 2, of January 14th, 1904, as coming "from a highly esteemed Western Bishop":

"I congratulate you on your strictly Catholic course and express the great pleasure with which I always read THE REVIEW; and I hope there are thousands more of the same sentiment. That a paper like yours can not please all and will displease some, is a matter of course. Continue as heretofore and you will enlarge your reading circle by and by. I wish you and THE REVIEW a very happy and prosperous New Year and God's blessing, that you may keep up courage."

To-day this sounds like a message from the grave, and we shall treasure it all the more reverently. May the noble Bishop rest in eternal peace!

—Rev. F. Rupert, of St. John's Church, Lima, O., who was charged in the *Lima Republican-Gazette* of Feb. 6th (see our quotation in No. 10, p. 157) with being a member and supporter of the Young Men's Christian Association (Y. M. C. A.), begs us to say that the "charge is a fabrication out of the whole cloth," and that he is "no more connected with the Y. M. C. A. than. . . . with the Methodists or any other non-Catholic association." We are pleased to register his denial, but would take this opportunity to suggest that *it would be better in all such cases if such false statements were denied at once in the papers where they first appear.* A correction sent a month or two later to a far-distant weekly can not undo the harm which lies of this kind are apt to cause.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.


ST. LOUIS, MO., APRIL 7, 1904.

No. 14.

---

---

## RELIGIOUS REVIVALS IN MAINE.

 MORE than a century ago a distinguished English scholar jestingly proposed to write a history of human folly, adding that he thought he might be able to complete it in five hundred volumes. In a large sense the history of human folly is the history of man since the fatal moment when his understanding was darkened by original sin and the record of the aberrations of the human mind from the true line of right reason will ever be found to make up the larger part of all history, whether of nations or of individuals. Indeed the mere enumeration of the delusions and manias, the morbid phenomena arising from an excited and disordered condition of religious feeling, and the various exhibitions of religious fanaticism, to which men and women have fallen victims, would alone fill volumes. We need scarcely refer to the persecutions, the sacrifice of human life, and the cruel and inhuman sufferings inflicted upon their fellow-beings by men who professed to be animated by zeal for what they miscalled religion. History is full of illustrations of this demoniacal frenzy.

Happily in our day and in this country conditions are such that the followers of whatever sect are being taught that they must keep their religious enthusiasm within bounds and that they may not allow "the spirit" to move them to acts which transgress the law of the land. A few months ago a deluded follower of Christian Science was indicted and tried in the courts of New York for neglecting to furnish medical treatment to his sick child, in consequence of which the child died, and in spite of the best efforts of the Scientists exerted in his defence, he was convicted and punished. Just now the "revelations" under which the Mormons seek to justify plural marriages, are undergoing investigation in the United States Senate in the effort to unseat the Mor-

mon Senator charged with practising polygamy in defiance of the law. Through this proceeding the people at large have learned not only to what extent polygamy prevails among the "Latter Day Saints," but also, which is of more importance, that the practice is forbidden by law and its followers are liable to punishment, despite the pretence that their religion justifies them.

The Dowieites, in turn, have learned that the mantle of their Prophet "Elijah" furnished no protection against the unbelieving and scoffing creditors who haled him to court to compel payment of their just claims.

This common-sense treatment of three of the most notorious isms of the day will undoubtedly prove beneficial in compelling the attention of the mass of the people to the fact that the principles of the natural moral law, which lie at the very foundation of government, can not be violated under the false pretence of religious belief. Liberty can not be associated with license, nor religion with immorality or dishonesty or fraud. But this wholesome restraint of the law is not always effective, since no law ever has been or is likely to be universally obeyed, and now and again instances occur showing how utterly reason is dethroned when men abandon themselves to some of the so-called religious systems of the times.

From the accounts published in the newspapers of the East, we learn of the doings of a small band of religious fanatics in the State of Maine. These men and women lived with their neighbors on Beal's Island, close to the mainland, and were numerous enough to support three meeting houses. The New York *Sun* of March 20th gives an account, obtained from an eye-witness, of the ceremonies which it characterizes as the "wildest orgies" ever carried on in the name of religion. From this it appears that two revivals were started, one by a minister of the Adventist Church and another by the minister of the Reformed Baptist Church. After a while the two revivals were consolidated, meetings being held alternately in the two churches and an agreement was made between the leaders for an equal division of the contributions which were solicited. The meetings began at half past six in the evening and lasted frequently until 11 or 12 o'clock. Hymns, exhortations, and the "giving of testimony" by hysterical worshippers occupied the time. Converts came in, the preacher of the "Holiness Society" and other ministers joined in the work, and, says the account, "people became more and more excited and some were on the verge of insanity, when there came a thrilling climax."

One of the women, a Mrs. Beal, became so wrought up that she claimed to have received a revelation from the Almighty and de-

clared that she had been empowered to heal her own child of a deformity. She attempted this, but failed.

The excitement continued, and the meetings were prolonged, some of them until two o'clock in the morning. At one of these, the husband of Mrs. Beal, who had refused to be converted, was bound, gagged, and beaten, in order, as it was stated, "to pound the Holy Ghost into him." Then this prophetess insisted that there must be a living sacrifice; a cat and a dog were obtained and were, one after the other, literally torn apart by Mrs. Beal's grown-up son in the presence of the assembled worshipers. The climax of all this was reached when Mrs. Beal announced that her youngest son, the same deformed child of nine years, must be sacrificed, and there is no doubt that he would have been killed by this demented woman and before the eyes of these infuriated worshipers, had not the sheriff of the county, with the aid of some of the selectmen, intervened and rescued the child. They were not able to do this until after a struggle with the shrieking and groaning fanatics, who had barred the doors and sought to prevent the entry of the officers. In the conflict some of the "Holiness Band" were injured, as well as some of the officers. Then, says the same narrative, "the officers hunted up the ministers and drove them from the island with orders never to return." Mrs. Beal has been committed to the insane asylum, and a dozen or more of the "Holiness Band" are likewise believed to be insane.

One of the features of the whole disgraceful performance was the pecuniary loss self-inflicted by the deluded people, who gave up their jewelry and other property, and in some instances sacrificed their cattle. The people were exhorted by the ministers to contribute all they could "for the good of the cause," and on the Sunday following the night when the child was rescued from the hands of his inhuman mother, a grand "Renunciation Meeting" was appointed to be held, at which, says the *Sun*, "had the plans of the missionaries succeeded, not less than \$20,000 would have been collected"—we add, from their unfortunate dupes.

All this occurred in New England and almost within gun-shot of Boston, whose Boards of Foreign Missions and Societies for the Spread of the Bible keep a watchful eye upon the benighted heathen in distant lands. These same Evangelists likewise profess to be concerned for the spiritual welfare of the Catholics of Cuba, Porto Rico, and the Philippines, whom they desire to rescue from the errors of popery. But the heathen who abandons his idols and gets in exchange such "religion" as was practised by the fanatics on Beal's Island, will have made a bad bargain.

Just fifty years ago, at Ellsworth in the same State of Maine,

not fifty miles distant from Beal's Island, the Jesuit Father John Bapst protested against Catholic school children being compelled to attend Protestant worship. For this he was attacked, robbed of his money, tarred and feathered, ridden on a rail, and otherwise so cruelly treated that he never recovered. (Shea, the Catholic Church in America, vol. 4, p. 537.) The hatred of Catholicity by the Puritan population of Maine was intense and general, even at that late day, and the Catholic layman was ostracised, the priest insulted and their church burned. It was then an act of heroism to avow oneself a Catholic.

To-day Maine is a State of abandoned farms, of a dwindling population with a high percentage of divorce. Many of the native families have become extinct or have disappeared and are being replaced by the once despised foreigner. Above all, it is a land of spiritual desolation, where the people, especially those living away from the large cities, become the easy prey of every false prophet and clerical adventurer who comes along and are led into just such excesses as were witnessed on Beal's Island. Who will say that the avenging arm of the Almighty may not be recognized in these changed conditions?

"Though the mills of God grind slowly, yet they grind  
exceeding small;

"Though with patience He stands waiting, with exact-  
ness grinds He all."

38 38 38

### THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

A careful reading of the minutes of the third triennial convention of the Supreme Council of the C. M. B. A., held at Pittsburg last October, shows very plainly that the leading spirits of this old assessment insurance order at last realize the danger to stability inseparable from this system. There is no doubt that a good many of the officers appreciate the full and dreadful significance of the ever increasing mortality, quite out of proportion to the slowly growing membership; but they evidently did not have courage enough to state boldly the only possible remedy. The necessity of having a reserve fund is acknowledged, yet apparently no effort was made to ascertain the exact amount of reserve needed for each outstanding certificate. To show the result of the deliberations, without taking up more space than can be spared, is not an easy matter, but the following remarks will be confined to actual facts in the briefest possible form.

The convention adopted a new table of rates, payable monthly. There is a standard table of net rates (not providing for expenses)



which is based on the American table of mortality, assuming an interest income of 4% and providing for a reserve reaching the face of the policy at age 96 (certainly liberal enough.) For the sake of comparison the non-participating premiums for an ordinary life policy in a regular leading life insurance company are placed alongside. All figures refer to \$1,000 of insurance. The net premiums are accepted as correct by the various insurance departments of the world; the premiums of the insurance company include expenses, which form an extra charge in the C. M. B. A.

AGE.	C. M. B. A.		NET A. PREMIUMS.	REGULAR LIFE COMPANY
	A MONTH.	A YEAR.		
16	\$ .93	\$11.16		
17	.94	11.28		
18	.95	11.40		
19	.96	11.52		
20	.97	11.64	\$12.67	
21	.98	11.76	12.94	\$15.01
22	1.00	12.00	13.24	15.35
23	1.03	12.36	13.55	15.71
24	1.06	12.72	13.87	16.08
25	1.08	12.96	14.21	16.46
26	1.10	13.20	14.57	16.87
27	1.14	13.68	14.95	17.31
28	1.20	14.40	15.35	17.76
29	1.25	15.00	15.77	18.24
30	1.30	15.60	16.21	18.74
31	1.35	16.20	16.68	19.27
32	1.40	16.80	17.18	19.83
33	1.45	17.40	17.70	20.42
34	1.51	18.12	18.25	21.04
35	1.58	18.96	18.84	21.70
36	1.65	19.80	19.46	22.40
37	1.72	20.64	20.12	23.13
38	1.79	21.48	20.82	23.91
39	1.87	22.44	21.57	24.74
40	1.95	23.40	22.35	25.62
41	2.04	24.48	23.19	26.55
42	2.13	25.56	24.08	27.53
43	2.22	26.64	25.03	28.59
44	2.33	27.96	26.04	29.71
45	2.44	29.28	27.12	30.90
46	2.56	30.72	28.27	32.17
47	2.78	33.36	29.50	33.52
48	2.93	35.18	30.81	34.96
49	3.09	37.08	32.21	36.49

It will be noticed that, for the younger ages up to 35 years, the

charges of the C. M. B. A. are below the net premiums. In other words, the new rates for this class of membership are not high enough to meet even the normal mortality of a regular insurance company starting now, with no deficiency to make up. That the C. M. B. A. has a large shortage to cover from present membership, will be shown later on. Over age 35, the rates are certainly sufficient to see the company through, but unfortunately go to the other extreme, as for the higher ages they are equivalent to, and even in excess of, the charges made by regular life insurance companies for modern up-to-date contracts with provisions for cash and loan values, paid up or extended insurance, etc., all of which is lacking in the certificates of the C. M. B. A.

The low rates for younger men are evidently intended as a bait for a rapid increase of membership from this very desirable element. It is to be deplored that once again a Catholic association starts out inviting unsuspecting fellow-believers to trust their hard-earned money, and to some extent the future welfare of their families, to an institution which, while highly recommended by some members of the hierarchy and clergy, (who do not understand the principles of life insurance correctly) is bound to disappoint most of them in the long run.

But the greatest mistake is yet to be recorded. The new rates are to apply to the present membership for age at entry. That means: a man having joined, for example, 20 years ago, when 20 years old, is now to continue paying the rate for age 20, instead of 40 years, his present age. As there is a difference of almost \$12 in these figures, it stands to reason that the society is 20 times \$12 short on this particular member for not having adopted the new rate 20 years ago. (Nothing shall be said here about the fact that the new rate is again too low.) The \$240 net paid should be in the reserve fund, but only a small part is there. (How much, no body seems to know.)

Then again, all the members who have died and whose insurance the order has paid, had not paid enough for the protection granted, and since death losses were paid out of the reserve fund, regardless of consequences, there is really no telling at present how much the Association is really short on a proper valuation of the outstanding insurance.

The proper and only correct way for remedying existing troubles and insuring the perpetuity of the society under proper management (and there is only praise to be given for the past conduct of the business, making proper allowance for the ignorance of the directors regarding the principles involved), would have been to adopt a scientifically correct rate table, with proper calculation of the needed reserve for each age and year of mem-

bership, then accept the present membership at age of entry, charging the certificate with the full reserve that should have accumulated for that contract on the new basis during said term, collect at least 4% interest a year for said lien in addition to the premium, and hold the reserve fund already in hand as an extra safeguard for excessive mortality. There would have been but little difference between the adopted and the needed rates, not enough to prevent anyone from joining, and the management could now invite outsiders to join with a clear conscience.

After about 20 years of useless and expensive experiments, the Widows' and Orphans' Fund of the German Roman Catholic Central Society has adopted the plan explained above, and it works to the satisfaction of all concerned. While there is no reason why Catholics should split into a number of life insurance companies when the same end could be accomplished much more economically by having one large corporation; yet, if it must be so, it were highly desirable to properly reorganize the existing "shaky" concerns and thus save Catholics from disappointment and the numerous endorsers of every experimental step from deserved censure.



### ANNA EVA FAY EXPOSED.

(*Conclusion.*)

You may wonder how Miss Fay is able to tell what kind of a sheet of paper is used for a certain question, as she frequently does. That is easy, too, for if it is one of the questions that she manages to get away from the writer and under the stage, her assistant can tell her all about it, but if she never gets the paper and it happens to be one that has been duplicated on her cardboard, all she needs is wide-awake assistants, for when the people are writing their questions the assistants are making mental notes of anything unusual for future use. For instance, a woman in the center of the house with a big white hat uses a notehead to write her question on, or better still, she turns to the young man with her and says, "Give me your card; I'll write my question on it." The man who is passing the cardboard at once spots the young woman with the big hat. He later ascertains through some house employé, without arousing suspicion, who this woman is and she is astonished when her question is read, to be told on what she wrote it and mayhap how she is dressed. It only takes a few such instances as these in one evening, mixed up with the easy ones duplicated with Miss Fay's carbon paper and the questions supplied by the assistants in the audience—spies they would

be called in war time—to finish with the entertainment.

Then again, Miss Fay and her manager have other ways. Some member of the company may engage a person on the street or in his place of business, apparently by accident, in conversation, learn a few things about that person, and wind up by inviting him to the show, extending as a courtesy a pass. The person feels highly elated and attends. Miss Fay is then certain that he will be there and his name is entered on the list for use at the performance. In due time his name is called and he is told that he is thinking of so and so or would like to know about this or that—something that he has mentioned in the conversation with the member of the company that day. Perhaps this visitor has written some other question, but if he has, he naturally thinks, "Well I was simply thinking harder on the subject Miss Fay answered than on the question I really wrote," and that settles it—he thinks "it is great." As a matter of fact, a person generally acquainted accepts without question whatever the operator says and makes no talk about it, being rather inclined to give the operator the advantage of it than otherwise.

You want to know perhaps, how Miss Fay is able to call out the exact locality of the house in which a person is sitting when the name is called, and that is as easy to answer as any of the rest. The men, when they pass the boards, each have a certain section of the house to cover and the cardboards are not mixed when they are taken to the stage to be ripped open. Then of course, when a "dummy" (paid assistant) reports a name and question from the audience, he or she always reports the location in the house. Accordingly Miss Fay is able to tell the section of the house in which the person is sitting just as easily as she is to call his or her name and read his or her question.

How is she enabled to answer so many questions? I will reply that you or I could do as well. Did you ever see anybody who found a lost article—anyone who would swear to it—where Miss Fay told them to look for it? Has anybody found any lost relatives by following her directions? Why does she always tell you that you can find a lost relative in Chicago or Seattle or New York or Boston? Because you could not write to those places and get an answer before she gets out of town, and it is then no longer any concern of hers. I have talked with dozens of people whom Miss Fay has told where to find lost articles, but none of them located the article. That did not matter to her, however, for her explicit directions aroused curiosity in the house when she gave them and they kept up interest in her performance, which is what she wanted. What matter if she did tell you wrongly? You were not going to her performance to take the stage and denounce her

—she would have had you arrested for interrupting the performance, and anyway you would not think of it—you would not have the nerve. She knows all this and goes serenely on her way, while the confiding public gives up its money and listens to her "wonderful revelations."

Another thing I desire to ask is, if Miss Fay ever reads any questions that are really difficult to answer, and I will answer by replying that she never will, unless she has had time to find out about your family in advance. Here is a question that was asked, which was never even read. It was asked by P. H. Clark, and he wanted to know his wife's maiden name, how many children he has, the dates of their birth and so forth. She called his name, and when the question got down under the stage and proved a stunner, she told him that he would not concentrate his mind on his query and she could not catch the thought—the same answer she gave me when I would not surrender my question.

Here is still another way that Miss Fay makes a hit. Somebody tells her or some member of her company, by accident or otherwise, something about somebody else, and when she gets that somebody else in the opera house, either by sending a pass or otherwise, she springs it on him, with the result that it makes a great sensation.

Such schemes as this are used on and on, without end. These are only a few that are resorted to for information, which are easily worked, but which seem almost supernatural when sprung on the stage, and they are as puzzling to the person concerned as to the rest of the spectators.

In conclusion I will say that if you write your question and keep it in your pocket and say nothing to anybody about it, Miss Fay will never answer you. Mark my word, and if you ever have a chance to see her again, refuse to let anybody see your question, decline to talk about it, keep it in your pocket, and Miss Fay will never read it or answer it. She may call your name, but that is as far as she will go, for she has various ways of getting your name. It may be reported as you enter the door, for they sometimes hire a man well acquainted locally to take the names of prominent people as they enter the doors; or it may be called by a friend who may perhaps address you after you are in the show and reported to the operator under the stage by one of the "dummies," and so on; for, as I said at the opening, these people have a hundred and one different ways of reaching the same end, but I believe I have explained enough to satisfy you that you could give the same kind of a "show" as Miss Fay if you wanted to, and you do not have to be endowed with any supernatural gift, either.

## BOOK REVIEWS AND LITERARY NOTES.

1. *Die Parabeln des Herrn im Evangelium*, exegetisch u. praktisch erläutert von Leopold Fonck, S. J. Innsbruck, 1902. 808 pages.
2. *Die Wunder des Herrn im Evangelium*, exegetisch u. praktisch erläutert. 1. Theil. Innsbruck und New York. 1903. Same author. 454 pages.

These two excellent exegetical works deserve to be known and studied on this side of the Atlantic. The author is the professor of exegesis and introduction to the New Testament in the famous Tyrolese university of Innsbruck and is setting himself a veritable monument "are perennius" by the production of such invaluable thesauri for the savant and preacher.

We need, especially in this country, more Scripture knowledge among clergy and people. And where one may feel like taking it from musty tomes, ninety-nine will prefer to consult these modern, neatly printed, well arranged volumes on the parables and miracles of the Gospels. They are intended primarily for the parochial clergy; are consequently not overburdened with too much learning, albeit scientific enough to satisfy the most exacting scholar.

The author quotes Bishop von Keppler in his Introduction to the Parables as saying that the reason why homilies are not preached any more "must be sought in the exegetists; . . . they had become too aristocratic and are ignored by the practical man, whom they ignored first." In P. Fonck's works this mistake has been carefully avoided. I have rarely found a recent work on the Scriptures of such eminent utility for pulpit use. The second part of the 'Miracles of Our Lord' is to appear soon.

Fr. Püstedt, New York City, supplies the trade in the United States.—H. B. L.

✻

—Prof. Julius Goebel of Leland Stanford University contributes to the serial publication 'Der Kampf um das Deutschthum' (Munich: J. F. Lehmann) the latest number, dealing with the German element in the United States. The author gives a readable sketch of the history of German immigration in this country; of the leading characters in this history from Pastorius to Francis Lieber and Carl Heinzen; and of the present condition, social and intellectual, of the German-American population. His expositions display a strongly pronounced personality with very decided sympathies and antipathies, so that the reader sometimes finds it difficult to maintain his own equilibrium of mind in perusing these pages. There is, however, a good deal of sound common sense in this book, and the author's insistence on the importance of the preservation of the German language in the interest of American society at large, is entirely just.

## MINOR TOPICS.

*The Y. M. C. A.*—A friend of *THE REVIEW* in New York sends us clippings from the *Times* and *Sun*, containing an account of the opening of the new \$850,000 home of the Young Men's Christian Association in that city, which took place on March 13th last. "The exercises," we learn from the *Times* (March 14th), "were of a purely religious" (i. e., Protestant sectarian) "nature." The building itself is a model of its kind, magnificently equipped, with a large library, a marble-lined swimming pool, a roof garden, a gymnasium, etc., etc. What is more, according to the *Sun* of March 22nd, it is debt-free. Our New York friend writes:

There are branches with similar attractions for young men in other parts of the city.

The Y. M. C. A. professes to be unsectarian. Catholic boys are admitted and made welcome; employment is found for them and they get 'Evangelical Christianity' in lectures and Sunday afternoon meetings if they can be persuaded to attend. No Catholic priest or Episcopalian minister takes part in the religious services.

Many of the backers of the institution are pronounced anti-Catholics, and at the convention of the Evangelical alliance, where the Catholic Church is denounced, the Y. M. C. A. is liberally represented on the platform in the audience.

The school and gymnasium are a great inducement to young men. But it is no place for a Catholic man; no priest can favor it, no young man can attend it without danger to his faith. The said features lead to companionship with non-Catholic young men and women—later, perhaps, to a mixed marriage,—then goodbye to the Church.

No Catholic layman of any character—no priest, has ever been identified with it. It is a splendid institution for those who believe in a non-Catholic church.

To our shame we have nothing corresponding with it on our side. Pity that our wealthy Catholics have not done something in the same direction for our young men!—

Thus far our New York friend. It seems that even the preachers are beginning to view the Y. M. C. A. with a degree of apprehension. Rev. Dr. Russell H. Conwell, Baptist, is quoted by *Public Opinion* (xxxvi, 9) as follows:

"There are too many movements, too many off-shoots, and the consequence is that the parent church of any denomination is dying the death which can only be natural under the circumstances. Take for example the Young Men's Christian Association. Embodied in it is everything attractive to a young man—gymnasiums, libraries, educational classes, and a dozen other things which will draw the young man to its rooms where the church at present can not. The Young Men's Christian Association should be a part of the church, because the church was responsible for its inception, and yet the parent of one of the greatest and most beneficial and moral organizations of the day has had its vitality and usefulness sapped from it because of its apathy."

*Is There a Christian Socialism?*—From Valkenberg, Holland, we received the following interesting communication:

In your issue of Feb. 25th there are some very timely remarks

by Rev. Dr. J. Selinger on how to combat Socialism. Whilst fully agreeing with his main contention, that Socialists can not be effectively combated unless their fundamental tenets are fully mastered, I regret that the author of the excellent article uses an expression which is misleading. He says: There is a Christian Socialism. Of course, what he wishes to express is perfectly correct. Christians, and especially Catholics, should indeed take an active part in social reforms; they should try to improve the condition of workingmen and to bridge over the chasm between capital and labor. But those who thus engage in social activity can not be called Socialists, nor can their endeavor be styled Christian Socialism. The word Socialism has become a technical term and should be confined to one well determined meaning. Socialism is defined as that system of political economy which advocates the inalienable ownership on the part of the State of all capital or materials of labor, as also the public administration of economic goods, and the distribution of all produce by the democratic State. Public ownership of all the means of production is the cardinal point of Socialism; therefore "Christian Socialism," which is supposed to "help the working classes," whilst retaining the existing tenure of property, is evidently a misnomer.

In the eighth German edition of his famous work on Socialism (p. 9), Fr. Cathrein, S. J., perhaps the foremost authority on this subject, remarks: "In the meaning which we have assigned to it [in the foregoing definition] the term Socialism is current not only in German and English, but also in French, Italian, and Spanish, especially in works of a scientific character. . . . Therefore we perfectly agree with Cardinal Manning (cf. London *Tablet*, Oct. 7th, 1893), in maintaining that to speak of Christian or Catholic Socialism is a proof of vagueness of thought or at least of expression. It is our urgent desire that this term should retain its accustomed signification. Why breed confusion and obscurity by the ambiguous use of terms in discussions which stand most in need of clearness and of a well-defined terminology?"

In this connection it may perhaps be of interest to some of your readers to know that the above quotation is from the new version, now in course of publication, of the latest German edition of Fr. Cathrein's work, prepared by the undersigned, and adapted to American conditions with the approval and collaboration of the author. It will offer ample material not only to disprove the economic fallacies of Socialists, but also to lay bare the lowermost foundations of their doctrines, and to make it evident that also in the United States, Socialism is essentially irreligious and atheistic.  
—V. F. GETTELMANN, S. J.

*More Free Parochial Schools.*—Rev. Leander M. Roth writes to THE REVIEW from Mandeville, La.:

"Holy Cross parish, Frenier, La., (a German congregation of less than 100 souls), organized by me in 1894, had a free parochial school before the church was built, and has had it ever since—that is ten years now. At Kenner, La., I opened a free parochial school in 1896. The school house was blessed by Father—now Bishop—Blenk, of Porto Rico, and the school was kept open and attended by 100 children on the average,



and supported partly by the Holy Spirit Society of New Orleans, partly by the pastor; for the past two years the pastor has defrayed all the expenses of the school—two teachers—out of his own pocket and had over 100 children in school when he was transferred to another parish. The congregation at Kenner have never paid as much as one cent for their school, nor did the children pay any school money from 1896 until January, 1904. I still have a free parochial school at Frenier and intend to make the parochial school at Mandeville a free school before the end of this year. *‘Si gloriari oportet, in hoc ego gloriabor.’*”

Rev. W. J. Peil informs us that St. Boniface parochial school at Manitowoc, Wis., has been a free school since 1873 or 1874.

Rev. August Hoeing reports the following from Fryburg, Pa.:

“For at least fifteen years no tuition has been paid in this parish for Catholic school education, and during the last three years all books (catechism and Bible history excepted) have been absolutely free. I have no trouble in getting the children living within three miles from here, to come to our school, and not one of them attends a public school, though many have to pass two or three of them, before they reach ours. By next fall we expect to have a kind of a boarding school for the far-off country children. These children will stay here during the school days, leaving again for their home on Friday after school, and returning Monday morning. They will be no expense to their parents, except that these will have to supply them with sufficient food to last them while they are here. The children will be under the Sisters’ care and vigilance during the five school days. This plan, we hope, will be a success. The country people are ‘in for it.’ In this way we hope to give at least thirty children more the benefit of a Catholic school education.

“You may ask how we support the school.—We assess our people and the assessment paid covers all expenses of the congregation. No extra collections, no dances, etc., are held.”

**Why the Stomach Does Not Digest Itself.**—M. E. Weinland has been making a series of researches to show why the digestive secretions do not attack the body of different living organisms. They are summarized as follows in the *Scientific American* (xc, 12): The organs which carry on digestion are charged with ferments, which are powerful in attacking and dissolving the aliments which are introduced, but nevertheless they have no action upon the surface of these organs or upon the parasites which often lodge there. The reason for this has not been clear. In 1891, J. Frenzel gave the opinion that the parasites were protected by an anti-ferment which they secreted, and this could account for the fact that tape-worms, for instance, could take up their lodging in such organs. Mr. Weinland made some experiments which are of interest in this line of ideas. He took a certain quantity of fibrin and placed it in a pepsin solution, in order to dissolve it, at the same time adding a small quantity of liquid obtained from the tape-worm (*tania*). He found that in this case no digestion of the fibrin occurred, even though it was left in contact for an indefinite period, but otherwise it would be dissolved in a few hours. He thus considers that it is not the living tissues themselves which resist the ac-

tion of the digestive liquids, but the secretions with which they are impregnated. The anti-ferment which he succeeds in extracting is very powerful in its action, and it keeps its properties for many months; it loses them by boiling, however. A temperature of 60 deg. C. for 10 minutes has but little effect, but at 80 deg. the activity is lessened. The active principle can be precipitated from the juice of the *tænia* by alcohol. Although it opposes the action of pepsin, a ferment and anti-ferment can be put in presence without destroying each other. The latter seems to exert only an opposing, and not a destructive action on the ferments, and when removed, the ferments commence to act as usual.

*A Startling Side-Light on the Negro Question.*—"A Southern White Woman" throws a startling flash-light on the "negro question" in the *Independent* (No. 2885). She writes among other things:

"It is never wise to judge a race by individuals, but by those evidences common to the whole mass of it. And, regarded from this standpoint, the negroes are at their worst. No other people are so heartless in their discriminations against one another. Their very aspirations are mean. I know of two 'colored churches' where blackskinned negroes are not eligible to membership. Social distinctions depend with them upon externals, not character. They have no *right* sense of honor or virtue. Recently I sat in the auditorium of a great negro university, and of the two or three hundred students present I saw only four fullblooded negroes. Nearly all were mulattoes or octoroons, the offspring of negro women, but *not* of negro men. Whatever this intimates of the Southern white man's morals, it teaches two things clearly—that negro men are rarely the fathers of those individuals in the race who develop to any marked degree intellectually, and that negro women who are prostitutes are the mothers of these ambitious sons and daughters. In short, the whole race aspires upward chiefly through the immorality of the superior race above it. I do not know a more suggestive intimation of the real quality of the negro's nature and disposition than this. A mulatto girl expressed the whole economy and ambition of her people the other day, when a fullblooded negro called her a 'stuck-up nigger.' 'Maybe I is,' she retorted, 'but I thanks my God I ain't er out an' out nigger sech as you is!' And that is what they are all thankful for who have a drop of white blood to boast of. It is the measure of their quality and degradation that they can be proud of a dishonor which lightens the color of their skin."

*Euchre Parties for Church and Charitable Purposes.*—*La Vérité* of Quebec (xxiii, 9) is scandalized at the way in which money is raised in this country for ecclesiastical and charitable purposes by means of card parties, and calls upon THE REVIEW to explain why this practice is especially common here in St. Louis. We have often spoken in condemnation of this abuse, which is most certainly against the spirit, if not against the letter, of the law. Unfortunately it has assumed such dimensions, and the people have been so thoroughly spoiled by it, that it appears some of our parishes could scarcely exist without frequent entertainments of this kind. *La Vérité* is quite right in denouncing the practice as

"Americanism in action," fully as detestable as the doctrinal Americanism condemned by Leo XIII. It is a detestable abuse; but as long as our pastors find it necessary to engage in, and our bishops to tolerate it, what can we poor lay journalists do? Little more than what THE REVIEW has done for a number of years: never to notice these things except to censure and deplore them.

Mr. Tardivel declares he would not be a bit surprised if we would awake some fine morning to find upon our breakfast table a *motu proprio* from "the reform Pope" condemning "pious euchres" and similar ecclesiastical hybrids. We on our part would certainly hail such a reform with sincere joy and gratitude, though we must confess the cold reception given to the recent *motu proprio* on the reform of church music does not encourage us in the hope that the reformatory zeal of Pius X. will find a very eager and active response in this glorious country.

*The Saltness of the Dead Sea* is one of the subjects discussed in the report of the Palestine Exploration Fund, and Mr. William Acroyd mentions the two causes to which it is most usually assigned. The first is the accumulation of chlorides, dissolved out of the rocks by its affluents, the second is its origin as an arm of the Mediterranean, cut off by the rise in the land level, concentrated by evaporation to a more intense salinity. He suggests, in addition, a third cause, which may in his view be still more largely operative, viz., atmospheric transference of salt from the Mediterranean. In the case of the oceans, salt carried inland by the winds is washed down by rain and reaches the sea again, but in a inland lake without outlet, it accumulates from the effect of evaporation. An analysis of the Palestine rocks, mostly limestones, shows the percentage of chlorine to be inadequate to account for the saltness of the Dead Sea, which has long been in a state of saturation, and has been for an unknown time precipitating its excess of saline elements. The theory that it was ever a portion of the Mediterranean seems scarcely tenable in view of the depression of its bed, its surface being 1,300 feet below that of the sea. It lies in one of those rift valleys enclosed between high mountain walls, generally supposed to have dropped down to their present level through some collapse of the supporting strata.

—A reverend friend of ours down in Kansas sends us the subjoined clipping from the *Wichita Catholic Advance* (iv, 46). We quote verbatim et literatim:

"What have we done to Dr. Preus of THE REVIEW that he finds pleasure in giving us his uninvited attention. Suppose he would study the eighth commandment, continuous breaches of which he is guilty, and use his splendid talent in a nobler cause than that of personal oburgation. Throw away your gall and use ink!"

This is probably the *Wichita* paper's thanks for our correction (No. 8 of THE REVIEW) of its ludicrous blunders with regard to coadjutor and auxiliary bishops. We are accustomed to see our humble efforts in behalf of truth and justice rewarded by abuse and ingratitude. As for the charitable charge that we are guilty of continuous breaches of the eighth commandment,

it is valuable merely as indicating the mental and moral condition of an editor who replies to legitimate criticism with slanderous abuse. Who this editor is, we do not know, and we do not care, except as, in the light of Apocalypse xxi, 8, we must regard his case with unutterable sadness.

—We beg to call the attention of our subscribers to the fact that we have sent out financial statements recently, but that a large number of those indebted to us for one, two, three, and even four years' subscription, have not yet remitted or in any wise signified their intention of doing so in the near future. THE REVIEW'S only source of income is its subscription list, and if our readers persist in withholding from us what they justly owe, we shall have to cancel their names and turn the accounts over to a collection agency. We can not afford to go on issuing THE REVIEW as a weekly if the outstanding subscriptions, now amounting to nearly \$2,000, continue to increase.

—THE REVIEW, unintentionally of course, gives a good many people an opportunity of exercising their inalienable right to kick. They do not seem to appreciate this blessing, and they do not thank us for it. Of course, we can not please everybody. We never fancied that we could, and we are not going to try to do it. We succeed well enough as we are. Our knowledge of the newspaper business may not be as extensive or as accurate as that of many of our correspondents, but we can not very well take our correspondents' advice on most matters, because no two of them agree.

—The *Bookman* contains a good story of a find in a French translation of one of Mr. Roosevelt's books. Mr. Roosevelt had quoted the remark of Senator Ingalls, that "In politics the Golden Rule and the Ten Commandments are an iridescent dream." Apparently these terms need naturalization in Paris, for the translator appended the following foot-note:

"The Golden Rule: One of the aphorisms ascribed to Pythagoras."

—In connection with the forthcoming Plenary Council of the Church in Canada it is proposed to hold a Catholic congress, at which the laity and especially the members of Catholic societies, shall be represented. The project, we learn from the *Casket*, is to be submitted to the archbishops and bishops for their approval. It will be the first step toward the federation of the Catholic societies of Canada.

—According to recent statistics there are 1,083,473 Odd Fellows in the United States and Canada, 941,221 Freemasons, and 928,035 members of the Order of Foresters. The *Messenger* (January, 1904) gives the membership of the Catholic Foresters at 110,000, Knights of Columbus 90,000, and Hibernians 200,000.





# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., APRIL 14, 1904.

No. 15.

---

## IS THE SINGLE TAX THEORY AN OPEN QUESTION?



A discussion is being carried on in some Catholic periodicals which threatens to become more excited than is profitable for discovering the truth. Excitement fosters passion and prejudice and prevents the mind from finding or seeing the truth. The subject of the discussion is the so-called Single Tax theory, and the teachings contrasted with each other are those of Pope Leo XIII. on the one hand, and of Henry George and Dr. McGlynn on the other. One of the contending parties maintains that the Single Tax theory has been condemned by Leo XIII., the other that it has not been condemned, but is still an open question.

The only way to arrive at a clear and sure decision is to examine calmly and without bias the respective teachings, one after the other; whether they are opposed to each other, or whether one of them is to be rejected, will then become manifest.

### I.

#### HENRY GEORGE AND THE SINGLE TAX THEORY.

Henry George proposes as a remedy for all social evils that all taxes should be abolished except a single one—hence the name of the theory,—which is to be paid by those who possess land. His whole theory may be reduced to the following heads. We quote from 'Progress and Poverty' (4th edition, 1880, Lovell's Library):

1. Private property in land is the ultimate and real root and source of the social evils which are so keenly felt and so bitterly deplored by all.

"We have traced the unequal distribution of wealth which is the curse and menace of modern civilization to the institution of private property in land. We have seen that as long as this in-

stitution exists no increase in productive power can permanently benefit the masses ; but, on the contrary, must tend to still further depress their condition." (Book VI, chapter II, pp. 236 sq.)

2. The real cause of the evil being discovered, the true remedy is obvious : we must abolish private property in land and substitute for it common ownership.

"There is but one way to remove an evil—and that is, to remove its cause. . . . . To extirpate poverty, to make wages what justice commands they should be, the full earnings of the laborer, we must therefore substitute for the individual ownership of land a common ownership. Nothing else will go to the cause of the evil—in nothing else is there the slightest hope." (Ibid., p. 237.)

3. But is the abolition of private land ownership in harmony with natural justice? It is, because private ownership of land is essentially and irremediably wrong and unjust.

"When it is proposed to abolish private property in land the first question that will arise is that of justice. . . . . That alone is wise which is just ; that alone is enduring which is right. In the narrow scale of individual actions and individual life this truth may be often obscured, but in the wider field of national life it everywhere stands out. I bow to this arbitrament, and accept this test. . . . If private property in land be just, then is the remedy I propose a false one ; if, on the contrary, private property in land be unjust, then is this remedy the true one." (Book VIII., chapter I, p. 239.)

4. How can private property in land be done away with? Will its abolition not cause a disturbance of all social conditions, which would be worse than the misery we are now complaining of? We need not fear ; no violent measure is required to bring about the desired change. We may leave every land-owner in the quiet possession of all he has ; but for the privilege of possessing land and of enjoying the blessings of such possession, we make him pay to the State or the community a proportionate "land tax," equal to the profit which accrues from land as such, independently of labor and improvements ("land rent," "land value.") In this manner we shall really make all land common property. For the individual possessor of a particular piece or tract of land is in reality nothing more than a tenant of the State or the community.

"I do not propose either to purchase or to confiscate private property in land. The first would be unjust ; the second, needless. Let the individuals who now hold it still retain, if they want to, possession of what they are pleased to call *their* land. Let them continue to call it *their* land. Let them buy and sell, and bequeath and devise it. We may safely leave them the shell,

if we take the kernel. *It is not necessary to confiscate land; it is only necessary to confiscate rent.*"

"We already take some rent in taxation. We have only to make some changes in our modes of taxation to take it all.

"What I, therefore, propose, as the simple yet sovereign remedy, . . . . is—to appropriate rent by taxation.

"In this way, the State may become the universal landlord without calling herself so, and without assuming a single new function. In form, the ownership of land would remain just as now. No owner of land need be dispossessed, and no restriction need be placed upon the amount of land any one could hold. For, rent being taken by the State in taxes, land, no matter in whose name it stood, or in what parcels it was held, would be really common property, and every member of the community would participate in the advantages of its ownership." (Book VIII, ch. II, p. 292.)

5. What would be the effects of the new system of taxation? The income from the single land tax would first be used to defray all the expenses of the government. But there would remain plenty to provide for all possible improvements and comforts of life for all. A new era of universal prosperity would be inaugurated.

"Imbued with fresh energy, production would start into new life, and trade would receive a stimulus which would be felt to the remotest arteries." (Book IX, ch. I, p. 311.)

"Consider the effect of such a change upon the labor market. Competition would no longer be one-sided, as now. Instead of laborers competing with each other for employment . . . employers would everywhere be competing for laborers, and wages would rise to the fair earnings of labor . . .

"With natural opportunities thus free to labor; with capital and improvements exempt from tax, and exchange released from restriction, the spectacle of willing men unable to turn their labor into the things they are suffering for would become impossible; the recurring paroxysms which paralyze industry would cease; every wheel of production would be set in motion; demand would keep pace with supply, and supply with demand; trade would increase in every direction, and wealth augment on every hand." (Ibid., p. 314 sq.)

"As material progress went on, the condition of the masses would constantly improve. Not merely one class would become richer, but all would become richer; not merely one class would have more of the necessaries, conveniences, and elegancies of life, but all would have more." (Ibid., ch. II, p. 317.)

"The increase in the reward of labor and capital would still further stimulate invention and hasten the adoption of improved

processes, . . . these would truly appear, what in themselves they really are—an unmixed good . . . Every new power engaged in the service of man would improve the condition of all. And from the general intelligence and mental activity springing from this general improvement of condition, would come new developments of power of which we as yet can not dream.” (Ibid., p. 319.)

“There would be a great and increasing surplus revenue from the taxation of land values, for material progress, which would go on with greatly accelerated rapidity, would tend constantly to increase rent. This revenue arising from the common property could be applied to the common benefit, as were the revenues of Sparta. We might not establish public tables—they would be unnecessary; but we could establish public baths, museums, libraries, gardens, lecture rooms, music and dancing halls, theaters, universities, technical schools, shooting galleries, play grounds, gymnasiums, etc. Heat, light, and motive power, as well as water, might be conducted through our streets at public expense; our roads be lined with fruit trees; discoverers and inventors rewarded; scientific investigations supported; and in a thousand ways the public revenues made to foster efforts for the public benefit. We should reach the ideal of the Socialist, but not through governmental repression. Government would change its character, and would become the administration of a great co-operative society. It would become merely the agency by which the common property was administered for the common benefit.” (Ibid., ch. IV, p. 326 sq.)

*(To be continued.)*



### REAL AND APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

3. As we have seen, theologians generally agree that the sacraments may be administered to any one who appears to be dead, if it is really probable that he is still alive—and that during the whole time that such doubt or probability exists. But there arises a difficulty, viz., to know when and to what extent it is probable that a man is still alive after the moment that [death is commonly considered to set in.

A like solution can not be given to all cases, but it is now-a-days generally admitted that death does not set in suddenly, but gradually, as the separation of the soul from the body requires some time, even after the moment commonly called death.

Hence between the moment commonly called death and the real separation of soul and body, a more or less extended period is



generally admitted to intervene. "Between the moment in which the external and apparent signs of death set in by the suspension of the great and essential functions for the conservation of life, such as breathing and the circulation of the blood, and the moment in which life is totally and definitively extinguished, there is a period of latent life of greater or less duration, according to the nature of the causes that bring about death. During that period functional proprieties of the tissues and organic elements remain alive and persist, which, if acted upon by proper means, are apt to revive—momentarily or definitively—the whole function of which they form the organic and functional substratum." (Laborde, *Les tractions rythmées de la langue*, p. 88. Paris, 1897.)

In a paper read at the Paris Academy of Medicine, Jan. 23rd, 1900, the same Dr. Laborde said: "In the death of the organism, the extinction of its vital functions, we have to distinguish two successive phases. During the first occurs the suspension of the great functions that are essential to sustaining life: breathing and blood circulation; but the functional proprieties of the tissues and organic elements persist without any outward manifestation. During the second phase, the functional proprieties cease and disappear in a certain order of union and subordination which experimental analysis shows us to be as follows: first the sensitive faculty disappears, next the motor function or the nervous movability, and with it at last the contractibility of the muscles."

Dr. D. Coutenot, in the *Études Franciscaines* (Jan., 1901, page 44), says:

"From general observation and from physiological experiments we draw this conclusion: Death does not set in instantaneously; the organism dies progressively; hence, death must come about in a different manner according to the circumstances that determine it and according to the vital and particular nervous qualities of each individual, but always progressively."

The same view is accepted by the Medical Academy of Barcelona, by Dr. Capellmann (*Medicina Pastoralis*, p. 178), by the theologians Villada, Genicot, and Noldin, and the canonist Alberti.

The existence of such a period of latent life is clearly proved by the many cases of apparent death, where even experts were unable to perceive any sign of circulation, heart-beating, or respiration, and where nevertheless the subjects have come back to life. If we do not want to admit real miracles, we can not help admitting the latent persistency of life.

The physiological reason for the persistency of life in these innermost parts of the organism, even after the great functions of breathing and circulation have ceased, is this: the cells and tissues forming an organ have not been injured by any lesion apt to disturb their functions, and they have reserve forces enough

to maintain themselves; hence the organ can stay alive, in as much as it forms a whole with the rest of the body. Of course, if these reserve forces are exhausted before a new supply is furnished by blood circulation and breathing, it will die.

Hence it follows that the organs and tissues which are strong and well provided with vital energy, preserve latent life longest, as in cases of asphyxiation, intoxication, drowning, etc. In such accidents the organs and tissues are not injured and find themselves well provided with vital energy and an abundant organic reserve. In all such circumstances the state of apparent death is of long duration.\*)

On the contrary, in cases of protracted disease, [where each organ, tissues and cells have been weakened and as it were exhausted themselves, with the cessation of breathing and circulation life also soon ceases, because the tissues have consumed their vital elements.

At this point two conclusions of the Medical Academy of Barcelona deserve to be quoted :

"Facts have proved that a man may return to life who has been for hours in a state in which all manifestations of life had ceased, such as recognition, speech, sensibility, muscular movement, breathing and even heart-beating. Such a state may properly be called apparent death.

"The state of apparent death, as described above, occurs more frequently in men who die suddenly or by accident; yet it is very probable that a similar state occurs for a greater or less period in all men, even in those dying of common diseases, either chronic or acute."

It follows also that during that period, with the application of proper means, the great functions of life may be restored for a greater or less duration. For that purpose diverse means have been employed. The best known is that of rythmical tractions of the tongue, by Dr. Laborde, of which we shall speak later.

Hence we conclude with Dr. Coutenot (l. c.): "Despite outward signs, death, at first, is but apparent; the organism, outwardly dead, is alive inwardly by the persistent functional proprieties of the tissues that may be utilized to restore life; only when these proprieties disappear, is death real. The time taken up by this first phase of death is more or less prolonged, according to the causes. Apparent death does not cease to be a morbid state that requires medical help and treatment, until certain signs of real death set in. In the presence of a more or less recent death, one can never know for certain whether it is real or apparent.

\*) Strokes of lightning and electrical shocks seem to belong to the same category, in which rythmical tractions of the tongue or working the arms up and down, as in case of drowning have restored life.

## ESOTERIC AND EXOTERIC MASONRY.

Dr. Mackey in his 'Masonic Lexicon' (page 141) treats of Esoteric and Exoteric Masonry. The terms esoteric and exoteric, he tells us, "are from two Greek words signifying interior and exterior. The ancient philosophers, in the establishment of their respective sects, divided their schools into two kinds, exoteric and esoteric. In the exoteric school, instruction was given in public places; the elements of science, physical and moral, were unfolded and those principles which ordinary intelligence could grasp, and against which the prejudices of ordinary minds would not revolt, were inculcated in places accessible to all whom curiosity or a love of wisdom congregated. But the more abstruse tenets of their philosophy were reserved for a chosen few, who, united in an esoteric school, received in the secret recesses of the master's dwelling, lessons too strange to be acknowledged, too pure to be appreciated by the vulgar crowd who, in the morning, had assembled at the public lecture. Thus, in some measure, is it with Masonry. Its system taken as a whole is, it is true, strictly esoteric in its construction. Its disciples are taught a knowledge which is forbidden to the profane, and it is only in the adytum of the lodge that these lessons are bestowed; and yet viewed in itself and unconnected with the world without, Masonry contains within its bosom an exoteric and esoteric school as palpably divided as were those of the ancient sects, with this simple difference that the admission or the exclusion was in the latter case involuntary, and dependent solely on the will of the instructor, while in the former it is voluntary, and dependent only on the will and the wishes of the disciple. In the sense in which I wish to convey the terms, every Mason on his initiation is exoteric—he beholds before him a beautiful fabric, the exterior of which alone he has examined, and with this examination he may, possibly, remain satisfied—many, alas! too many are. If so, he will remain an exoteric Mason. But there are others whose curiosity is not so easily gratified—they desire a further and more intimate knowledge of the structure than has been presented to their view. . . . These men become Esoteric Masons. The hidden things of the order are to them familiar as household words,—they constitute the Masters in Israel who are to guide and instruct the less informed—and to diffuse light over paths which to all others are obscure and dark.

"There is between these studious Masons and their slothful, unenquiring brethren the same difference in the views they take of Masonry, as there is between an artist and a peasant in their

respective estimate of an old painting—it may be of a Raphael or a Rubens....

“Let every Mason ask himself, if he be of the esoteric or the exoteric school of Masonry. Has he studied its hidden beauties and excellencies? Has he explored its history, and traced out the origin and erudite meaning of its symbols? Or has he supinely rested content with the knowledge he received at the pedestal, nor sought to pass beyond the porch of the Temple? If so he is not prepared to find in our royal art those lessons which adorn the path of life and cheer the bed of death; and for all purposes except those of social meeting and friendly recognition, Masonry is to him a sealed book” (p. 143).

Let us, therefore, not wonder, dear reader, if many a Mason tell us that there is nothing anti-Christian and anti-Catholic in Masonry; if he be an esoteric Mason and has studied the matter at all deeply, he can not be sincere in his denial, for he knows even better than we the value of our proofs; if he be sincere, he is an exoteric Mason who really knows far less about Masonry than we ourselves; “for all purposes except those of social meeting and friendly recognition, Masonry is to him a sealed book.” Let him not be angry with us that, with the aid of Dr. Mackey, we unseal it for him, at least partially; and that, trusting to better authority than his, we overlook his vigorous protests that Masonry is not anti-Christian.



### LITERARY NOTES.

---

—Edwin Asa Dix has written a new life of ‘Champlain, the Founder of New France’ (New York: Appleton). It is little more than an abridgment of Champlain’s own classic work, marred by scantiness of exact statements, dates, and index.

—Ex-Secretary John D. Long’s ‘The New American Navy’ [The Outlook Co.] might well have been entitled ‘A Naval History of the War With Spain,’ since both its volumes are devoted chiefly to that conflict and its consequences. The whole work bears the ear-marks of hurried composition, and is, to judge by frequent repetitions and other signs, made up largely of magazine articles hastily flung together.

—We learn from our Madrid contemporary *La Cruz* (March 19th) that the former Archbishop of Manila, Msgr. Nozaleda, now Archbishop of Valencia, whose appointment to the latter see was opposed by the radical press of Spain, has published a vigorous

defense against the accusations made against him ('Defensa Obligada contra Accusaciones Gratuítas,' 93 pp. quarto. Madrid: Establecimiento Tipográfico Hijos de J. A. Garcia.) It is characteristic of the present Spanish administration that a number of copies of this pamphlet sent to various addresses have not reached their destination.

—Wm. M. Alexander has published a book on 'Demonic Possession in the New Testament' (Edinburgh: Clark). He believes in the Scriptures and comes forward as their defender. He acknowledges the existence of genuine demonic possession. Cases were particularly frequent at the time of our Lord. They have a twofold element, one natural, another supernatural. The latter rested upon a Satanic opposition to the work of Christ on earth. It was a counter-movement to the establishment of the kingdom of God on earth. The prince of this world was cast out. Thus the author reaches the conclusion that genuine possession no longer exists. In the details of his work there seems to be a lack of careful discrimination between truth and superstition, between what might be genuine possession and what was certainly fanaticism and madness. The possibility and reality of possession is a historical fact. How it is brought about is still an unsolved problem, for there are more things in heaven and earth than are dreamt of in the philosophy of man.

—Even the Century Cyclopedia is not without its blemishes. But the editors are very willing to remove them, as the following incident shows: In November, 1903, the International Catholic Truth Society called the attention of Prof. Benjamin E. Smith, editor-in-chief, to the name 'Adrian,' in the 'Century Cyclopedia of Names.' Under this caption appeared the objectionable and misleading statement: "Adrian adopted the views of the Eastern Church with regard to the worship of images of Christ, the Virgin or the saints." Prof. Smith promptly replied as follows: "Accept my thanks for your courteous letter.....concerning the misuse of the word 'worship' in the brief article on Adrian I, and permit me to inform you that the necessary correction of the plates was promptly ordered. This use of the word 'worship' is unquestionably objectionable and it appears in the Cyclopedia through inadvertence, perhaps not altogether inexcusable. The attitude of the Century Dictionary in all matters of the kind is that of strict non-partisanship, its sole effort being to state the exact facts fully and fairly. That it has in all cases attained this end, I do not venture to hope, and I shall consider it a favor if any other slips, like that mentioned, which may have happened, are brought to my attention in the courteous manner of your note."

## MINOR TOPICS.

*Priest Emigrants.*—For priests emigrating from Italy to the United States, the S. Congregation of the Council, under date of July 27th, 1890, had decreed as follows :

1. Bishops or ordinaries of Italian dioceses are not allowed to grant letters of dismissal to any of their priests for emigration to America except

2. To such as, by their age and conduct, give assurance that they intend to occupy themselves exclusively with the salvation of souls.

3. But even in such cases, the Italian ordinary must arrange the matter with the American bishop. If the latter is willing to grant a formal *ineat*, all transactions in the case must be reported to the S. Congregation. If the S. Congregation gives its consent, the bishop may give the *exeat*; but he should then supply the American bishop in a secret communication with a personal description of the emigrant, in order to avoid fraud. A priest thus admitted can not go into another diocese without the special permission of the S. Congregation.

4. Priests of Oriental rites are excluded.

5. If an Italian priest wishes to visit America—not to emigrate thither,—the bishop may grant him a furlough, not to exceed one year. The reasons for such a visit must be stated in writing. Should the traveler exceed the limit of one year, he is *eo ipso* suspended.

Thus the decree of 1890. Since then, however, there have been sundry explanations of rule No. 5; moreover, not only from Italy, but also from other parts of the world, priests have tried to emigrate to America, and of late, from the United States to the Philippine Islands; hence the S. Congregation, under date of Nov. 14th, 1903, has issued the following new instructions:

I. For the Italian clergy, rules 1, 2, 3, and 5 of the decree of 1890 remain in force.

The faculty granted under rule 5, is limited to cases of strict necessity, which must in every instance be proved to the ordinary. Nor can the permission be extended beyond six months. Moreover, the S. Congregation must be informed about it at once.

II. Ordinaries other than Italian in Europe may not grant de-missorial letters to any of their priests, unless the latter have been assured of the *ineat* by an American ordinary. An exception is made for cases of strict necessity, as mentioned in No. I.

III. Priests desiring to emigrate from this country to the Philippine Islands are subject to the same rules as Italian clergymen wishing to emigrate to the United States, with this difference that, instead of a permission from the S. Congregation, one from the Apostolic Delegate at Washington will suffice.

The St. Louis *Pastoral-Blatt*, from which we have copied, is of opinion that these rules apply only to priests who wish to engage here in the *cura animarum*, but not to those who come here on a pleasure trip or for recuperating their health. We should like to hear from competent authority whether this surmise is correct.

**A Recent Race War.**—The *Chicago Tribune* has been making a strong effort to get at the real facts in the case of the St. Charles, Ark., race riot, in which thirteen negroes were killed. It sent one of its staff correspondents to the scene of the butchery, and after a week's investigation he has printed a story which, as the *Tribune* truly says, is almost incredible in its horror. The town of St. Charles has a white population of 200 or 300, the blacks numbering 500 or 600. The *Tribune* correspondent does not speak very highly of the latter. Their fondness for drink and the game of craps is especially noted. These shortcomings bring them into dangerous relations with "low-down" whites, for whom whiskey and craps have also unlimited attractions. The whites chew off the same plug with the negroes, they drink out of the same bottle, and they gamble with them. In the words of a prominent citizen of the locality, when a white man does that, the negro is the better of the two. Now, the St. Charles butchery grew out of a drunken quarrel between a white man and two negroes over craps. The negroes made the mistake of supposing that, as they were good enough to drink and gamble with, they could adopt a general attitude of familiarity towards their Caucasian associate. They tried it, and quickly realized their mistake. Subsequently they assaulted him and his brother, and a race war began. A reign of hysteria set in. The old, inoffensive, ante-bellum negroes, knowing what was likely to happen, flocked to town and offered to give up their guns. Everybody has a gun in that region, on account of the abundance of game. These old blacks knew that the possession of firearms rendered them liable to assault in a time of excitement. Furthermore, they lost their heads through fear and told stories about a secret society among the younger negroes for the purpose of overpowering the whites. There was probably no real foundation for the report, but, as the *Tribune* correspondent says, the white men took no chances. Indeed, their hysteria seems to have equalled that of the blacks. Armed with guns and pistols, they began the work of gathering in the negroes and locking them up in a store belonging to one of the latter. Even the peace-loving blacks thereupon took to shooting. The climax came when a body of white men surrounded the place where thirty-three negroes were confined, and, calling out six, shot them as an object lesson to the others. The northern reader will, of course, be shocked by this account; but the *Chicago Tribune* correspondent says that the better class of white men in Arkansas County, "if not equally shocked," are grieved and indignant "at the length" to which the feud has been carried. The incident shows that the vicious whites are as great a menace as the blacks, and that in many parts of the South the action of the community is governed, not by the calm judgment of the white element, but by hot-headed boys and young men.

**About "Health Foods."**—Two recent occurrences, recorded inconspicuously, are illuminating. In one case a man ate up a bath sponge under the impression that it was a new kind of health food. It looked as if it might be one, he said, and it tasted like one. Whether or not this story is founded on fact, lovers of old-fashioned victuals and drink will be disposed to believe it. A full half of the advertisements in street cars and on bill-boards now-

a-days proclaim the healthfulness and "delicious crispness" of some new food, and the "reserve force and energy" sure to follow its use. Instead of sampling and nibbling, after the fashion of the country store, the grocer's customers now look no farther than the label "endorsed by leading physicians" on the corner of the package. Nothing more is necessary. The food itself is presumably "cheap by the ton, and it nourishes one," as the old rhyme had it. People go on eating veals, pork tenderloins, and suet puddings for their dinners, Welsh rarebits and broiled lobsters for their suppers, yet for breakfast they must have these entirely innocuous comestibles in the strange and unfamiliar forms which cunning food-makers have devised. A comic paragrapher has already shown the young husband of 1930 saying to his bride, "My dear, this ready-cooked, predigested breakfast food isn't like the ready-cooked predigested food that mother used to give me."

The other event referred to has a different bearing on the food question. It shows that in the midst of "health-food cranks" there is a reactionary party which longs, if not for the flesh-pots, at least for the ham and eggs, the waffles and the hot corn-bread of our ancestors. A Chicago man who was especially fond of the latter delicacy began to deplore the tastelessness and insipidity of present-day cornmeal. He wondered whether the old kind with its delicious nutty crispness was anywhere to be found, but visits to store after store failed to discover it. At last he bethought him of a Southern plantation where he had once visited when a boy. There was an old mill near by, with the regulation water-wheel and grooved millstones of the most primitive sort. There, perhaps, the corn-meal of the elder day might still be found. To make a long story short, the product of the old mill he found just as good as it was before the war. The Chicago man and his friends receive sacks of it at regular intervals, thus disproving the theory that the viands of to-day are less tasteful to our palates only because these same palates are jaded.

*Weather Prediction*, before long, is to be reduced to an exact science, and "Old Probabilities" will no longer be a fixed figure for the hand of scorn to point a slow unmoving finger at. Baron Fridland von Nowack has just been telling an admiring audience in London how, by the aid of statistics, and, especially, of a wonderful tropical weather plant, it will be possible to foretell atmospheric and seismic disturbances with the greatest accuracy. According to the Baron, immediately changes in the distribution of the electric and magnetic forces of our atmosphere and earth occur, the twigs and leaves of this plant perform peculiar and abnormal movements, each having its definite signification. For instance, as soon as a spot sufficiently large to influence our earth appears on the sun, the twigs directed towards the district affected perform more or less rapid upward or downward movements; and from the rapidity and extent of these movements, the direction in which the twigs point, and their variation in color, can be determined the nature, force, and geographical position of the disturbances that will affect our earth about twenty-six days later i. e., when the spot has completed its first revolution.



After eighteen years' study he had so perfected his system that from a single station, say, at London, he believed it was possible for a radius of about 3,000 miles to issue twenty-four or twenty-eight days in advance special charts showing the "critical" barometric centres, the atmospheric and seismic disturbances, and signs of firedamp explosions that were to be expected therefrom; to issue daily charts showing for from two to seven days in advance the lines of equal barometrical pressure and the districts of rainy, fine, and foggy weather; and to publish daily a detailed forecast, forty-eight to seventy-two hours in advance, of the weather within a radius of forty to sixty miles. Moreover, he maintained that where very high barometric maxima or very low barometric minima prevail, the compass is affected to such an extent that vessels are carried far out of their courses. With the aid of the "weather plant" the force, nature, and geographical position of such maxima and minima could be determined twenty-four to twenty-eight days in advance, and captains warned within that period when, where, and to what extent their compasses would be affected. The Baron said that anybody could grow the weather plant, but only an expert could interpret its message. You must ask for the *Abrus Precatorius Nobilis*.

*"Literary Criticism" alias "Book Boosting."*—Those who take account of the character of the books supplied from the public libraries know that the modern "historical novel" and similar trashy fiction make up by far the larger part of the books called for by the reading public. These are skilfully advertised, both before and at the time of their publication, so as to invest them as quickly as possible with the character of "popular novels." The purpose of this is to create a demand for the book and thus secure the profitable financial returns for which the publisher is working. The fine art employed in puffing a worthless book so as to make it a "good seller" is not always noticed. Indeed, it would fail of its purpose if it were not disguised so as to deceive the average reader of such literature. The following paragraphs copied from the current number of *Everybody's Magazine* shed light upon the methods employed to make a market for a "popular" book:

"Book criticism in this country is now for the most part conducted on the following exalted lines:

The daily newspapers notice the books of the houses that advertise.

The literary magazines are owned by the book-publishing houses, which issue them for the purpose of 'boosting' their own books.

Sometimes they trade 'boosts,' that is, review the book of another house in exchange for a review of one of their own books.

In these ingenious arrangements, where does the reader come in? He doesn't come in; he stays out.....

After a book-buyer has been 'boosted' into buying three or four works that he does not want, he stops, disgusted. Even the supply of rural 'come-ons' eventually failed to support the green-goods industry.

Absolutely impartial, untrammelled criticism is the publisher's best friend, but it seems impossible to make him think so."

"Absolutely impartial criticism," we fear, would put quite a number of publishers of "popular books" out of business. The product of their literary mills could not survive the ordeal. Unfortunately, however, that sort of criticism is very scarce and not likely to increase in those journals, literary or otherwise, whose editorial opinion is controlled by their advertising columns.

*The "Right Principle for a Fair Solution of the School Question"* is stated concisely as follows by Rev. E. A. Higgins, S. J.: It should be the aim, as it is the strict duty of a government, to respect the rights of conscience of all its citizens, and therefore to provide impartially for all a system of schools in which all should enjoy equal religious rights. Every school that does the work of education in a way to satisfy the requirements of the State in all the secular branches of instruction, is entitled to State support, no matter to what religious denomination the school managers may belong. The State schools which teach no religion and are therefore fatally defective, are nevertheless supported out of the public taxes, solely for the work of secular instruction. In all justice then, the religious schools, if they give the same amount of secular instruction as the others, are entitled to the same support for the secular instruction they give. Why not? Can any man except an unreasoning bigot see why they should not be treated alike?

If, in addition to the secular instruction required by the State, the religious schools also teach religion, because the parents want it, the State can have no objection. It will not pay for the religious instruction, but it will not hinder it, because it has no right to do so. The parents want it and are willing to pay for it. What can be more just or more sensible than this plan, "An Equal Wage for Equal Work"? Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the State school, and why should it not receive the same pay from the State for work which fully complies with the requirements of the State? If this principle can be adopted in England, why not in the United States? Let us all take our stand on this platform, "The Same Pay for the Same Work."

That seems to offer to the people of the United States the fairest, and under present circumstances, probably the only feasible, solution of the school question.

*Some Queer Exponents of "American-Catholic Thought."*—THE REVIEW has frequently animadverted on the strong and oft-repeated criticisms of Catholic policy and Catholic practices and persons which appear in the *New York Sun*. The *Catholic Transcript* (vi, 42) finds that these criticisms are becoming more and more noteworthy. "These men seem to demand a fuller representation in the councils of the Church. They allege fair play and Roman ignorance of America and American institutions as grounds for their demand. They betray a first-hand knowledge of Rome and its methods. The average reader would be pardoned for assuming that the authors of the philippics were educated under the shadow of the Vatican. If their effusions are read in Rome and taken as a fair specimen of American-Catholic thought, it is but natural that the

ecclesiastics who rule the Church should have a very mean estimate of our obedience and our orthodoxy too."

It is a question worthy of serious consideration whether such an impression would be entirely false. Unfortunately, these liberalizing ecclesiastics represent a class, which is large and still growing. "Americanism" is not dead; on the contrary, it is a more serious menace to-day than it was when Leo XIII. of glorious memory took up his pen to indite the memorable brief "Testem benevolentiae." If clerics "educated under the shadow of the Vatican" are so thoroughly imbued with the spirit of heresy, as to attack our common mother publicly and shamelessly in the scandal-loving secular press, what can we expect of those who have never had a chance to drink pure Roman doctrine at the fountain-head, but who have been trained in the deadly atmosphere of Liberalism?

*Partial Repeal of the German Anti-Jesuit Law.*—On February 5th of last year, Chancellor von Bülow promised in the Reichstag the repeal of Section II. of the Anti-Jesuit law. He had reckoned without the fierce fanaticism of the "Evangelische Bund," which started a shrieking campaign up and down the country. The repeal of this law, they said, meant the destruction of the German Empire and the undoing of the glorious work of Luther. And so it came to pass that the bill which had been passed four times in the Reichstag, failed of getting the assent of the Bundesrath. Count Bülow kept quiet for a year, bided his time, and was not idle in the meanwhile. For on March 9th the cable flashed across the Atlantic the unexpected news that the Bundesrath had on that day voted for the repeal. The antics of the hysterical fanatics must be amusing to witness. Some of our American papers, the Boston *Transcript*, for example, have announced the repeal with headlines such as these: "The Last of Bismarck's War"—"The Catholics in Germany now the equal of Protestants before the law." Would that it were so. By the repeal of Section II. the Jesuits are merely restored to their rights of citizenship, but are not admitted into the empire as a religious body. It will take many more years of patient and determined labor on the part of the Catholics of Germany to recover complete equality before the law with their Protestant fellow-citizens.—*Messenger*, No. 4.

—Ignorance of the Bible seems to be—if one may venture the bull—the chief attainment of the modern college student. Bishop Potter has wept over the conditions at Yale; President Harper is suffering from chronic melancholy because his favorite book is so little regarded in Chicago; and President Hyde finds that even the piously-bred sons of Maine do not enter Bowdoin with any too much biblical lore. The last college to be heard from is Johns Hopkins, where, if anywhere, life and learning are taken seriously. President Rensen read to a class of eighty an editorial which alluded to the Ethiopian changing his skin and to the shadow moving backward on the dial. Of the eighty young gentlemen but one could identify the allusions, and he is a candidate for the ministry. The rest of the class are doubtless sustained by St. Paul's comfortable exhortation to the Corinthians: "If any man be ignorant, let him be ignorant."

—We are pained to learn from the *Denver Catholic* (v, 24) that "there are many Catholics among the Elks, especially here in Denver," for the reason that, as we have repeatedly shown, this "order" is not one to which a loyal Catholic can consistently belong. We are still more deeply pained to see our Colorado contemporary print conspicuously on its first page the portrait of a Catholic gentleman prominently identified with the Elks, together with a puff-note which is apt to create the impression that the Elks are a fit society for Catholics and that it is an honor for a Catholic to hold office therein. Such conduct is unworthy of a professedly Catholic journal.

—It has been said of Lord Rosebery that he never made a speech without being compelled to deliver two more, in one of which he explained that he had not said what he meant, and in the other that he had not meant what he said. Over here our public men save themselves the trouble of the other two speeches by simply charging the reporters with misquoting them.

—Among the addresses of welcome presented to Archbishop Messmer by the students of Marquette College, Milwaukee, was one in Gaelic, delivered by Mr. Victor Noonan. "The racial Catholic blood of Milwaukee," comments the *Buffalo Union and Times* (xxxii, 52), "is largely German, and about the best Gaelic scholars of to-day are German philologists."

—According to the *Researches* of Mr. Martin I. J. Griffin (xxi, 2) the first Greek book published in the United States was issued by Matthew Carey, a Philadelphia Catholic, in 1792. It was an edition of Epictetus. In 1806 the first Greek book from the first Greek type cast in this country was published by William Poyntell & Co. of Philadelphia.

—Mr. Griffin, in the April number of his *American Catholic Historical Researches*, deploras the lack of historical documents available on the early German Catholic immigration, and calls upon his patrons to help him fill the want. This is a matter in which many of our readers ought to be interested.

—The editor of the *Mirror* (xiv, 8), who has a thorough knowledge of the business motives back of American daily journalism, believes that much of the newspaper indignation against Russia for persecution of the Jews has its origin in design to please Jewish business men and draw their advertising.

—The brazen audacity of some of our secular newspapers is truly fearful and wonderful. Thus, on April 3rd, the *Chicago Chronicle* published what purported to be a "special cablegram" conveying the blessing of His Holiness the Pope "as an Easter gift" "on the *Chronicle's* readers."

—Is it not irreverent on the part of Father Cronin of the *Catholic Union and Times* (xxxii, 52) to refer to the members of the Pope's household as "the Monsignori tribe"?

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., APRIL 21, 1904.

NO. 16.

---

## GROWING OPPOSITION TO THE KNIGHTS OF COLUMBUS.

**T**HE New York *Sun*, in its edition of March 6th, printed a communication from New Haven, Connecticut, which deserves to be reproduced here. It is as follows :

"Roman Catholics in Connecticut and generally throughout New England have been aroused the past week owing to a thinly veiled attack on the Knights of Columbus, which has appeared in the *Catholic Transcript*, the official organ of the Diocese of Hartford.

Importance is always attached to what the *Transcript* says on matters of this nature, because its policy is controlled by Bishop Tierney. A priest appointed by the Bishop is the editor, and at the head of the editorial page is a signed endorsement of the paper by the Bishop. It is also known that his interest in the paper is not of a perfunctory character.

The reference to the Knights of Columbus was worked into a leader in last week's issue, on the general subject of the Church's stand toward Freemasonry. A correspondent had asked for information on this point, and the editor gave it in a studious and carefully prepared editorial article of a column and a half. Its closing paragraphs were :

"The ends and means of Freemasonry, where it receives its full logical development, are evil. The society is condemned by name, and the Catholic who affiliates with it is, by that very act, excommunicated from his Church. There is no compromise between the two camps, no squinting allegiance. If you are a Freemason, you are no longer a Catholic, whatever your pretensions, and if you are a man, you should abide by the consequences of your own free and deliberate choice. Toward the end of his great encyclical on Freemasonry, Leo XIII. recommends the bishops of the Universal Church to organize and foster, as an offset to its

evil, Catholic guilds and confraternities. We have here in America societies established for this same end. But what is to be said of a Catholic organization which takes to its bosom and places in its seats of honor those who defy Bishop and Pontiff, laugh at the penalty of mere excommunication, and make friends with those whose ultimate aim is to overthrow and annihilate the religion of Christ? Does it require a prophet to foresee the final outcome of such a course?'

This is the most startling thing that has yet come from high Church circles regarding the Knights of Columbus. Although the order is not named in so many words, there are few who will not know what is meant, and for these the information can be given that it is the Knights of Columbus.

The reason for such an editorial article at this time is to be found in Bridgeport. Three weeks ago Patrick Coughlin, a well known citizen of Bridgeport, died. He was also a member of the Knights of Columbus, being one of the charter members of the local council. He posed as an Irishman and a Catholic, was mayor once, a candidate for sheriff at another time, and an assessor at the time of his death. All this time he was also a Mason, and he was buried, not with the Catholic mass, but with Masonic rites.

Now the constitution of the Knights of Columbus says distinctly that all members must be 'practical Catholics' and, of course, a man can not be a practical Catholic unless he receives Holy Communion at least once a year. No Mason in good standing could receive Holy Communion. Therefore, a man can not, according to the rules of the Knights, be a member of their order and also a Mason. Yet there are many other cases as notable as that of Patrick Coughlin. In Hartford there is a physician who is looked upon as one of the ruling spirits in the local Knights of Columbus Council, and he is also an active member of a lodge of Knights of Pythias, which, like the Masons, is put under the ban by the Catholic Church. There is a Stamford politician who has been for years influential in Republican circles, who boasts of being a Knight of Columbus, and who, according to common report about the State, is a Mason. It is notorious that he is not a practical Catholic in the sense in which that term is used in the constitution of the Knights of Columbus.

It is such cases as these—and many more might be cited—which have brought the order into disfavor with the Catholic Church in New England. In Connecticut disfavor is too mild a term to use, as the feeling now has almost reached the point of out-and-out antagonism.

The closing sentence in the *Transcript's* article, 'Does it require a prophet to foresee the final outcome of such a course?' is a clear

warning that the Church, at least here in Connecticut, expects a decided change of attitude on the part of the Knights, or else there will be an open rupture.

This state of affairs is of especial interest as the Knights of Columbus was founded in Connecticut. Its founder was the late Father McGivney of New Haven. It has spread out over the entire country now, and in some cities, especially New York, is strong. Certain tendencies, which are now causing open criticism, have long been looked upon with disfavor by the hierarchy. For instance, several years ago the fourth degree was evolved and was presented to the New England hierarchy for endorsement. Archbishop Williams, of Boston, Bishop Harkins of Providence, and Bishop Tierney of Hartford not only withheld their sanction of the degree, but pointed out to the officers that they were treading on dangerous ground when they were carrying their ritualism to such an extent.

Another instance of clerical disfavor was found at the last annual session of the National Council, when a determined effort was made to have a bishop accept the national chaplaincy. None would do so.

Further emphasis was given to the refusal because the Ancient Order of Hibernians has a bishop as national chaplain. The principal reason why the Knights have lost ecclesiastical favor is a prevailing opinion in high Church circles that their allegiance to the Church is more prated than real. The officers of the order say that if priests will point out members who are not practical Catholics, they will be dropped, but priests contend that they should not be called upon to do this, especially where infidelity to the Church on the part of members is notorious. It is said that in the Coughlin case in Bridgeport the local council will not pay over the death benefit, but this discipline after death is not just the kind that the Church is after.

There is already a movement among the Knights to prevent any rupture or further unpleasantness with the Church. The Church party, as it is called, has set on foot, in a quiet, unostentatious way, an effort to curb the tendencies which have brought the order into disfavor, and to bring about an active and impartial enforcement of the constitutional provisions regarding the dropping of members who are not practical Catholics."

\* \* \*

The article of the *Transcript* referred to in the above quotation appeared in that paper's issue of February 25th. We may add that it brought out an expression of unreserved endorsement and sympathy from the editor of the *Providence Visitor*, which is considered the official organ of the Bishop of Providence.

"At the risk of heaping coals of fire on our head," says the *Visitor*

(xxix, 23), "we must even go further than our contemporary and neighbor. We can not help confessing to our perfect inability to understand what reason there can be in a free country for that 'blanket of secrecy' under which even good and sound sodalities, reasonable guilds and confraternities are in the habit of pursuing their aims and ends. In no country have we witnessed so many secret societies. We are not ignorant of the fact that men are but grown-up children, and that a toy or a hobby is a natural thing for every man to have at every age of his life. Still there is no exaggeration in saying that those mysterious and secret methods are carried much too far in the United States. When a country is laboring and suffering under the yoke of an intolerable regime, and when no one is allowed, at the peril of his life, to express freely his discontent and his criticisms, then, of course, secret, underground and mysterious ways and means have to be resorted to by the friends of liberty, of free thought and free speech. That was the case in France, under Napoleon I; then between 1815 and 1830; and again under Napoleon III.; also in Germany, in Austria and in Italy at the same time, and even much later; in Russia, all the time. But on what grounds can these secret and childish ways be advocated in America, unless it be that these sodalities have aims that the most common sense of honor forbids them to disclose?"

\* \* \*

There was a time—not very long ago—when THE REVIEW was the only Catholic journal in this country that dared to express such views. We are glad others are coming to the rescue. The Knights of Columbus is indeed a dangerous organization, and the sooner our Catholic editor see this and warn their readers against it, the better will it be for the cause of religion. The number of bishops who look with disfavor and alarm upon the spread of this society is continually increasing, and the time can not be far off when the "Knights" will either be condemned by the Church or compelled to abolish the objectionable features of their organization (as we pointed them out in detail over two years ago) and thereby lose their *raison d'être*, for they were organized for the sake of these objectionable features and will collapse when forced to do away with them.

We have stirred up considerable animosity by our repeated and blunt *exposés* of the workings of this semi-secret order, and a strong effort has been made to silence us by withdrawing subscriptions and patronage; but though we have lost a number of friends and subscribers, we shall continue, so long as we can wield a pen, to fight for what we conceive to be the cause of Catholic truth and discipline, against damnable innovations.



## THE PROJECTED CATHOLIC DAILY AND THE "CHURCH PROGRESS."

Once before (vol. x, No. 33) we have devoted nearly seven pages to correcting the false notions entertained by the editor of the *Church Progress* of this city on the subject of a Catholic daily newspaper press. As that gentleman made no attempt to refute our arguments, we indulged the modest hope that we had convinced him and that, instead of continuing to emit inane objections, he would hail the advent of a pioneer Catholic daily as a blessing to the Catholic people of this country.

We regret to see that we have been mistaken. The other day (vol. xxvi, No. 52) the *Church Progress* published another editorial on the subject, calculated to discourage the nascent undertaking of our brethren in Buffalo, on which our readers are quite well informed.

We shall do as we did last summer: take up our contemporary's loose statements seriatim and show their utter hollowness and untenability.

1. "Many of our contemporaries," begins the *Church Progress*, "are giving extended notice to the announcement that we are soon to see the first English Catholic daily newspaper in America."

Such an announcement, even in the qualified form in which it has appeared,\*) ought, it would seem, to fill every zealous Catholic with great joy and a lively desire to co-operate in an undertaking so timely, necessary, and commendable. The *Progress*, unfortunately, notices it only to throw upon it a stream of icy water.

2. "Buffalo, they say, is to be its home. Quite encouraging indeed. Most complimentary to the city that will give it birth."

From what follows the reader will see that this apparent praise is meant to be ironical.

3. "But why this positiveness of statement?"

There has been no undue "positiveness of statement" that we are aware of. THE REVIEW and other journals some time ago simply announced that the Catholics of Buffalo would start a Catholic daily newspaper *if they found sufficient support*. With this announcement was coupled a petition to all friends of the good cause, to aid in raising the necessary funds (\$125,000).

4. "And what do they mean by soon?"

By *soon* they mean [see THE REVIEW, xi, pp. 150, 166, *et passim*]: January 1st, 1905, provided the sum of one hundred thousand dollars is then subscribed [ibid. p. 166].

5. "Perhaps we might also ask what they mean by a Catholic daily."

\* ) Cfr., e. g., THE REVIEW, xi, p. 148.

This question has been answered by the chief projector, Mr. James Gerard Smith, in various public circulars. [See THE REVIEW, vol. xi, 148 sq., 163 sq., and 177 sq.]

6. "Evidently our editorial friends base their announcements upon a circular similar to that which reached us some days ago."

All the *official* circulars ever issued in this matter have—we believe—been published in THE REVIEW, besides some personal communications from priests and laymen directly interested in the project (see THE REVIEW, pp. 66 and 178.) We do not know what circular the *Progress* refers to.

7. "But many of them could not have read more of it than the headline—A Catholic Daily to Be a Fact."

We suppose all of them, with the sole and solitary exception of the Homeric editor of the *Church Progress*, have read the papers in THE REVIEW, which gave an adequate conception of the project and the intentions of its promoters.

8. "Had they done so, they would have qualified their statements."

As the *Progress*, in its usual unscholarly way, does not indicate to which of its "editorial brethren" it refers, and what statements it considers needful of qualification, we are unable to gauge the value of the above sentence. So far as THE REVIEW is concerned, we can truthfully say that our statements on the subject were duly "qualified," and we declare our readiness to stand by each and every one of them exactly as published.

9. "For they would have discovered that soon means when sufficient stock in the enterprise is subscribed and paid for."

Farther up (3) the *Progress* objected to the "positiveness of statement" of the promoters, and professed complete ignorance as to what they meant by *soon*. Here, it refutes its own allegation.

10. "They would also have learned that Catholic is synonymous with secular."

We have seen no circular in which such a synonymity was proclaimed. Will the *Progress* please give chapter and verse?

11. "Hence statement and fact are in conflict."

Which statement and which fact? We fear it is the *Progress'* own crude notions that are "in conflict." The Buffalo promoters know exactly what they want and have explained themselves quite clearly in the literature they have sent out.

12. "But as to the project itself: Assuming that this circular correctly forecasts the character of the contemplated publication, we fail to see why it should be announced as a Catholic daily."

Which circular? Does not common justice demand that, if you criticize a document, you first cite its authentic text, in order to enable your readers to see if your criticism is justified?

13. "It tells of an intention to publish a first-class, up-to-date, clean, politically independent, American, daily, penny paper 'with Catholic tendencies.'"

From this mangled quotation we judge that the circular referred to may be that issued by Mr. Smith last February and reprinted in *THE REVIEW*, No. 10, pp. 149 sq., though in that case the *Progress*' quotation is not entirely accurate. But let us take the quotation as it stands and listen to the rest of it:

14. "One which 'is to be a "secular paper," under Catholic auspices; not therefore a religious paper, as are most of our Catholic weeklies.'"

That seems reasonable enough and is entirely in harmony with the recommendation of the Fathers of the Third Plenary Council, who expressed the desire (decree 227) that "in quadam ex uribus majoribus habeatur folium diuturnum, quod opibus, auctoritate scriptorumque ingenio et pondere folia profana adaequet;" adding that "*neesse non est, ut Catholicum nomen praeseferat. Sufficit ut, praeter facta recentia et ea omnia, quae in ceteris foliis avide expetuntur, religionem Catholicam, ubi propitia occasio se praebet, defendat ab hostium incursionibus et mendaciis, ejusque doctrinam exponat, praeterea totum id, quod scandalosum et lubricum est, sedulo a legentium oculis arceat.*" That is to say, a secular daily newspaper, which need not bear the Catholic name or a distinctively religious imprint, but, having a Catholic tendency, must be ever ready upon occasion to defend the Church, and ever careful to exclude from its columns that "vulgarity"—"debased theaters, impure literature and divorces"—which the *Church Progress*, in the same issue from which the article now under consideration is taken (xxvi, No. 52, p. 7, col. 7), deploras as a chief cause of the "marked increase in crime and criminal tendencies."

15. "Where, however, is its Catholicity"?

Why, in its Catholic tendency, to be sure! In its readiness to defend religion, and its constant and sedulous exclusion of anything and everything that would injure the Catholic faith or give scandal to Catholic readers.

16. "Tendencies are scarcely strong enough to deserve the honor, nor reliable enough to be depended upon to stand for what Catholicity implies."

A tendency, according to common acceptation, is a direction or course to any object or effect; "a casual or efficient influence to bring about an effect or result" (Webster.) What more do you require?

17. "We recognize them even in the yellow sheets of the day when self-interest attracts."

What do you "recognize" in the "yellow sheets of the day"? Tendencies? Yes; but surely not *Catholic* tendencies!

18. "We must have, therefore, something more substantial in the Catholic daily than Catholic tendencies."

What more can you expect from its management than an "efficient influence to bring about the effect or result" of defending the Catholic cause, eschewing vulgarity and obscenity, and instructing its readers in the truth? If the Fathers of the Council thought such a "tendency" sufficient, as they clearly did, why does the *Church Progress* demand more?

19. "Neither will a secular paper under Catholic auspices meet the requirement."

It may not "meet the requirement" of the *Church Progress*; but our above quotation from the 'Acta et Decreta' convincingly shows that it would not only meet the requirements, but correspond fully to the wishes and desires, of the Fathers of the Third Plenary Council, and therefore, presumably, of the present hierarchy of the United States.

20. "Catholic auspices in this connection is needful of definition."

The needful definition was supplied by Mr. Smith in his various, circular letters, reproduced in *THE REVIEW*, where he showed that the enterprise is to be undertaken by a number of highly respected Catholic laymen, who have proved themselves worthy of confidence by the publication, for thirty-six years, of a daily German newspaper of Catholic tendencies—with the approbation of Rt. Rev. Bishop Colton and the hearty and active support of a large proportion of the clergy of Buffalo. What better guarantees do you want?

21. "It might imply a Catholic editor-in-chief and a yellow journal management. It might mean something worse."

The promoters of this project have announced (cfr. *THE REVIEW*, vol. xi, p. 148): "We are authorized by the Rt. Rev. Charles Henry Colton, Bishop of Buffalo, to say that our enterprise has his most hearty approval and that our past record as publishers of the daily Buffalo *Volksfreund* gives him the most desirable reason for hoping and expecting that we shall never publish ought else than a morally clean and most commendable paper." Surely this can not mean "a yellow journal management" or "something worse." But even if the Bishop should be mistaken and the *Volksfreund* Company should belie their own record, a prompt withdrawal of Catholic patronage would most undoubtedly bring them back to their sober senses.

22. "Both kinds are on the market to-day, but no one thinks of calling them Catholic dailies."

We can not refute or comment this sentence, because we fail to grasp its meaning.

23. "Although assured that the 'near future' has this publication in store for us, the closing words of the circular hardly justify such expectation. For we are told that 'considering these things, we may reasonably expect that Catholics, whose circumstances permit, will readily subscribe to some stock of this Catholic newspaper. \* \* \*'"

Indeed, if there were not more understanding of, nor zeal for, the Catholic cause among our good people, than is here displayed by the *Church Progress*, there would be no future whatever for any such venture, in spite of all the exhortations of the late Pope Leo XIII., of the urgent recommendation of the Fathers of the Third Plenary Council, and of the cry of thousands of enlightened and zealous bishops, priests, and laymen, such as the one who, in the same number of the *Church Progress*, denounces the secular daily press, as at present constituted and almost universally read by Catholics, as "one of the most potent, most ubiquitous, most constantly operative causes" of the "growing infidelity" and "marked increase in crime."

24. "As a business proposition, unlikely. As a charity, perhaps."

Why not as a "business proposition"? Mr. Smith has demonstrated [see THE REVIEW, xi, 11, pp. 163 sq.] that the prospects for a daily newspaper of Catholic tendency are quite favorable at present in the city of Buffalo. But leaving out business considerations altogether, and looking at the plan in the light of "a charity," why not interest ourselves in, and support it "as a charity"? Is not the cause of faith and good morals, so clearly involved in this matter, worthy of our best efforts and of any sacrifice we can possibly make?

25. "But nothing short of a multi-million endowment, it is feared, would keep it" [a Catholic daily, presumably] "alive."

We have previously [vol. x, No. 33], in a lengthy article against the same *Church Progress*, shown this latter assertion to be entirely erroneous. But even if it were well founded, would it not behoove a Catholic journal, instead of discouraging such a necessary and meritorious undertaking, rather to exhort the Catholic public to provide, if needful, even "a multi-million endowment" for the purpose of starting the first Catholic daily American newspaper in the language of the country, which, if successful, would surely prove the pioneer and fore-runner of others, thus redeeming our people from the bondage of the yellow press, which is a blight upon Catholicity in this country?

## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### II.

#### LEO XIII. AND INDIVIDUAL LAND OWNERSHIP.

In the first part of his Encyclical *Rerum Novarum*, of May 15th, 1891, Leo XIII. treats of the basis of private, and especially landed property. In order to ascertain the Pope's teaching without even a shadow of doubt, we shall offer a liberal translation of the papal document and in decisive passages add the Latin text. Some portions, however, of the text will be summarized, yet so as not to interrupt the connection or sequence of thought.

Having mentioned the plan of Socialists advocating the substitution of common for private ownership, as a remedy for social evils, the Pope declares the "this scheme, first, harms the working classes themselves; moreover is most unjust, since it does violence to lawful possessors; besides, perverts the functions of the State, and finally, produces universal confusion." The Pope then develops these four charges, one after the other.

In the first place he points out that "the immediate motive and direct purpose" of the workingman in his labor is "the acquisition of private property." Now if a man "with his earnings and savings," in order to better his condition and secure it for the future, buys some real estate, "that estate (*praedium, fundus*) is really and truly his, no less than was the money which he had earned by his labor," and generally speaking, there is no difference whatever between "the ownership of land and chattels." Would the scheme, therefore, which does away with private ownership, not exceedingly harm the working classes themselves, preventing them from using their earnings and savings as they please, to improve and ensure their position in life?

"*Ergo si tenuitate sumptuum quicquam ipse comparisit fructumque parsimoniae suae, quo tutior esse custodia possit, in praedio collocavit, profecto praedium istiusmodi nihil est aliud, quam merces ipsa aliam induta speciem: propterea coemptus sic opifici fundus tam est in ejus potestate futurus, quam parta labore merces. Sed in hoc plane, ut facile intelligitur, rerum dominium vel moventium vel solidarum consistit.*"

The Pontiff next passes to the second and "graver charge, viz. the manifest injustice of the scheme, since the right of having private property is a right granted to man by nature."

"*Verum, quod majus est, remedium proponunt cum justitia aperte pugnans, quia possidere res privatim ut suas, jus est homini a natura datum.*"

In two ways, private property, especially in land, can be shown to be a natural right.

Man is not, like the brute, guided merely by sensual instincts, but he is also endowed with reason, and "on that account he must be invested with the right of having exterior things not only for actual use, but as lasting and permanent property, and this not only in things which are consumed by their use, but also in such as remain even when they have been used."

"Ob hanc causam quod solum hoc animal est rationis particeps, bona homini tribuere necesse est non utenda solum, quod est omnium animantium commune, sed stabili perpetuoque jure possidenda, neque ea dumtaxat quae, nobis utentibus, permanent."

A deeper study of man's nature will make this clearer.

By his intelligence man embraces innumerable objects, and by his free will he chooses what he deems best suited to satisfy his various wants, not only for the present, but also for the future. "Hence it must be possible for him to acquire as property not only the fruits of the earth, but the very soil itself; for it is from the produce of the latter that he finds the necessaries of life for the future. Man's needs do not pass away, but return without ceasing; though satisfied to-day, they demand new supplies for to-morrow. Nature, therefore, must have given to man a stable and never-failing store-house, from which he may expect never-ending supplies. But such never-ending supplies nothing can afford except the earth with its abundance and fertility."

"Ex quo consequitur, ut in homine esse non modo terrenorum fructuum, sed ipsius terrae dominatum oporteat, quia e terrae fetu sibi res suppeditari videt ad futurum tempus necessarias. Habent cujusque hominis necessitates velut perpetuos redditus, ita ut hodie expletae, in crastinum nova imperent. Igitur rem quandam debet homini natura dedisse stabilem perpetuoque mansuram, unde perennitas subsidii expectari possit. Atqui istiusmodi perennitatem nulla res praestare, nisi cum ubertatibus suis terra, potest."

"Neither need we for this right apply to the State. Man is older than the State and consequently must, prior to the formation of any State, have possessed the right of providing for his subsistence."

"The fact, furthermore, that God has given the earth for the use and enjoyment of the whole human race, does not in the least prevent the existence of private possessions. For if it is said that God gave the earth to mankind in common, this is not to be understood as if he wanted the common ownership of the earth vested in all men, but because he did not assign to any one the possession of any particular portion of the earth, leaving the ac-

tual distribution of private possessions to men's industry and to the laws of peoples."

"Quod vero terram deus universo generi hominum utendam, fruendam dederit, id quidem non potest ullo pacto privatis possessionibus obesse. Deus enim generi hominum donavisse terram in commune dicitur, non quod ejus promiscuum apud omnes dominatum voluerit, sed quia partem nullam cuique assignavit possidendam, industriae hominum institutisque populorum permissâ privatarum possessionum descriptione."

(To be continued.)

38 34 38

## BOOK REVIEWS AND LITERARY NOTES.

*Lehrbuch-des Katholischen Kirchenrechts.* Von Dr. J. B. Sägmüller. In three parts: IV+834 pp. B. Herder, Freiburg and St. Louis. 1904. Price \$4 net.

Professor Sägmüller of the University of Tübingen has done a great service to the Catholic clergy in writing this 'Lehrbuch.' If the well-known firm of B. Herder, who publish the work, would also give an English version, no doubt Dr. Sägmüller's text-book, with additions proper to the United States, would soon supplant Smith's 'Elements of Canon Law,' not only in our seminaries, but also in the general reading of pastors busy with parish affairs. Sägmüller's work consists of three volumes, bound in one; paper, type, arrangement are all excellent. The price for the work, four dollars, is very reasonable.

It is impossible in a few words to give an adequate criticism of the 'Lehrbuch,' but the scholarly method of the author is noticeable even in a cursory reading. The sources from which he draws his text are given at the heading of each chapter or section, and the wealth of foot-notes and references give ample opportunity for very extensive reading on each point treated.

The author, especially in the chapter on Church and State, quotes from the encyclicals of Leo XIII., and keeps in full accord with Roman doctrine. Following is a sample (page 62) of his exactness and conciseness: "The Catholic Church is dogmatically intolerant, but civilly tolerant."

On page 385, under the heading "Missions," an incomplete, in fact unsatisfactory, reference to the United States and missionary countries is given. In previous paragraphs the author had treated of parish priests, but he gives no hint, so far as a cursory reading shows, of the peculiar condition of rectors in the United States and in England, nor does he treat of that large body of



pastors who, like the clergy of the first ages of the Church, are pastors of souls and still are not called parish priests in the restricted sense of that term.

In the third part, on page 410, there is a good chapter on "The Church and the School," in which references are given also to the letters of Leo XIII. of August 1st, 1897, and December 8th, 1897, on the school question in the United States and in Canada.

On page 519, Dr. Sägmüller, under the marriage impediment of impotence, refers to the question whether *caerentia ovariorum*, caused by a surgical operation, creates a diriment impediment. Against J. Antonelli and N. Casacca he holds there is no diriment impediment. When referring to the process for marriage cases, page 580, it may be added that an authentic interpretation of the instruction given to the United States in 1883, made by the Holy Office in 1903, declares that the marriage case is to be started, with few exceptions, in the diocese wherein the husband has a domicile.

Under "Canonical Trials," page 663 seq., American readers will not find the special code for the United States in criminal and disciplinary causes. This and other such matters no doubt will be supplied if the 'Lehrbuch' of Professor Sägmüller is translated into English. Designed specially for German countries, there was little need of inserting what is peculiar to English-speaking nations.

Withal the work of Dr. Sägmüller is quite clear, concise, and complete to the beginning of the pontificate of Pius X. The new code and the reforms of the reigning Pontiff will require additions to all works on Canon Law within the next five years.—P. A. B.



—*Vox Urbis* (vii, 3) contains a two-column account in classical Latin of the Iroquois Theatre fire in Chicago, by our friend Rev. P. Hilary Doswald, O. C. C.

—The *Messenger* publishes 'Dr. Harris, United States Commissioner of Education, and the Agnostic School House,' by Rev. Timothy Brosnahan, S. J. (Price, five cents.)

In an address delivered before the National Educational Association, Dr. Harris based his plea for the separation of religious from secular education on the principle that "the attitude of mind cultivated in secular instruction is unfitted for the approach to religious truths," and that the understanding trained by acquiring secular knowledge "is necessarily hostile and skeptical in its attitude towards religious truth." Father Brosnahan points out that, if this were really the case, public schools are simply hot-houses of atheism. His brochure is an able criticism of Dr. Harris' arguments.

## MINOR TOPICS.

*The Y. M. C. A.*—The *Katholischer Glaubensbote* of Louisville (xxxix, 7) says: "We hailed the establishment of the 'Young Men's Institute' years ago with joy, because we thought we had reason to hope that it would keep Catholic young men out of the Y. M. C. A. But it could flourish and bear fruit only where bishops and priests interested themselves in it; where no attention was paid to it, it was bound to decay, and many Catholic young men joined the Y. M. C. A."

To the Bishop of an Eastern Diocese we are indebted for the following:

"You have been asking for information about the Y. M. C. A., and not seeing you satisfied, I thought I would send you the enclosed documents. . . . The paper clipping from the *Montreal Star* speaks for itself. *I can not see my way to give it (the Y. M. C. A.) any countenance. I have continually advised our young men to stay away and I have told the priests of the Diocese, when opportunity arose, to follow the same line of conduct. . . . Many see no particular danger in the Railway Y. M. C. A., for it simply gives young men a stopping place till time to take train or to take a bath or some ordinary sports. . . ."*

The enclosures were the by-laws of a local branch of the Y. M. C. A., which contain nothing particularly objectionable or dangerous to young Catholic men, but seem to exclude Catholics, in that they specify in section 3, that "any person. . . who is a member in good standing of an evangelical church shall be eligible to active membership." The clipping from the *Montreal Star* (of Jan. 22nd, 1904) contains an account of the opening, in that city, of the new building of the Railway Y. M. C. A., at which Rev. Father W. O'Meara, of St. Gabriel's Church, delivered an address, "expressing his gratification at the invitation to be present and his commendation of the work of the Association."

Rev. Father T. P. Schwam, of Wamego, Kansas, sends us a copy of the *Converted Catholic*, published by the apostate priest James A. O'Connor, from which it appears (vol. xvii, 1) that special efforts are made to have this pernicious periodical placed in the reading rooms of the Y. M. C. A., for the reason that "in every city and town in this country Roman Catholic young men attend the Y. M. C. A." Father Schwam informs us that this copy of the *Converted Catholic* was sent him by a member of the Association in Salt Lake, Utah, and gives it as his personal opinion that "the dangers of the Y. M. C. A. to Catholic youths have not been sufficiently appreciated."

The responses so far received to our recent enquiry would seem to indicate that, while there may be a few clergymen, and perhaps even the one or the other bishop, who view the Y. M. C. A. with favor and commend their work, the consensus among the clergy and hierarchy, and among educated Catholic laymen as well, appears to be that the Association is full of serious dangers to Catholic young men and ought to be avoided by them.

"*Christian Socialism.*"—Rev. Dr. Joseph Selinger of St. Francis Seminary begs us to print the subjoined explanatory remarks in

reply to the criticism by Rev. Fr. Gettelmann, S. J., in our No. 14:

Socialism is the name of a creed, science, and theory of economics. The strictures put on the name by Rev. Gettelmann, S. J., in No. 14 of *THE REVIEW*, are quite to the point. The epithet *Christian Socialism*, however, which he considers a misnomer, is sometimes given, not to approve what is anti-Christian, but because action for reform in social conditions is taken in the very name of Christianity. The Church extends her care to all grades of society, "atque ad illos praecepit qui misera in fortuna versantur," according to the late Holy Father in his encyclical on Social Democracy. The very first point made in that encyclical concerns the name by which corporate action, "*Ecclesiae auspiciis*," is called. "*Nulla quidem propria appellatione initio distingui consuevit: Socialismi Christiani nomen a nonnullis investum et derivatum ab eo haud immerito obsoloverunt.*" Others, he continues, have called it "*actionem Christianam popularem. Est etiam ubi, qui tali rei operam dant, Sociales Christiani vocantur.*" It is however the name Christian Democracy which, quia "a quod bonos plures offensionem habet, quippe cui ambiguum quiddam et periculosum adhaerescere existimant," he singles out for exposition.

Socialism being a technical term, should certainly be used as such,—but after it has been cleared and returned to its owners. My intention in the article alluded to was to urge an intelligent action against Socialism by a thorough understanding of both its sides—the commendable and damnable; at the same time to call attention to the necessity of appreciating the conditions and temper of our country and people. However Socialism in America is like Socialism in Europe: there is a difference of sympathy and prospect, in this country, which in a way modifies action against it. Not mere destruction, but construction as well, is wanted. We may look then with good hopes for such service by an adaptation of Father Cathrein's excellent revised book on Socialism.

*Failure of State Schools in Australia.*—The report of the commissioners selected to enquire into the system of national education in vogue in Australia and to compare it with those of other countries, has (we learn from the Sydney *Catholic Press* of January 21st) created a profound sensation. "The commissioners performed their duties frankly and honestly," says our esteemed contemporary, "and they have not hesitated to say that our State system is a complete failure, and years behind those of Europe. But this is not all. With exceptional courage the commissioners have gone even further, and have declared that in the future the State will not only find it necessary to reorganize all its teaching methods, but in the public interest will have to consider the advisability of subsidizing such private, municipal, and religious schools as will accept its curriculum and abide by its regulations. This conclusion was not based upon hearsay evidence, but was the logical outcome of their observations in countries where the principle of State subsidy is recognized. Under this system Mr. Knibbs, one of the commissioners, affirmed that the very best results were obtained, and the education standard lifted immeasurably. It is a system that gives more satisfaction to the people as a whole, whilst at the same time it produces a keen and healthy

spirit of competition between the schools, which leads to more highly qualified teaching staffs than even the government would demand."

*More Free Parochial Schools.*—Mr. James Preuss writes to us from Quincy, Ill.: As you mentioned in THE REVIEW that you intended to publish more about Catholic free schools, and as I heard of one in this city, I visited its pastor, Rev. M. Weiss, in order to get a few points about it. The school is that of St. Boniface parish, which claims the honor of erstwhile having had Rt. Rev. Bishop Janssen of Belleville as its pastor. Under the efficient guidance of Father Weiss the school is already for a number of months being conducted entirely free to pupils. Six sisters and one lay teacher form the teaching staff in the spacious and elegant four-story school-building. The chief support of the school is derived from one of the usual church collections each month, which is expressly stipulated for the purpose and on that account also nets a good bit more than the average collection. The pastor as well as the parishioners are well satisfied with the result of their undertaking.

Rev. Fr. Otto Jeron, O. M. Cap., informs us that the Sacred Heart parish at Yonkers, N. Y., has a free parochial school and that the congregation of Our Lady Queen of Angels, 227 E. 112th St., New York City, will make its parish school free this year. Both are in charge of Capuchin Fathers.

Another free parochial school that has been brought to our notice, is that of the Emmanuel congregation at Dayton, Ohio (Rev. Carl J. Hahne, pastor.) No tuition has been charged in this school since January 1st, 1900, and poor children receive even their books gratis.

—In the N. Y. *Evening Post* of April 4th we find a summary of the latest report of the Connecticut State Board of Health. It shows that the birth returns in Connecticut continue to indicate the slow but steady extinction of the purely native race, births from American parents falling in ten years from 8,487 to 8,283, while births from foreign and mixed parentage rise during the same time from 11,467 to 12,576. In a considerable number of the smaller farm towns the births from foreign or mixed parentage exceed the native births, suggesting the extent to which foreigners are taking up the farms in the back country towns. In one town, for example, almost purely a farm town, the births from native parentage in 1902 were 8 as compared with 16 of foreign or mixed parentage.

—At the request of the first Bishop of Baltimore, addressed to the S. Congregation of the Propaganda in 1794, His Holiness gave permission that the clause: "I will to the utmost of my power seek out and oppose heretics, schismatics, and the enemies of our Sovereign Lord and his successors," might be omitted in the oath to be taken by the newly appointed coadjutor Bishop Grässel. The reason Msgr. Carroll gave for his request was, that large numbers of sectarians would be present at the consecration to hear and misinterpret whatever they could, and that the clause of the oath aforesaid had already been misinterpreted, as though it implied hostility to the form of government established in the United States. (See the documents in Griffin's *Researches*, xxi, 2.)

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., APRIL 28, 1904.

No. 17.

---

---

## FREEMASONRY IN WASHINGTON.



THE following telegram from Washington appeared in the New York *Sun* of April 16th :

"President Roosevelt has accepted an election to honorary membership in Pentalpha Lodge of Masons in the District of Columbia, and has been invited to participate in the celebration of the thirty-fifth anniversary of the lodge on May 4th next. He is already an honorary member of Federal Lodge, No. 1, of Washington, having been elected to that branch of the Masonic order shortly after his accession to the presidency. Federal Lodge is the oldest Masonic organization in the District of Columbia, and participated in the ceremonies attending the laying of the cornerstone of the Capitol. Mr. Roosevelt did not join the Masonic order until he was 42 years of age, he having been initiated into Matinecock Lodge, No. 806, at Oyster Bay, shortly after his election to the vice-presidency. He took the first, second, and third degree in the Oyster Bay lodge, respectively, on Jan. 2nd, March 27th, and April 24th, 1901. Pentalpha Lodge, of which President Roosevelt has now become an honorary member, was founded in May, 1869. James A. Garfield, then a member of Congress from Ohio, was one of the charter members."

Those who have had opportunity to observe the real character and affiliations of our public men, especially of such as have become prominent in national politics, are aware how small a proportion have escaped the attentions of the Craft, who have invariably tried to draw them into membership. In the national capital the Masonic Order has always been alert, not only to impress its character upon men whose high office might bring prestige to the lodge, but also to give a certain Masonic significance to public events and institutions. We may cite as instances the

Washington monument, which is visited by all sight-seers ; many of its huge stones are inscribed as the gift and memorial of one or other grand lodge of the different States, while the statue of Albert Pike, the father of American Freemasonry, with the various symbols of the brotherhood ranged about the figure, stands facing the East, as becomes a disciple of the Grand Orient, in one of the most prominent of the open spaces of the city.

For nine years the magnificent statue of Father Marquette, the official gift of the State of Michigan to the national government, has remained in Statuary Hall unaccepted, and its acceptance was prevented by the bigots until the present session of Congress, when the fight was won and a resolution passed by which the gift was formally received. Not a murmur was heard against the erection of the statue of Pike, "Sovereign Pontiff," as he styled himself, of Luciferian Masonry ; but Father Marquette, whom history has honored for the part he took in the exploration of our country and the civilization of its inhabitants, and whom the State of Michigan selected as its most illustrious representative, was a Jesuit priest. Who could say but that the placing of his statue, more than 200 years after his death, in the halls of Congress, would be the entering wedge in a fresh attempt by the Pope and the Jesuits to overthrow the liberties of this Republic? This sentiment, the outgrowth of ignorance and religious prejudice, seems to have outweighed all other considerations. The people of Michigan have been treated discourteously, not to say offensively, in having had their gift, a work of the highest art, excluded for so long a time from its proper place, while the statues presented by other States were unhesitatingly accepted ; and the Catholics of every State have been made to realize that religious prejudice against them still survives at the very seat of government. Doubtless not a few of the congressmen whose opposition, exerted secretly, prevented the acceptance of the Marquette statue, were elected by the help of Catholic votes. Equally certain is it that they will be re-elected without a protest from those same Catholic voters who, rock-ribbed when it is question of fealty to their political party, have less moral backbone when their Church and its heroes, and their rights as Catholics are concerned, than the spineless jelly-fish.



## REAL AND APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

4. Outside of putrefaction and, perhaps, of the stiffness characteristic of corpses, there is no certain mark of death.

As we have seen, life continues for some time beyond the moment that is commonly called death; during that period of apparent death the sacraments may be administered and, perhaps, the soul be saved. Therefore, it is of the utmost importance to know at least approximately how long that period lasts. Such approximate knowledge might be gathered either from a certain indication of death or some sign indicating the persistency of life.

As to the first alternative, one might ask: Is there any sign indicating certain death?

If we except putrefaction and, perhaps, rigidity, we can say, there is none. The Paris Academy of Medicine some years ago offered a prize for the best solution of that question, but it did not award the same to any of the 102 essays sent in. All seemed to describe certain signs indicating that the great functions of respiration and blood circulation had ceased, but life may persist in spite of such cessation. Nay, there are authorities who say that not even the cessation of respiration and circulation can be surely ascertained. [Cfr. *Razón y Fe*, No. xxxi, pp. 376 sq.] Not even bleeding is of absolute reliability, since in some diseases the veins will not let out a drop of blood under pressure. Neither are bluish spots on the body a certain sign of death. [See Capellmann, *Med. Past.*, p. 183, ed. 2. lat.] Cadaveric rigidity is considered a certain sign; laymen, however, are apt to confound it with the stiffness often preceding death in choleric patients or those suffering from asphyxiation, tetanus, etc.

Father Villada [*Casus*, vol. 3, p. 235,] states the whole argument briefly thus: "Constat etiam signa certae mortis non haberi pro omni casu nisi rigorem cadavericum et putredinem non prae-  
cise incipientem, sed aliquantum progressum, quibus addi potest defectus contractilitatis, seu musculorum reactionis sub influxu galvanico. . . . Caetera signa quae afferri solent: palloris membrorum, speciei vultus cadaverici, circulationis sanguinis ac respirationis defectus, caloris dicti vitalis cessationis, imo macularum cadavericarum et ipsius oculi cadaverini seu flacci, fracti ac obscurati, non praebent nisi probabilia signa mortis aut saltem probabilissima, non vero absolute certa; imo cum admodum difficile sit distinguere rigorem cadavericum, qui observatur ex Capellmann, 1—24 horis post mortem et durat per 6—48 horas, et rigorem spasmodicum, asphyxicum, tetanicum, convulsivum, qui in quibusdam morbis ante mortem accidit; in praxi non remane-

bit certum aliud signum mortis pro omni casu, nisi putrefactio antea dicta, quaeque post tres dies tantum accidere solet."

Hence the assertion of Brouardel is correct that we have no single sign nor any combination of signs whereby we could with certainty ascertain the exact moment of real death.

Neither is there, before the appearance of putrefaction, any single sign nor any combination of signs that indicates the cadaveric state with *absolute certainty*.

The greenish coloring of the abdomen, which is usually the sign of incipient putrefaction, appears more or less quickly, according to the conditions of the outside temperature in which the body is kept; in a newly-born infant it will depend on the fact whether the child has breathed or not. Usually at the end of 24 or 36 hours evident signs of putrefaction will appear, especially in summer.

As said previously, diverse methods have been invented to make those apparently dead give signs of life, or, if possible to restore them to health; chief among these is Laborde's "rythmical traction of the tongue," of which we shall treat in another paper.



## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### III.

#### LEO XIII. AND INDIVIDUAL LAND OWNERSHIP.

"For the rest, in whatever manner the earth may be divided among private owners, it never ceases to minister to the needs of all; for there is no one who does not derive his subsistence from the produce of the soil. Those who have no (landed) property, make up for this by their labor. Hence it may truly be said that all human subsistence is derived either from the labor expended on one's own land (in labore consistere, quem quis vel in fundo insumat suo) or from the toil of some other calling whose reward consists in some product of the soil, or at any rate is exchanged for what the land brings forth."

"Hence there arises a new proof that private property is in perfect harmony with the natural law. For the things which man needs for the preservation of his life, and especially for his well-being, the earth furnishes indeed in great abundance, but she can not do so without cultivation and care expended on the soil. Now if a man exerts both his mental faculties and his physical strength in procuring the fruits of nature, by so doing he makes his own that portion of the earth which he cultivates and on which he leaves as it were the impress of his personality. Wherefore it can



not but be just that he should possess that same portion of the earth as his very own, and it can not be lawful for any one to violate such right."

"Qua ex re rursus efficitur, privatas possessiones plane esse secundum naturam. Res enim eas, quae ad conservandam vitam maximeque ad perficiendam requiruntur, terra quidem cum magna largitate fundit, sed fundere ex se sine hominum cultu et curatione non posset. Jamvero cum in parandis naturae bonis industriam mentis viresque corporis homo insumat, hoc ipso applicat ad sese eam naturae corporeae partem; quam ipse percoluit, in qua velut formam quandam personae suae impressam reliquit; ut omnino rectum esse oporteat, eam partem possideri ab eo uti suam, nec ullo modo jus ipsius violare cuiquam licere."

"The force of these arguments is so evident that it seems amazing that some should again be setting up certain obsolete opinions in opposition to what has here been maintained. They grant to the individual man the use of the soil and the various products of landed possessions, but declare it absolutely wrong that one should consider himself the real owner of the land on which he has built or of the estate which he has brought under cultivation. Forsooth, the opponents of land ownership do not see that they are robbing man of the very fruits of his labor. For the soil which is cultivated with toil and skill utterly changes its condition: from being wild it becomes productive, from being barren fruitful. That which has thus altered and improved the land is so closely connected and so perfectly identified with the same, that for the greatest part it can in no wise be separated any more from it. Now should it not be a violation of justice that any one appropriate for himself and enjoy that which another has gained in the sweat of his brow? As effects follow the cause by which they have been produced, so it is but just and right that the result of labor belong to those who have bestowed their labor."

"Horum tam perspicua vis est argumentorum, ut mirabile videatur, dissentire quosdam exoletarum opinionum restitutores: qui usum quidem soli, variosque praediorum fructus homini privato concedunt: at possideri ab eo ut domino vel solum, in quo aedificavit, vel praedium, quod excoluit, plane jus esse negant. Quod cum negant, fraudatum iri partis suo labore rebus hominem, non vident. Ager quippe cultoris manu atque arte subactus habitum longe mutat: e silvestri frugifer, ex infecundo ferax efficitur. Quibus autem rebus est melior factus, illae sic solo inhaerent misceturque penitus, ut maximam partem nullo pacto sint separabiles a solo. Atqui id quemquam potiri illoque perfrui, in quo alius desudavit, utrumne justitia patiat? Quo modo effectae

res caussam sequuntur a qua effectae sunt, sic operae fructum ad eos ipsos qui operam dederint, rectum est pertinere.”

“With good reason, therefore, has the whole of mankind, not minding the dissenting opinions of a few, but rather carefully studying the demands of nature, found in the natural law itself the foundation for the division of earthly goods, and has by the practice of all ages consecrated the existence of private possessions as being pre-eminently in harmony with human nature and conducive to the peace and tranquillity of society.”

“The civil laws, moreover, which, so long as they are just, derive their binding force from the natural law, likewise confirm and protect, even by coercion, the right of property we are speaking of.”

“The same has, finally, been sanctioned by the authority of the divine law, which most severely forbids even coveting that which belongs to another. ‘Thou shalt not covet thy neighbor’s wife, nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his’ (Deut. 5, 21.)”

Thus far we have considered man merely as an individual person. Now if we take into account his family relation, his right of having private property will appear in still clearer light. “The right of private property, which has been proved to belong naturally to man as an individual, must likewise belong to him in his capacity as head of a family; nay, his right must be the stronger as in the domestic circle his charge extends over more persons.”

“Quod igitur demonstravimus, jus domini personis singularibus naturâ tributum, id transferri in hominem, qua caput est familiae, oportet: immo tanto jus est illud validius, quanto persona humana in convictu humano plura complectitur.”

The welfare and security of the family for the present and the future, require “the ownership of lucrative property, which by inheritance can be transmitted to the children.” It is, therefore, a demand of nature that such right be vested in the head of the family independently of the State, since the family is naturally prior to the State, and that such right should be protected rather than destroyed or curtailed in the commonwealth. “The scheme of Socialists, therefore, which, setting aside the parental solicitude, introduces in its place State supervision, is contrary to natural justice and menaces the stability of all family life.”

Finally the peace and security of society at large also demand most emphatically the existence of private property; without it the way would be paved to a slavish dependence of the citizens

on the State and a wide door be thrown open to mutual discord, to universal misery and degradation.

“From all we have said it is clear that the main tenet of Socialists, viz., the substitution of common for private ownership, must be utterly rejected. It does harm to those who are to be assisted; it is contrary to the natural rights of individuals; it perverts the functions of the State; it destroys the peace and harmony of society. The first and most fundamental principle, accordingly, if we want to alleviate the miserable condition of the masses, must be the inviolability of private property.”

“Ex quibus omnibus perspicitur, illud Socialismi placitum de possessionibus in commune redigendis omnino repudiari oportere, quia iis ipsis, quibus est opitulandum, nocet; naturalibus singulorum juribus repugnat, officia reipublicae tranquillitatemque communem perturbat. Maneat ergo, cum plebi sublevatio quaeritur, hoc in primis haberi fundamenti instar oportere, privatas possessiones inviolate servandas.”

Such is the teaching of Leo XIII. on individual land ownership.

*(To be continued.)*



## THE CHRISTIAN INTERPRETATION OF MASONIC SYMBOLS.

Mr. Mackey says in his Masonic Encyclopaedia [pp. 162, 163] on the “Christianization of Freemasonry:”

“The interpretation of the symbols of Freemasonry from a Christian point of view is a theory adopted by some of the most distinguished Masonic writers of England and this country, but one which, I think, does not belong to the ancient system. Hutchinson, and after him Oliver—profoundly philosophical as are the speculations of both—have, I am constrained to believe, fallen into a great error in calling the Master Mason’s degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed because Freemasonry is truth and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was the primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language, citizens of every nation can

converse; at its altar, men of all religions may kneel; to its creed, disciples of every faith may subscribe.

"Yet it can not be denied that since the advent of Christianity, a Christian element has been almost imperceptibly infused into the Masonic system, at least among Christian Masons. This has been a necessity, for it is the tendency of every predominant religion to pervade with its influence all that surrounds it or is about it, whether religious, political or social. . . . and hence we find Christian Masonic writers indulging in it (the Christian interpretation of Masonic symbols) to an almost unwarrantable excess, and by the extent of their sectarian interpretations, materially affecting the cosmopolitan character of the institution."

According to this eminent authority, therefore, a Christian interpretation of Masonic symbols is a comparatively modern innovation, and "does not belong to the ancient system." A Christian origin for the master's degree is a "great error." Christianity and Masonry, even if in some doctrine they agree, have the doctrine from different sources and by dissimilar descent: "their origin and histories are different." Masonry precedes Christianity, is descended from the ancient priesthood, comes from the pure religion of Noah and the patriarchs.

But whence comes Christianity? Our author does not tell us. He tells us indeed that it does not come from the pure religion of Noah and the patriarchs, for he denies a common origin to Masonry and Christianity. Christianity is, moreover, too sectarian for Masonry. If Masonry were Christianity, "the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination." Now as the enlightenment of Masonry is held to regard the true nature of God and of the human soul, Christianity, by the clearest of implications here, as by the clearest of statements elsewhere, is ignorant of both; otherwise the Jew and the Moslem, the Brahman and the Buddhist, could in all conscience partake of its enlightenment. Masonic Christian writers have, therefore, gone to almost unwarrantable excess in Christian interpretation, and have made that religion sectarian whose boast is the possession of such a universality, "that at its altar, men of all religions may kneel; and to its creed, disciples of every faith may subscribe."

Christianity, therefore, in the eyes of Masonry, is not divine. Christ is not God; for otherwise it could not put Christianity on a level with all the other religions of mankind—Mohammedanism and Judaism and Brahmanism and Buddhism and Greek and Roman and Syrian and Egyptian paganism. And this is not anti-Christianity! Verily, Masonry must have a strange idea of the Christianity that will accept such a position.

But Masonry does not even put Christianity on a par with paganism. It exalts the latter far above the former. We have seen how it sends its disciples in their search for divine truth, not to Christianity, but to the pagan mysteries; we have seen how it derives the pagan mysteries, as it derives its own origin, from the same pure religion of Noah, from which, however, it excludes Christianity. Let us hear in what terms, by the lips of our author, it speaks of Brahmanism, that, comparing the sentiments expressed here with those set forth in the "Christianization of Masonry," we may the better realize what Masonic tendencies are.

My quotation is taken from page 125 of the Encyclopaedia of Freemasonry :

"Brahmanism," he says, "is the religious system practiced by the Hindoos. It presents a profound and spiritual philosophy, strangely blended with the basest superstitions. The Vedas are the Brahmanical Book of the Law, although the older hymns springing out of the primitive Aryan religion have a date far anterior to that of comparatively modern Brahmanism. The 'Laws of Menu' are really the text-book of Brahmanism; yet in the Vedic hymns we find the expression of that religious thought that has been adopted by the Brahmans and the rest of the Hindoos. The learned Brahmans have an esoteric faith in which they recognize and adore one God without form or quality, eternal, unchangeable and occupying all space; but confining this hidden doctrine to their interior schools, they teach for the multitude an open or esoteric" (our author doubtless meant: exoteric) "worship in which the incomprehensible attributes of the supreme and purely spiritual God are invested with sensible and even human forms. In the Vedic hymns all the powers of nature are personified, and become the objects of worship, thus leading to an apparent polytheism. But as Mr. J. F. Clarke (*Ten Great Religions*, p. 90) remarks, 'behind this incipient polytheism lurks the original monotheism; for each of these gods, in turn becomes the Supreme Being.' And Max Müller says, (*Chips I, 2*) that it would be easy to find in the numerous hymns of the Veda, passages in which almost every important deity is represented as supreme and absolute. This most ancient religion—believed in by one-seventh of the world's population, that fountain from which has flowed so much of the stream of modern religious thought, abounding in mystical ceremonies and ritual prescriptions, worshipping as the Lord of all 'the source of golden light,' having its ineffable name, its solemn rites—is well worth the serious study of the Masonic scholar, because in it he will find much that will be suggestive to him in the investigations of the dogmas of his order."

Compare the two passages, kind reader, and realize how Chris-

tian the spirit of Masonry is. Study Brahmanism, this "profound and spiritual philosophy strangely blended with the basest superstitions"; study the religion of those who, "investing the incomprehensible attributes of the supreme and purely spiritual God with sensible and human forms," lead the multitudes not merely to an apparent, but to a real polytheism; trust yourselves to guides who have one doctrine for themselves, the few, and knowingly and deliberately teach falsehood to the many:—all this "is well worth the serious study of the Masonic scholar, because in it he will find much that will be suggestive to him in the investigations of the dogmas of his order." He will not find here authors that "go to almost unwarrantable lengths in a sectarian interpretation," but on the contrary a "fountain of religious thought" and "mystical ceremonies" and "ritual prescriptions," and the "worship of the 'source of golden light' as the Lord of all," and an "ineffable name" and "solemn methods of initiation" and "symbolic rites."

Far better, then, for the Mason to be a Brahman, than to be a Christian. The doctrines of the former, especially the esoteric ones, are, according to Masonry, drawn from the same pure sources of primitive Aryan monotheism as its own; those of the latter are not: the esoteric Brahman worships the God of Masonry, "the source of golden light, the Lord of all"; the Christian does not; Brahmanism does not clash with the universality of Masonry; Christianity does. Place the two before the Mason for his choice, and which should be logically embrace? The answer is emphatic, Brahmanism.



## BOOK REVIEWS AND LITERARY NOTES.

---

*Harry Russell*, a Rockland College Boy (pp. 229); *Saint Cuthbert's* (pp. 245): both by Rev. J. E. Copus, S. J. [Cuthbert]. Benziger Brothers.

These are two very commendable contributions to Catholic juvenile literature, brimful of interesting and instructive incidents, that can not fail to win the hearts of American college boys. We admire the skill of the author in introducing most useful moral lessons without in any way incurring the odium of "preaching." The relation of Harry Russell's complications with his teacher, or the episode of Cullane and his father, may serve as instances in point. Neither of the two tales can, it is true, make pretensions to the higher graces of fiction. They have no real plot, but present only a series of rather loosely connected episodes

in a college boy's career. Besides, in a number of cases probability is put to quite a severe strain. Many of the circumstances connected with the inheritance of Harry Russell, as well as the class outing, and "A walk and what came of it" in "St. Cuthbert's," are of such a nature. Both stories, moreover, have a rather unsatisfactory close.

These blemishes, however, are amply compensated by the merits already pointed out. And, all in all, Father Copus may be justly congratulated upon having unfolded to us some novel and interesting phases in the life of the American college boy.



—Arrangements are being made for a thorough revision of Liddell and Scott's Greek-English Lexicon, quarto edition. Mr. Arthur Sidgwick will undertake the active duties of editorship as soon as he is free from certain other literary engagements, and the collection of materials has already begun. This announcement will be welcome to all who are interested in the state of Greek studies in this country. For the greater part of our English speaking students are largely dependent on the knowledge imparted in this famous dictionary. And it is satisfactory to know that it is to be kept abreast with the progress of Greek scholarship.

—The Rev. editor of the *Messenger*, who some time ago objected to certain statements in Appleton's Universal Cyclopædia and Atlas, and in the New International Encyclopædia, now announces (XLI, 4) that both Appleton & Co., and Dodd, Mead & Co., began revision immediately, and that these cyclopædias are now as far as possible what they are said to be in the prospectuses and circulars issued to describe them, and whatever criticisms may be made concerning their general merits or defects, there is so little comparatively that is defective that no one can reasonably complain. He, therefore, commends these cyclopædias to Catholic readers "for what encyclopædias ought to be, excellent ready reference books, and, if not a collection of exhaustive treatises on every subject, at least reliable guides to sources of complete information."

—In his latest book: 'Man's Place in the Universe,' Sir Alfred R. Wallace claims that these conclusions have been reached and proved by modern astronomers: 1. That the stellar universe forms one connected whole; and, though of enormous extent, is yet finite, and its extent determinable. 2. That the solar system is situated in the plane of the Milky Way, and not far removed from the centre of that plane. The earth is therefore nearly in the centre of the stellar universe. 3. That the universe consists throughout of the same kind of matter, and is subjected to the

same physical and chemical laws. The conclusions which Professor Wallace claims to have enormous probabilities in their favor are: 4. That no other planet in the solar system than our earth is inhabited or habitable. 5. That the probabilities are almost as great against any other sun possessing inhabited planets. 6. That the nearly central position of our sun is probably a permanent one, and has been specially favorable, perhaps absolutely essential, to life-development on the earth.

—Speaking of the 'Cambridge Modern History, Planned by the Late Lord Acton,' of which the second volume has lately appeared, a critic in the *Independent* [No. 2889] writes:

"It is an experiment on a large scale in the field of co-operative history writing. It rests upon the assumption that the problem of satisfactorily treating such a subject as the Protestant Reformation in one large volume by one author is insoluble, and that, therefore, there is nothing for it but a division of labor. This assumption, however, is not yet proven, and will not be until individual writers of equal ability with the best of these contributors have tried their hands at the task. The real question is whether readers are going permanently to prefer a volume vouched for mainly by the reputation of editors and publishers, to one that carries weight by the historical and literary character of one important author. The appeal here is the journalistic one; the enterprise is one of editing rather than of writing, and judgment must be passed upon a multitude of 'contributions' rather than upon a work of consistent literary and scholarly skill. We can not believe that, as between these two ideals of historical writing, the reading world will be long in doubt. Probably these volumes will fill a certain interim demand, but with the revival of good historical composition that is sure to follow the present activity in collection and interpretation, the importance of the individual historian is going to reassert itself. Then we may look with confidence for a return to the interest in history that once gathered about the names of men who could really write it so as to command the attention of the best minds among their fellows."

It is remarkable, by the way, that the conclusions of the four non-Catholic scholars who in this second volume of the Cambridge History between them tell the story of the Protestant Reformation, are substantially those of Dr. Lingard. Minor differences there are no doubt, and our knowledge of detail has in many directions been added to; but it is the Reformation of Dr. Lingard, and not the Reformation of Burnet, or Hume, or Froude, or Wakeman, which we recognize in this volume, written by four Protestant scholars.



## MINOR TOPICS.

*Episcopal Indulgences.*—On the occasion of the pontifical jubilee of Leo XIII. several bishops asked him for the favor to extend, as a perpetual memorial of his jubilee, the faculty of bishops to grant indulgences. Leo XIII. referred the petition to the S. Congregation of Indulgences, but died before he could act upon it. His successor Pius X., in an audience of Aug. 28th, 1903, willingly acceded to the request and granted faculties to bestow an indulgence of 200 days to all cardinals, both in their titular churches and their dioceses; of 100 days to all archbishops, and of 50 days to all bishops.

Since the IV. Council of the Lateran (A. D., 1215), bishops had the faculty of granting an indulgence of 40 days, except when consecrating a church, when they could grant an indulgence of one year. Archbishops could grant no more, (cfr. Beringer, *Les indulgences*, p. 40); cardinals could grant 100 days in their titular church or diocese, if they had any. In Spain and Latin America the archbishops had faculties to grant an indulgence of 80 days, and Leo XIII. confirmed them the privilege under date of July 4th, 1899. (See Appendix to the decrees of the Plenary Council of Latin America, No. CXX.)

The above faculties can be exercised "in forma consueta ecclesiae," which, according to Father Ferreres (*Rozòn y Fe*, VIII, p. 386) means that:

1. Said indulgences are applicable to the living, but not to the dead;

2. Archbishops and cardinals can grant them not only in their own dioceses, but also in those of their suffragans;

3. Bishops can apply them only to their own dioceses, but their subjects can gain them even outside of their home diocese. Local indulgences granted by the bishop may be gained also by strangers, if they comply with the conditions;

4. No prelate can apply an indulgence to any act or article of devotion that has been previously indulgenced by the pope or others authorized by him, unless by adding new conditions;

5. No bishop can indulge any act or object of piety already indulgenced by his predecessor, nor an archbishop one indulgenced by his suffragans;

6. Nor can a bishop divide a work into its parts and concede an indulgence to each part, e. g., to each of the petitions of the Our Father, 50 days;

7. Titular bishops, even if auxiliaries to resident bishops, can grant no indulgences;

8. Residential bishops duly nominated, although not consecrated, can grant indulgences;

9. Vicar-generals, without special permission from their ordinary, can grant no indulgence;

10. Capitular vicars (administrators of dioceses) probably have no such faculties either.

*When Will the Motu Proprio on the Reform of Church Music go in Force?*  
On this question, now frequently asked, we find the subjoined

timely reflections in the *Catholic Examiner*, published in far-off East India :

"Perhaps the laity do not know that the publication of an ecclesiastical document in the current press counts for nothing in the eyes of the Church—except in cases where the periodical is an official organ and mouthpiece of the Church. Hence the public may know all about a piece of ecclesiastical legislation long before it comes into actual working. Putting aside the ordinary newspapers as being unofficial, this is how in practice the law is brought into effect. First it is promulgated in Rome ; and, according to the prevailing view of canonists, this promulgation has the force of law for the whole world. In order, however, that the law may come into effect in different countries, a copy of the document is sooner or later officially communicated to the bishops. The bishops then examine the law ; and if they find in it anything which seems inapplicable to their own region, they can consider the matter and make representation of their circumstances to Rome.

When the whole affair has been properly considered, the bishops issue a pastoral or other instruction to the clergy or to the faithful, and then in due time see that the law is carried out. All this must take time ; and meanwhile the laity and the clergy can hold their souls in peace. Were the carrying out of the law left to individuals, considerable confusion might ensue. The present instance is a good one in point. The document requires careful reading, besides knowledge of the subject. We have seen people writing under the impression that it will abolish all modern music and leave us nothing but Gregorian ; whereas it says just the contrary. The first and highest place is given to Gregorian, and a high second place to the Palestrina style. Modern music comes third, but requires judicious selection. Yet the Pope expressly says that modern music comprises many compositions which can lay claim to 'excellence, sobriety, and due regard to liturgical laws.' Again, as to the rapidity with which the reform should be effected—it is evident that the utmost should be done. But the decree of the Congregation of Rites shows due consideration for the difficulties of inducing a sudden change, and without ordering an instantaneous revolution, which would throw all things into confusion, requires that the improvement should be carried out 'as soon as possible.' In practice, one of the first things will be to determine what music already in use possesses the qualities required and what does not. And for this purpose the ordinaries are directed to prepare lists. The next thing will be to obtain new music where necessary, and to learn it—all of which must again in the nature of the case take time, even after the official communication has been applied."

*Editions of the Solesmes Chant.*—Referring to the article of Rev. P. Dominic, O. S. B., on Plain Chant and Congregational Singing (REVIEW, xi, 13), it may interest your readers to know that the "Kyriale" (*Ordinarium Missae*) of Solesmes has already been published in three editions: (Desclée, Tournay, Belgium; or Gregoriusverlag, Seckau, Steiermark); one edition in modern notes; another in plain chant notes; a third one is the organ accompaniment by Rev. M. Horn, O. S. B. (price about \$1.20).

The "Liber Gradualis" of the Solesmes edition is the large edition

containing Introitus, Graduale, Offertorium, Communio. The smaller edition of the Liber Gradualis is called Liber Usualis (or Epitome); the organ accompaniment is written by the well-known G. Bas, a pupil of Rheinsberger. As to English hymn books for congregational singing, "Psallite" (167 Catholic English Hymns), is an excellent collection of hymns for congregational singing (published by Herder, St. Louis.) The fact that Rev. L. Bonvin, S. J., the famous musical composer, has written the organ accompaniment, is the best proof of the excellency of this collection.—(Rev.) A. Hemmersbach, Mt. St. Joseph's Seminary, Hamilton Co., Ohio.

Rev. P. Dominic himself informs us that the Solesmes (or as it is now generally called, the traditional) Kyriale may be purchased through Rev. Gregory Hügle, O. S. B., New Engelberg Abbey, Conception, Mo.

"The Kyriale," he adds, "is printed in two editions, in the ancient pneumatic notation, and in modern notation. It goes without saying that for our singers the modern notation is the one wanted. Be sure to mention in your order that you want modern notation. It will also be advisable to procure the organ accompaniment to the Kyriale, particularly if your organist is not accustomed to accompany plain chant."

*Was Cardinal Newman of Jewish Descent?*—Most of our readers are probably aware that the late Cardinal Newman was on both sides of his family of foreign extraction. His father's was Dutch, the name being originally Nieumann, while his mother's was French, she being a scion of the Fourdriniers, an old Huguenot house. Mr. Percy Fitzgerald, who knew him well, says [Fifty Years of Catholic Life and Progress, 1900, vol. ii, p. 252], that "Newman's features even were scarcely English, and in old age assumed the cast of an antique Dutchman."

Now we read in the life just issued by Rev. Dr. Barry ('Newman,' by William Barry. New York: Scribner's Sons. 1904. Pages 7-8):

"He (John Henry's) father was chief clerk and afterwards partner in a banking firm, was also a Freemason, with a high standing in the craft, an admirer of Franklin, and an enthusiastic reader of Shakespeare. These particulars, except the last, will prepare us for the fact that in an earlier generation the family had spelt its signature 'Newmann'; that it was understood to be of Dutch origin; and that its real descent was Hebrew. The talent for music, calculation, and business, the untiring energy, legal acumen, and dislike of speculative metaphysics, which were conspicuous in John Henry, bear out this interesting genealogy. A large part of his character and writings will become intelligible if we keep this in mind. That his features had a strong Jewish cast, is evident from his portraits, and was specially to be noted in old age. It may be conjectured that the migration of these Dutch Jews to England fell within a period not very distant from the death of Spinoza in 1675. But there is not the slightest trace in Newman of acquaintance with modern Hebrew literature or history; so far as we can tell he had never opened the 'Ethics,' and the only Mendelssohn he knew by name was probably the author of 'Elijah.'"

"*Race Suicide.*"—That the Rooseveltian campaign against "race suicide" is indeed timely, appears from a paper in the *Independent* [No. 2889], in which Mrs. Lydia K. Commander gives the results of an investigation made recently in New York. Here are a few of her conclusions :

"That the size of the American family has diminished."

"That the decline is greatest among the rich and educated, but also exists, to a marked extent, among the middle class and the intelligent poor."

"That not only has the large family disappeared, but it is no longer desired."

"That the prevailing American ideal, among rich and poor, educated and un-educated, women and men, is two children."

"That childlessness is no longer considered a disgrace or even a misfortune, but is frequently desired and voluntarily sought."

"That opposition to large families is so strong an American tendency that our immigrants are speedily influenced by it; even Jews, famous for ages for their love of family, exhibiting its effects."

"That the large family is not only individually, but socially, disapproved; the parents of numerous children meeting public censure."

Is not this a terrible state of affairs? It is refreshing to note that the *Independent* editorially deprecates the obvious tendency of Mrs. Commander's paper, by boldly and frankly stating its conviction that "a large family in any but the lowest strata of society is a beautiful institution, conducive to the noblest and most unselfish character and crowned with blessings to the parents in their old age."

*The Celebration of St. Patrick's Day.*—We have this year again received the usual quota of newspaper clippings with disedifying reports on the celebration of St. Patrick's Day. We have expressed our opinion on these abuses so often that repetition is unnecessary. To show that the better class of our Irish brethren is in full accord with us, we quote some remarks of Msgr. P. F. O'Hara of Brooklyn delivered from his pulpit and printed later in No. 3687 of the *N. Y. Freeman's Journal* :

"We all know that the Irish societies get up a ball for St. Patrick's night. Well, now, I don't think that the proper and dignified way to honor St. Patrick during Lent. It would be more in keeping with our Catholic spirit and teaching to have some other form of entertainment, such as a lecture, the rendering of a program of Irish music, or something elevating and instructive like that, and leave your ball alone for some other time. St. Patrick was in himself the embodiment of penance, and it was by his great sufferings and acts of self-denial that so many graces were given the Irish race. We resent very properly any insults given our people on the stage, but does not our conduct very often, such as is manifested at balls on St. Patrick's night, give our enemies opportunities of saying things that bring the blush of shame to the cheeks of intelligent Irishmen?"



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., MAY 5, 1904.

NO. 18.

---

---

## WAS GEORGE WASHINGTON AN IMMORAL MAN?



STORIES of George Washington's immorality have been bandied about in clubs and on street corners for eke these many years; a well-known preacher has vouched for their truth, and a United States senator has given further currency to them by claiming special knowledge on the subject.

THE REVIEW has repeatedly been asked what evidence there is for these stories, and whether the pretended "letters" which are frequently cited have any real existence.

In 1776 a small pamphlet was printed in London, entitled 'Minutes of the Trial and Examination of Certain Persons in the Province of New York,' purporting to be the records of the examination of the conspirators of the "Hickey plot" (to murder Washington) before a committee of the Provincial Congress of New York. The manuscript was claimed in the preface to have been "discovered (on the late capture of New York by the British troops) among the papers of a person who appears to have been secretary of the committee." As part of the evidence there were printed sworn statements by "William Cooper, soldier," and "William Savage," which charged Washington with keeping as a mistress a certain Mary Gibbons, whom he often visited late at night in disguise.

There can hardly be any doubt that this pamphlet is a "clumsy Tory forgery, put forward with the same idle story of 'captured papers': employed in the 'spurious letters' of Washington, and sent forth from the same press (J. Bew) from which that forgery and several others issued."

We have condensed the above account of the origin of these charges from the latest life of the General, Paul Leicester Ford's 'The True George Washington' (Philadelphia: J. B. Lippincott

Co., 1902.) The same writer, who devotes an entire chapter to his subject's "Relations with the Fair Sex," is also our authority for the following :

The source from which the English pamphleteer drew this scandal is a letter to Washington from his friend Benjamin Harrison, intercepted in 1775 by the British and at once printed broadcast in the newspapers. In this the writer gossips to Washington "to amuse you and unbend your mind from the cares of war," as follows : "As I was in the pleasing task of writing to you, a little noise occasioned me to turn my head around, and who should appear but pretty little Kate, the washer-woman's daughter over the way, clean, trim and rosy as the morning. I snatched the golden, glorious opportunity, and, but for the cursed antidote to love, Sukey, I had fitted her for my general against his return. We were obliged to part, but not till we had contrived to meet again : if she keeps the appointment, I shall relish a week's longer stay." From this, thinks Mr. Ford, originated the stories of Washington's infidelity as given above, and also the coarser version of the same printed in 1776 in a Tory farce entitled 'The Battle of Brooklyn.'

But there appears to have been another and better foundation for these stories in the man's character. Mr. Ford, it is true, though he dwells frankly on all the foibles of the "Father of His Country" and considerably modifies the heroicity of the man as he is depicted by his other biographers, is very positive in declaring him innocent of the ugly charge of marital infidelity. Among others he quotes Jonathan Boucher, who knew Washington well before the Revolution, yet, as a Loyalist, wrote in no friendly spirit of him, as saying that "in his moral character he is regular." He also cites Joseph Reed, who knew the General intimately, as bearing testimony to his moral worth and purity (p. 108). Nevertheless, he is constrained to admit that "Washington during the whole of his life had a soft heart for women, and especially for good-looking ones, and both in his personal intercourse and in his letters" "shows himself very much more at ease with them than in his relations with his own sex" (p. 84). He furthermore says that "Washington was too much of a man (*sic!*) . . . to have his marriage lessen his liking for other women" (p. 108), that he always remained "open to beauty and flattery," and that "after experience (he) concluded that 'I never again will have two women in my house when I am there myself.' "

So it seems that, while the specific charges of immorality brought against Washington can not be substantiated, his character was not such as to enable his admirers to defend him against these accusations *a priori* and on general principles.

Ford is the only one of Washington's biographers, to our knowledge, who adverts to these charges expressly; if, besides what we have quoted, there is any other printed literature accessible on the subject, we should be pleased to have our attention called to it.



### A GERMAN VIEW OF THE SITUATION IN FRANCE.

Bishop Conrad Martin of Paderborn once said; "France is the country for whose possession heaven and hell contend." The religious situation in France is still puzzling the world. Various reasons are given to account for the anomalous state of affairs in a country which is considered Catholic. We have already printed a variety of views, to which we add to-day that of an able German writer in the *Frankfurter Zeitgemässe Broschüren* of Dec. 15th, 1903. The following is a summary of his paper, kindly prepared for THE REVIEW by Rev. E. Prünste of Cape Girardeau, Mo.:

Following the old adage, that a nation is largely what its history has made it, the author briefly reviews the historical development of the relation between Church and State as it is conceived by the masses of the people and practically carried out by the powers that are at the helm. The State came to be regarded as the powerful and benevolent guardian of all affairs. Its measures are designed, so the people think, for the weal of the nation, and it is unwise, or unprofitable to say the least, to stand in the way of their success. As children have unlimited confidence in the wisdom and good will of their parents, so the citizens of a country must bow in respectful silence to the will and wisdom of the dominant political powers. The people can hardly be made to understand that, at times, it may become right and proper for them to think and act otherwise.

After the fall of the Napoleonic Empire, President Thiers shrewdly used the great power conferred upon him by the National Convention to defeat the efforts of the Royalists for the restoration of the monarchy, and to break up their union. President MacMahon was too much of a Bonapartist to promote the interests of the Bourbons. Under President Grevy the Republicans began to take revenge on the Catholics for their lack of courage and foresight in carrying out their plans. In his notorious speech at Belleville, Gambetta issued the watchword: "Le Cléricalisme, voilà l'ennemi," and held out to the workingmen as a bait the "1200 millions of the Congregations." Thereupon the anti-ecclesiastical legislation was inaugurated.

During the lifetime of Count Chambord the Monarchists formed a close and law-abiding alliance. Together with the Bonapartists,

they constituted the conservative party, the Right, in the Chamber of Deputies. These three groups united in the defense of the rights of the Church and on school questions, and were vehemently opposed by the Republicans, the Left, who decried them as clericals and enemies of the Republic.

After the death of Chambord, the influence of the Catholics ceased for lack of a uniform, well-regulated, and law-respecting course of action. The adherence of Catholics to Boulanger, after he had been deserted by the Republicans, brought fresh persecution on the former, who were blamed for the entire confusion. Pope Leo XIII., contrary to previous instructions, admonished the Catholics to join forces with the Republic. As he did this at the formal request of President Grevy, he had the twofold purpose of protecting the Catholics and of striking at the root of Gallicanism, which prohibited papal interference in politics, and even in ecclesiastical affairs placed the authority of the monarch over that of the Pope. The frantic persecution of Captain Dreyfus still more weakened the position of Catholics. With even greater acrimony the hue and cry of enmity to the State was raised. Opposition to the Church is the bond that unites the Republicans. On the other hand, the fear of being regarded as clericals is the baneful weakness of the Catholics. For this reason mainly they formed no party of their own, but acted as servants and tools of other parties. They do not understand, like the German Catholics, to fight their battles for religious liberties on the basis of the constitution. The people, therefore, do not know what a Catholic party is, and hear only the recriminations of its enemies. Especially since the time of Francis I., the French have been accustomed to the belief that in politics everything is allowable. Thus even men otherwise honest had recourse to the Boulanger and Dreyfus turmoil to rid themselves of an intolerable government. Party rule is supreme, and the well-minded look in vain for a common rallying point. The fatal question about the form of government engrosses all attention and blights all efforts at reform.

The religious indifference prevailing in many parts of France has diverse causes. The bad example given by men in high station, the press, the stage, light and frivolous literature, love of pleasure, and the customary disregard of the Sunday, are not the only causes. Two others must especially be mentioned, since their influence is little known outside of France: Jansenism, which by its rigor has done well-nigh irreparable damage to religion, and a shackled clergy. The influence on the nomination of bishops granted by the Concordat to the head of the State, does not always result to the advantage of the Church. Furthermore,



the bishops are prohibited from meeting and consulting together. Their pointed protest in favor of the religious, in the beginning of 1903, had to be arranged by correspondence. But as the government scrupulously watches their correspondence, the authors of the remonstrance were found out and immediately punished by withdrawal of their legal salary. The income of the parish priest is very meagre. If they in any way become offensive to political understrappers, they are, frequently without a warning, made to feel their vengeance. The parishes are not permitted to acquire or to possess any property. The law requires them to charge pew-rent and high fees for weddings and funerals to defray their expenses. This measure is maliciously exploited against the Church and grievously injures religion. The ways and means of suppression are manifold.

The decrease in the birth rate is mainly owing to social conditions brought about by the Code Napoleon. The privileges which this code concedes to children, makes them adversaries of their parents. The anti-ecclesiastical principles upon which it is based, are disguised to blind the people. The code recognizes no right of affiliation. All associations, without exception, are merely tolerated, and may be dissolved at any moment. Individualism, which is such a marked trait of the French character and which the governmental legislation tends to encourage, is in itself antagonistic to every form of association.

By their relations with the government, the banks, press, professional politicians, Freemasons (25,000-50,000), Protestants (about 100,000), and Jews (72,000) exercise greater influence on matters and events than their number warrants. They always go with the government, with the dominant and strongest party. On the other hand, the Catholics, since the resignation of MacMahon (1878), are always in opposition to the government, and that never under their own, but under a strange and unsympathetic banner. The hope for religion in France is a strong Catholic party, based upon and governed by an intelligent social program.



## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### IV.

HENRY GEORGE AND LEO XIII.

We have seen Henry George's exposition of the Single Tax theory and the teaching of Leo XIII. on individual land ownership. Let us now compare them.

Henry George expresses himself with unmistakable clearness. What can be clearer and farther from ambiguity than, e. g., his

condemnation of individual land ownership in the chapter headed: "The Injustice of Private Property in Land"? (Progress and Poverty, bk. vii, ch. I.) He speaks, moreover, with the emphasis and assurance of one who does not entertain the least doubt about his having at last discovered the long-desired remedy against the social evils of mankind, and never wearies of repeating his denunciations of "the cause of all social evils," as well as his recommendations of the sovereign remedy, the Single Tax.

Leo XIII. too speaks with unmistakable clearness and with a force to which no translation can do justice. In lucidity, accuracy, and power of expression the part of the Encyclical "Rerum Novarum" which we have considered, is a real masterpiece.

As regards the teachings of our Agrarian Socialist and the Pontiff, we can without danger of contradiction point out at least this feature of similarity: both bear the stamp of remarkable simplicity and consistency. Individual land ownership is unjust; hence we must make land common property. The best way of doing this is to collect the land rent in the form of a tax, in lieu of all other taxes; hence we must introduce the Single Tax. Is this not very simple? And is it not also most consistent? Undoubtedly, if the State owns all the land, it is but just that those who possess and use for their own benefit a portion of that land, should pay the State the respective land rent. The doctrine of the Pope, on the other hand, is no less simple and consistent: The right of holding private property in land is given to man by nature; hence private property in land is to be kept inviolate.

But simplicity and consistency are the only common features of the two doctrines. In all other respects the teaching of Henry George and that of Leo XIII. are diametrically opposed to one another.

We need not give further proof for this statement. Nevertheless, it will be interesting and instructive to see the opposition more in detail. Let us review some striking assertions which occur in the VII. book of 'Progress and Poverty,' headed: "The Justice of the Remedy," and contrast with them the corresponding utterances of the Pontiff.

Henry George writes: "To affirm the rightfulness of property in land, is to affirm a claim which has no warrant in nature....." (p. 242.) "Whatever may be said for the institution of private property in land, it is plain that it can not be defended on the score of justice" (p. 243). "The recognition of individual proprietorship of land is the denial of the natural rights of other individuals—it is a wrong which must show itself in the inequitable division of wealth" (p. 245).

The Pope writes: "Coemptus opifici fundus tam est in ejus

potestate futurus quam parta labore merces." If a laborer with his earnings buys some real estate, the latter will be in his power just as was the money with which he bought it. Of course, the Pope supposes that the laborer does not buy the land from one who acquired it unjustly and therefore is not its owner, but from one who really owns it, and therefore can also sell it. Such transaction then, according to the Pontiff, creates real proprietorship in land.

"Remedium proponunt cum justitia aperte pugnans, quia possidere res privatim ut suas, just est homini a natura datum." The remedy which Agrarian Socialists propose, viz. the nationalization of the soil, is manifestly repugnant to justice, because the right of having private property (in land as well as in chattels) has been given to man by nature.

"In homine esse non modo terrenorum fructuum, sed ipsius terrae dominatum oportet. . . . Rem quamdam debet homini natura dedisse stabilem perpetuoque mansuram, unde perennitas subsidii expectari possit. Atqui istiusmodi perennitatem nulla res praestare, nisi cum ubertatibus suis terra, potest." Man can have the ownership not only of the fruits of the earth, but also of the land itself. Nature owes to man for his ever-recurring needs a never-failing store-house, and this is nothing else but the earth with its abundance and fertility.

Henry George says: "The Almighty, who created the earth for man and man for the earth, has entailed it upon all the generations of the children of men by a decree written upon the constitution of all things—a decree which no human action can bar and no prescription determine. Let the parchments be ever so many, or possession ever so long, natural justice can recognize no right in one man to the possession and enjoyment of land that is not equally the right of all his fellows" (p. 244).

The Pontiff declares: "Deus generi hominum donavisse terram in commune dicitur, non quod ejus promiscuum apud omnes dominatum voluerit, sed quia partem nullam cuique assignavit possidendam." Accordingly, God did not give to mankind at large the common ownership of the earth (promiscuum apud omnes dominatum); in creating "the earth for man and man for the earth," the Almighty has not "entailed it" as their common property "upon all the generations of the children of men," but destined it for the benefit of all, without however assigning any particular portion of the earth to any particular person as its owner, leaving the appropriation of particular portions to men's activity and to the laws of peoples. According to the Pontiff, therefore, the earth or the soil is by nature and originally neither owned by mankind, nor by any individual, but is ownerless, "res nullius," as

the school-men say ; being "res nullius," actually "ownerless," yet destined to become the property of somebody—for man, generally speaking, needs private property,—it may be appropriated or acquired as property by any one. The appropriation of ownerless objects takes place by "occupancy," which, according to sound philosophy, is the primitive title of ownership and derives its validity from natural right. "Res nullius fit primi occupantis."

Henry George thus forestalls an objection :

"But it will be said : There are improvements which in time become indistinguishable from the land itself. Very well ; then the title to the improvements becomes blended with the title to the land ; the individual right is lost in the common right. It is the greater that swallows up the less, not the less that swallows up the greater. Nature does not proceed from man, but man from nature, and it is into the bosom of nature that he and all his works must return again."

Besides, "there is no difficulty in determining where the individual right ends and the common right begins. . . . The value of land expresses in exact and tangible form the right of the community in land held by an individual ; and rent expresses the exact amount which the individual should pay to the community to satisfy the equal rights of all other members of the community."

"As for the deduction of a complete and exclusive individual right to land from priority of occupation, that is, if possible, the most absurd ground on which land ownership can be defended" (pp. 246 sq.)

Leo XIII. teaches : "Cum in parandis naturae bonis industriam mentis viresque corporis homo insumat, hoc ipso applicat ad sese eam naturae corporeae partem, quam ipse percoluit. . . ." He who cultivates some landed estate—of course not one that belongs to his neighbor or to anybody else, but one that belongs to nobody, that is ownerless, "res nullius"—by cultivating it makes it his own, cultivation necessarily implying occupation. The same would hold in the case of one who would build, not on an estate that has an owner, but on ownerless ground : his building on it evidently would imply occupation and consequently make it his own.

"Quod cum negant, fraudatum iri partis suo labore rebus hominem non vident. . . . Quibus rebus (ager) est melior factus, illae sic solo inhaerent miscenturque penitus, ut maximam partem nullo pacto sint separabiles a solo." The improvements of the soil can not for the greatest part be actually separated any more from the soil ; they have become identified with the soil. Hence the free disposal of the soil actually implies the free disposal of the improvements, and vice versa. The moral power of freely

disposing of an object constitutes the right of ownership or dominion. Denying, therefore, to the cultivator or builder in the above-mentioned cases the disposal, i. e., the dominion, of the soil, is in fact denying the disposal or dominion of the improvements which are the very fruits of his exertion. "Atqui id quemquam potiri illoque perfrui, in qua alius desudavit, utrumne justitia patiatur? Quo modo effectae res causam sequuntur, a qua effectae sunt, sic operae fructum ad eos ipsos qui operam dederint, rectum est pertinere."

Henry George affirms: "The truth is, and from this truth there can be no escape, that there is and can be no just title to an exclusive possession of the soil, and that private property in land is a bold, bare, enormous wrong, like that of chattel slavery.

"The majority of men in civilized communities do not recognize this, simply because the majority of men do not think. With them whatever is, is right, until its wrongfulness has been frequently pointed out, and in general they are ready to crucify whoever first attempts this.

"But it is impossible for any one to study political economy, even as at present taught, or to think at all upon the production and distribution of wealth, without seeing that property in land differs essentially from property in things of human production, and that it has no warrant in abstract justice" (pp. 257 sq.)

Leo XIII. denies the essential difference between "property in land and property in things of human production." He declares the one as well as the other to be derived from nature and warranted by justice. To deny and abolish the right of property, either in land and chattels or in land alone, is, according to the Pontiff, a "manifest wrong." The arguments, moreover, for the rightfulness and necessity of individual land ownership, are, as he expressly states, so clear that he is amazed at finding the Agrarian Socialists grant to individuals the ownership of the fruits of the earth, but not that of the land itself. He approvingly mentions in behalf of individual land ownership not only the conviction of all ages and the just laws of commonwealths, but also the authority of the divine law. Finally, he lays it down as an essential basis for all true social reform, that "private possessions" must be kept inviolate.

"Si tenuitate sumptuum quicquam ipse (opifex) comparset fructumque parsimoniae suae, quo tutior esse custodia possit, in praedio collocavit, profecto praedium istiusmodi nihil est aliud, quam merces ipsa aliam induta speciem: proptereaque coemptus sic opifici fundus tam est in ejus potestate futurus, quam parta labore merces. Sed in hoc plane, ut facile intelligitur, rerum dominium vel moventium vel solidarum consistit."

"Remedium proponunt cum iustitia aperte pugnans, quia possidere res privatim ut suas, jus est homini a natura datum. . . . Bona homini tribuere necesse est non utenda solum, . . . sed stabili perpetuoque jure possidenda, neque ea dumtaxat quae usu consumuntur, sed etiam ea quae nobis utentibus, permanent. . . . In homine esse non modo terrenarum fructuum, sed ipsius terrae dominatum oportet."

"Horum tam perspicua vis est argumentorum, ut mirabile videatur, dissentire quosdam exoletarum opinionum restitutores : qui usum quidem soli, variosque praediorum fructus homini privato concedunt : at possideri ab eo ut domino vel solum, in quo aedificavit, vel praedium, quod excoluit, plane jus esse negant. Quod cum negant, fraudatum iri partis suo labore rebus hominem non vident."

"Merito igitur universitas generis humani . . . in ipsius lege naturae fundamentum reperit partitionis bonorum, possessionesque privatas, ut quae cum hominum natura pacatoque et tranquillo convictu maxime congruant, omnium saeculorum usu consecravit. Leges autem civiles. . . id jus, de quo loquimur, confirmant ac vi etiam adhibenda tuentur. Idem divinarum legum sanxit auctoritas, quae vel appetere alienum gravissime vetant."

"Maneat ergo, cum plebi sublevatio quaeritur, hoc in primis haberi fundamenti instar oportere, privatas possessiones inviolatas servandas."

(*To be continued.*)



## BOOK REVIEWS AND LITERARY NOTES.

*Horae Diurnae.* 18mo. 1904. Pustet & Co.

Many a priest whose eyesight has grown dim, uses the large quarto edition of the Breviary for the Matins and Lauds, but finds it rather unwieldy for the Little Hours, etc., and would like to have a handy *Horae Diurnae* with large print and containing everything as much as possible in its proper place. The Mechlin edition of 1903 is very handy and well printed, but the publisher's chief aim seems to have been to save space and paper and labor. The reader is continuously referred to some other page, where he may find what he needs. Not so in this Pustet edition. All things are in their proper place, without references, except such as are unavoidable. Moreover, there is a more substantial India paper in the Pustet than in the Mechlin edition, though the volume is scarcely a quarter of an inch thicker.

The only desideratum in the Pustet edition concerns the fly-

leaves which contain the psalms for the Lauds, Little Hours, etc. They should have a heading like the *Horae Diurnae* or *Breviary*, indicating to what part of the office they belong.

*Answers to Objections Against the Catholic Religion.* By Msgr. de Ségur. 16mo., 258 pages. Society of the Divine Word, Shermerville, Ill. Price 25c.

This handy booklet contains answers to fifty-three objections frequently raised against our holy religion by infidels or indifferent Catholics. It can hardly be expected that these answers should convince infidels, but they may do immense good to indifferent Catholics by awakening the faith that is dormant in them, and much more good to practical Catholics, who may have to answer current objections, by not only furnishing them with a ready armory, but also confirming their own faith. Hence we should like to see this English edition of Msgr. de Ségur's work find a home in every Catholic family. Paper and binding are good, better than in any other work hitherto offered on the Catholic book market for 25c; but greater typographical accuracy, a more idiomatic English diction, and more artistic illustrations would greatly increase its value.

*Newman.* By William Barry. Illustrated. New York: Scribner's Sons: 1904. Price, net \$1.

This is one of the 'Literary Lives,' edited by W. Robertson Nicoll. It considers the great Cardinal chiefly from the literary point of view: as an English classic. Dr. Barry is an incisive writer, though not always reliable in his statement of facts, and tinged with Liberalism. For him who knows the story of Cardinal Newman and of the epoch in the formation of which he was such an important factor, this book will prove interesting and suggestive reading; but, like Purcell's biography of Manning, we would not put it into the hands of the tyro. A valuable feature of the volume are the portraits of Newman, of which there are thirteen, representing him at different periods of his life.



—Pustet & Co., of New York, sent us fasciculi 1 to 12 of their new periodical published in Rome: *Acta Pontificia et Decreta SS. RR. Congregationum.* It appears monthly, and the subscription price for foreigners is five francs. The object of the publication is sufficiently explained in its title. The numbers before us are well edited and a real help to all who wish to keep *au courant* of important decisions of the Holy See and the Roman Congregations.



## MINOR TOPICS.

---

*Our Status in Church Music.*—The last two or three numbers of the *Ecclesiastical Review* contain a scathing paper by Professor W. E. P. Stockley, of Halifax, N. S., on the present condition of Catholic church choirs in the United States and English Canada. A clergyman writing in the *Catholic Columbian* (xxix, 16) rightly says that this paper "is about as true a picture of Catholic degeneracy in church music as could be prudently and conveniently published;" but that there are worse abuses than those mentioned by Professor Stockley; and if he could relate without fear of scandalizing, many incidents of his own experience, he would surpass him in illustrating the depth of decadence into which we have fallen.

He (the clergyman in the *Columbian*) proceeds to summarize our present status in church music as follows:

"First—The serious and practical study of Gregorian music has been in the past, and is still... a most woeful deficiency in our seminaries; and where it is taught, it is relegated to the background, and looked upon as a very secondary and unimportant branch of ecclesiastical study. As a necessary and fatal consequence, very few of our priests possess either taste or knowledge for the old and time-honored liturgical chant of the Church. Either they are totally ignorant of it, or their knowledge is of the most superficial kind, barely enabling them to sing the high Mass creditably. This being the condition of things among the shepherds, who can wonder that Gregorian music is a land unknown to the flock?"

"Second—A badly vitiated musical taste in the selection of the figured music usually heard in our churches, seems to prevail almost everywhere. Every known light and fantastic operatic aria has received a Latin coat, and has been published as a Mass solo, as an 'O Salutaris,' an 'Ave Maria,' and what not, and is heard during the most solemn and devotional parts of our holy services. The performances of our choirs have been silently and tacitly separated from the celebration of the Mass and the sermon, which in all the newspaper reports of our church services are scarcely mentioned except as adjuncts to the musical prowess of our solo singers.

"Third—There is a false idea current among many that a so-called fine, modern choir draws the worshipers to our churches, and that with an old-fashioned Gregorian choir our pews would be empty during high Mass. This, in my estimation, is the worst prevarication of all. It has a clear tendency to confirm non-Catholics in their ignorant prejudices against our form of worship, which, according to many of them, is looked upon as merely spectacular and musical. To go to a Catholic church where a fine choir holds forth in the organ loft, is to many of them an excellent musical treat and distraction."

And in consequence of all this we now find ourselves in a quandary:

"We have been most wonderfully blinded and deluded, and now



that our Holy Father calls us to the reality of things, we find ourselves, through our past neglect, in bad straits, when we think of the necessity of obeying the supreme head of the Church. We know that, with the exception of a few institutions, the Gregorian chant is an art completely lost. In the majority of our parishes we could find neither teachers nor singers nor organists for a Gregorian choir. Our school teachers are certainly in the same condition, and everywhere priests are asking themselves: Where shall I procure the first stone for the rebuilding of an edifice which has been utterly demolished and has disappeared years ago?"

The writer answers the query by an appeal for a radical reform: "The prospect for introducing Gregorian choirs may be dark and discouraging, but with general good will the reform is not impossible. I sincerely believe, however, that in our case a radical remedy is the only cure for a radical evil, and I have but little faith in the efficiency of a compromise attempt at reform, consisting of eliminating from our catalog of flimsy church music, the most fantastic and objectionable features. I entertain very serious doubts whether much has been accomplished in that direction by so-called diocesan commissions. Half measures rarely succeed in any serious enterprise. Let us suppose that an authoritative mandate is issued simultaneously by our bishops, that after a certain fixed date all mixed choirs must cease to sing in our churches, and that none but Gregorian music must be used;—I admit that in all probability one-half of our churches could not celebrate a high Mass. But even this drawback need not be exaggerated from a musical standpoint. Some might complain, but the radical prohibition would certainly act as a most powerful stimulus upon all. I am convinced that, necessity driving, we would soon find a way to introduce once more the only music which is adapted to our noble liturgy and time-honored church ceremonies."

Thus far the writer in the *Columbian*.

We learn that the question came up before our archbishops at their late conference in Washington, and that they resolved to have Cardinal Gibbons send a statement of the church music situation to Rome, with a request to modify some of the more severe rulings of the *Motu proprio* for the United States.

*Card Parties for Church and Charitable Purposes.*—There is another side to this subject, and it is brought out as follows in a letter addressed to THE REVIEW by the pastor of a parish in one of the smaller cities of the State of New York. He writes:

"Your comment (No. 14) on the complaints of *La Vérité* of Quebec, in regard to euchre parties for church and charitable purposes, is undoubtedly timely and well-meant, but let me kindly remark: In the first place, if nothing worse than such schemes for raising money for charitable purposes, would happen in this blessed country of ours, there might be less remorse of conscience in high places. *La Vérité* ought to make a better study of our conditions. In Canada the parishes, according to European style, are mostly provided with certain funds, by which general church expenses are covered. With us it is not so; our resources are pew rent, Sunday and extra collections, etc., 'any old thing to make

money.' Many of our young people can not be induced to pay for sittings in church, and our sixth church commandment does not draw them. How then will a poor priest meet his expenses, with heavy cathedraticum and seminary assessments, besides many other diocesan collections, increasing every year? The writer of these lines has, for the last eight years, sacrificed over \$25 of his own salary in order to defray church and school expenses, and yet has been unable to reduce the mortgage on his church property. True enough, no divine blessing can be expected from such money-raising, but we would thank *La Vérité* very much for a practical suggestion of raising money in other ways. To tolerate such things is simply a *dirum necessarium* in many cases. Nearly all the bishops in the United States are opposed to such proceedings, and many a conscientious pastor worries about it; but the cash has to be forthcoming all the same, and when the finances of a church are not in the best shape at the death of its pastor, he is whipped over his shoulders for not being a financier, though he might have been a priest with excellent virtues. Many poor sectarian aggregations are supported by the better favored ones, but the poor Catholic missions have to look out for themselves."

*A Catholic Congress?*—There is some talk of holding a Catholic Congress at the St. Louis Fair. The *Catholic Transcript* (vi, 45) comments thereon as follows: "A Congress of Catholics which would really represent the wise and constructive forces at work in the Church, would no doubt prove measurably advantageous to the Catholic cause. But we doubt very much the possibility of mustering such an assembly. A marshaling of the regulars or professionals would prove of questionable utility. The old regulation resolutions, high-sounding and voluminous, have become weary, stale, flat, and unprofitable. The declaimer with Bible in one hand and constitution in the other, has likewise become monotonous and absurd. Let him charter his trains at his own expense, let him hire his own halls and exercise his own magnetic powers in attracting an audience. The Catholic public can stand an occasional *gaudeamus* of this kind."

In view of the proceedings and results of the Baltimore and Chicago congresses, we fear many will assent to this view.

—The Report of the Director of the Bureau of Catholic Indian Missions for 1903-4 is the fullest and, in a sense, the most satisfactory ever issued. It shows that interest in the Catholic Indian missions is growing. By proper proceedings with government officials, several crying wrongs have been righted; while others are in the way of adjustment. To us the most interesting part is the symposium of letters from missionaries and other workers among the Indians, unanimously emphasizing the necessity of separate Catholic schools for the Indian children, because an hour or two of religious instruction per week is not enough to keep the faith alive in an atmosphere that is indifferent, if not hostile to religion. While it proves clearly the necessity of more help for establishing and maintaining Catholic schools among the Indians, it is also a powerful argument against the advocates, for our children in general, of public schools with a sprinkling of religion before or after class hours.

Fr. Ketcham, the zealous Director of the Bureau, has also made an attempt to gather some reliable statistics of our Catholic Indians, but failed, because not properly assisted by the heads of those dioceses in which there are Indians, in spite of a courteous recommendation of his request by Cardinal Gibbons. Curious to observe, the Cardinal's own Archdiocese of Baltimore is one of those that neglected to send in a report.

—The Kansas Supreme Court has rendered a decision regarding Bible reading in the public schools, which seems to require some explanation. A boy had been suspended from school, because on the advice of his father's attorney he had absented himself from the morning "exercises" (read : Bible lesson.) His father sued the Board of Education for reinstatement of his son, and was refused by the District Court, whose judgment was affirmed by the Supreme Court with this declaration :

"A public school teacher who, for the purpose of quieting the pupils and preparing them for their regular studies, repeats the Lord's Prayer and the Twenty-third Psalm as a morning exercise without comment or remark, *in which none of the pupils are required to participate*, is not conducting a religious doctrine." (Italics ours)

If "none of the pupils are required to participate," why was the boy suspended? and why is he not reinstated?

—It is refreshing to note that the President of the National Fraternal Congress, a union of fraternal societies formed for the purpose of putting mutual life insurance upon a safer basis, is strongly opposed to so-called "patriotic" organizations, whose stock-in-trade is "anti-Catholic" and "patriotic." In a letter, dated Flint, Mich., April 16th, addressed to the officers and members, this gentleman, Mr. Edwin O. Wood, says : "The use of the word 'patriotic' in connection with antagonism to the great Catholic Church is a libel upon patriotism and a counterfeit use of the word. Two members of the United States Supreme Court are Roman Catholics, and many of the leading patriotic American statesmen as well as millions of the most representative and loyal citizens of this country are active, practical, and consistent Catholics." The question arose in regard to a bill before the Ohio State Senate, in which the Junior Order of American Mechanics took a hand.

—The *C. M. B. A. News* recently printed a letter from Bishop Shanahan in praise of the Catholic Mutual Benefit Association and its new basis of rates. The letter was headed : "Bishop's Residence, Harrisburg, Pa." (no date) and addressed to the "Editor *C. M. B. A. News*." The *Catholic Union and Times* reproduced it in its No. 3. The Bishop informs us that he believes he wrote something like the contents of this letter to a friend in Philadelphia, but that he has "never written to the Editor of the *C. M. B. A. News*. There is no 'Bishop's Residence' in Harrisburg." It does not, somehow, look right to us to change the superscription on, and twist a bishop's private letter into an official approbation.

—Rt. Rev. Bishop O'Gorman, of Sioux Falls, S. D., informs us in reply to an enquiry, that the report recently spread by the

Minneapolis *Journal*, the Milwaukee *Catholic Citizen*, and other newspapers, that "there is a movement on foot looking to the creation of an archiepiscopal see in South Dakota, with Bishop O'Gorman of Sioux Falls as Archbishop of Aberdeen." etc.,—is "a ridiculous piece of fiction indeed." His Lordship adds: "Twenty years hence, maybe, the Diocese of Sioux Falls may have grown in population to the extent that it will need to be divided. Just now there is no thought or possibility of such a move."

—The *Herold des Glaubens*, 19 South Broadway, St. Louis, has issued a World's Fair Guide, which will prove particularly useful to Catholic visitors and delegates to the various Catholic conventions scheduled to meet here this summer. The booklet, which can be carried in one's vest pocket, retails for ten cents a copy. It contains a map of the city, a plan of the Fair grounds, all the street-car lines, a list of churches and institutions, hotels, public buildings, etc., together with a directory of all Catholic societies and other useful information.

—One of the quotations from the encyclical *Rerum novarum* in our No. 16, p. 251, tenth line from the top, was slightly emasculated by a typographical error. The clause should have read: "Neque ea dumtaxat *quæ* usu consumuntur, sed etiam quæ nobis utentibus permanent." On page 250, line 12 from the top, the word *the* after "the Pope declares," was a manifest misprint for *that*, while, a little further up, what was intended to read "*literal*" was twisted by the printer's devil into a *liberal* translation.

—The Fall River *Indépendant*, one of the daily organs of our French-Canadian brethren in New England, says (xxxix, 17), the Catholic University at Washington ought to have a French chair, as it has a German chair. It ought to have both, but in matter of fact has neither, though a gift of \$10,000 by Rev. Fr. Walburg of Cincinnati has inspired the faculty with the hope that a chair for German language and literature will soon become a reality.

—Rt. Rev. Bishop Meerschaert, Vicar-Apostolic of Oklahoma, who paid us a pleasant call last Saturday, authorizes THE REVIEW to contradict the report that the bishops of the New Orleans province at their recent conference considered the question of creating another diocese in Texas and raising one of the present dioceses to the rank of a metropolitan see.

—Rev. Henry Tappert, of Covington, Ky., begs us to remark that, in his opinion, it would be a mistake to supply a choir with copies of any of the editions of the Solesmes chant now in the market, as an official edition is in preparation under the auspices of the Holy Father himself, which all publishers will be free to reprint.

—In our article: "Freemasonry in Washington" (No. 17, pp. 257 sq.) we committed the error of naming the State of Michigan as the donor of the famous Marquette statue, which has finally been accepted by Congress. We meant *Wisconsin*.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., MAY 12, 1904.

No. 19.

---

## A NEW BASIS OF THE COMMUNION OF SAINTS AND OF CHRISTIANITY.



THE Rev. Dr. Thomas J. Shahan, in his 'Beginnings of Christianity,' a book to which we have already once adverted, endeavors not only to make the apocryphal legend of St. Thecla appear historic, but to establish a brand new basis for the communion of Saints and of Christianity itself. We quote: "*Memoria bene redditae vitae sempiterna.* There is a pure, serene, altruism in certain lives whose laborious course has been kept in steady orientation to truth and beauty and goodness. Nor do we need to hear a George Eliot preach :

'The choir invisible  
Of those immortal dead who live again  
In lives made better by their presence,  
And make undying music in the world,  
Breathing us beauteous order that controls  
With growing sway the growing life of man.'

"Between the true doctrines of Catholicism and the natural aspirations and convictions of the human heart there is just such a minute, accurate, and Catholic congruism as we should expect from the divine Founder of that religion. Beneficent lives, however short, never melt into the general void, but *shed forever a sweet aroma within the circle of their rememberers.* This is the basis of the Communion of Saints,\*) and it is broad enough to justify not only the interest of the blessed ones in our lives and their ever-present influence, but also the unbroken operation in human affairs of all choice spirits who have ever uplifted humanity or straightened out its tortuous pathway. So Dante saw (Inf. IV, 116-120) on the greensward outside the air that trembled over the

fatal abyss, the pagan just, whose writings and great deeds yet have power to sway the souls of men :

‘In luogo aperto, luminoso, ed alto,  
Si che veder si potean tutti e quanti,  
Colà diritto, sopra il verde smalto  
Mi fur mostrati gli spiriti magni,  
Che del vederli in me stesso n’esalto.’

“Homer and Socrates, and Plato and Aristotle, the martyrs and the doctors, and the great pilot bishops in the Wandering of the Nations; the liberty and justice-loving popes and priests of the Middle Ages; the builders of Cologne and the Sainte Chapelle, and the founders of the Italian republics; Dante, and Columbus, and Joan of Arc; Milton and Shakespeare—all these live on forever in the hearts of men, in a sort of earthly apotheosis—household divinities that shield our spiritual hearths from a hundred devastating philosophies and corrupting examples and preach in season and out, *the lessons of patience, unselfishness, mutual helpfulness, enduring enthusiasm and high idealism—in other words, that pure natural religion which is the basis of Christianity*, and which has been so long saturated with the light of the latter that in its upper strata it is scarcely distinguishable from the revelation of Jesus.”—Shahan, ‘The Beginnings of Christianity,’ pages 437-439. (Italics ours.)

Accordingly, the basis of the communion of Saints has shifted from the fact of the redemption and our adoption as children of God in and through the Divine Saviour, to “the sweet aroma which beneficent lives shed forever within the circle of their rememberers.” That is indeed a “broad enough” basis. It gives us such new saints as Homer, Plato, Socrates, Aristotle, “the founders of the Italian republics” (not monarchies—these are relegated to sheol in this republican age!), Dante, Milton, and Shakespeare.

With the basis of the communion of Saints there has also shifted the basis of Christianity itself, which used to be in the nature of man and his necessary relation to his Creator, but is now found in the lessons preached by the new “saints” afore-mentioned, “of patience, unselfishness, mutual helpfulness” (all realized in Milton advocating divorce, Aristotle and Plato teaching slavery, infanticide, etc.) “enduring enthusiasm and high idealism.”\*)

Dr. Shahan seems to be in complete agreement with another recent writer, according to whom the communion of Saints means “sympathy with all good people in all times and in all religions ;

\*) These virtues are small potatoes when compared to the four cardinal virtues : justice, fortitude, prudence, and temperance; yet even of these Innocent III. wrote that, “unless dyed in the blood of Christ, they usurp the name of virtue in vain, and do not lead to the true glory of beatitude.” (Lib. 1, Mysterior. Missae, cap. 63.)

and Christianity is little more than a sympathetic attitude to the prophets and the sages of old and the great minds of all times.\*) Like our reverend confrère of the *Western Watchman*, "we don't see why the list should not include Martin Luther, Voltaire, and Ingersoll."

But where does the Church come in?

Well, she is a meeting place, a sort of grove where these kindred spirits can assemble for communion; and we should be glad to have so pleasant a casino in which to convene for mutual edification. Or, to use the ironical definition of a recent writer, "she is a sort of repair shop where damaged theological weapons can be reshaped and sharpened, a storehouse of old reference where the units of soul measurements are preserved."

To apply to Dr. Shahan the criticism which so liberal a theologian as Rev. D. S. Phelan of the *Western Watchman* recently (Feb. 7th) pronounced upon another stickler for theological novelties: "We do not know what there is in the scholastic atmosphere of" the Catholic University "that makes for theological craziness. Catholics there ape at Oxford culture and Cambridge cant, and neglect the weightier things of the law, solid, rudimentary theological training. Mivart said that every new discovery in science was attended by the dying groans of a strangled Catholic theologian. How false that is! The world knows that every new discovery in science, including that of radium, is attended by the spontaneous and simultaneous explosion of thousands of over-inflated scientific balloons." We would ask, who is responsible for the publication of such trash? . . . Has a professor of the Catholic University "more right to flood the world with putrid theological fish than diocesan priests? Abbé Loisy was brought to time by his bishop in very short order. Is there no way of stopping Father" Shahan? "God help us! There was a time when Catholic churchmen were remarkable for great ideas; now many of them are noted only for big words."

---

\*) *Western Watchman*, Feb. 7th, 1904: "The Vagaries of Father Tyrrell."



—Can a Catholic be a Socialist? Rev. Dr. Lambert sums up his negative answer to this question succinctly thus: "Every ism must be judged by its principles. If these be false, the ism is false. Socialism, according to its authoritative exponents, rests on a basis of materialism and atheism; it is therefore materialistic and atheistic, and is the foe of the Church and the family. Such being the case, need you ask, 'Can a Catholic be a Socialist and remain in the Church?'"

## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### V.

#### A SINGLE TAX ENCYCLICAL.

By the comparison which we have made of Henry George's doctrine on land ownership with that of Leo XIII., their diametrical opposition and absolute incompatibility has, we believe, been made evident to all who have eyes to see and a mind to understand. What Mr. George asserts, Pope Leo denies; what Pope Leo maintains, Mr. George rejects. A doubt about this is as impossible as one about the opposition between just and unjust, between yes and no.

Yet we can not resist the temptation to adduce another proof for our assertion. It is the curious document which may aptly be called a Single Tax Encyclical. It has been entitled by its author: "The Condition of Labor. An Open Letter to Pope Leo XIII."

In it Mr. George undertakes no less a task than, by setting forth "the grounds of his belief," by refuting all the arguments advanced by the Pope in favor of private land ownership, and by showing the radical defects of the proposed remedies against social evils, to disabuse him of his "one false and fatal assumption," the justice of individual land ownership. If in this attempt he should be unsuccessful, he is nevertheless confident that the Pope's Encyclical, which "will be seen by those who carefully analyze it to be directed not against Socialism, . . . but against what we in the United States call the Single Tax," will at least bring this theory into discussion. But discussion is, according to Henry George, all that it needs in order to be finally victorious; "for it is of the nature of truth always to prevail over error where discussion goes on."

Since we are at present concerned, not with examining Mr. George's arguments, but only with ascertaining the relation of his doctrine to that of the "Rerum Novarum," we shall reproduce only those passages of his "Open Letter" which directly bring out this relation. The unequivocal and pointed language of the author will convince the reader how clearly and correctly he had grasped the drift and import of the first part of Leo's great Encyclical.

"To Pope Leo XIII. Your Holiness: I have read with care your Encyclical letter on the condition of labor, addressed, through the Patriarchs, Primates, Archbishops, and Bishops of your faith, to the Christian World. Since its most strikingly pronounced condemnations are directed against a theory that we who



hold it know to be deserving of your support, I ask permission to lay before your Holiness the grounds of our belief, and to set forth some considerations which you have unfortunately overlooked. The momentous seriousness of the facts you refer to, the poverty, suffering and seething discontent that pervade the Christian world, the danger that passion may lead ignorance in a blind struggle against social conditions rapidly becoming intolerable, are my justification.

.....

“Your Holiness will see from the explanation I have given that the reform we propose, like all true reforms, has both an ethical and an economic side. . . . To those who think as I do, the ethical is the more important side. . . . Hence we earnestly seek the judgment of religion. This is the tribunal of which your Holiness as the head of the largest body of Christians is the most august representative.

“It therefore behooves us to examine the reasons you urge in support of private property in land—if they be sound to accept them, and if they be not sound respectfully to point out to you wherein is the error.

“To your proposition that ‘Our first and most fundamental principle when we undertake to alleviate the condition of the masses must be the inviolability of private property,’ we would joyfully agree if we could only understand you to have in mind the moral element, and to mean rightful private property, as when you speak of marriage as ordained by God’s authority we may understand an implied exclusion of improper marriages. Unfortunately, however, other expressions show that you mean private property in general and have expressly in mind private property in land. This confusion of thought, this non-distribution of terms, runs through your whole argument, leading you to conclusions so unwarranted by your premises as to be utterly repugnant to them, as when from the moral sanction of private property in the things produced by labor you infer something entirely different and utterly opposed, a similar right of property in the land created by God.

.....

“Your use, in so many passages of your Encyclical, of the inclusive term ‘property’ or ‘private property,’ of which in morals nothing can be either affirmed or denied, makes your meaning, if we take isolated sentences, in many places ambiguous. But reading it as a whole, there can be no doubt of your intention that private property in land shall be understood when you speak merely

of private property. With this interpretation, I find that the reasons you urge for private property in land are eight.

.....  
“Believing that the social question is at bottom a religious question, we deem it of happy augury to the world that in your Encyclical the most influential of all religious teachers has directed attention to the condition of labor.

“But while we appreciate the many wholesome truths you utter, while we feel, as all must feel, that you are animated by a desire to help the suffering and oppressed, and to put an end to any idea that the Church is divorced from the aspiration for liberty and progress, yet it is painfully obvious to us that one fatal assumption hides from you the cause of the evils you see, and makes it impossible for you to propose any adequate remedy. This assumption is, that private property in land is of the same nature and has the same sanctions as private property in things produced by labor. In spite of its undeniable truths and its benevolent spirit, your Encyclical shows you to be involved in such difficulties as a physician called to examine one suffering from disease of the stomach would meet should he begin with the refusal to consider the stomach.

.....  
“One false assumption prevents you from seeing the real cause and true significance of the facts that have prompted your Encyclical. And it fatally fetters you when you seek a remedy.

“You state that you approach the subject with confidence, yet in all that greater part of the Encyclical devoted to the remedy, while there is an abundance of moral reflections and injunctions, excellent in themselves but dead and meaningless as you apply them, the only definite practical proposals for the improvement of the condition of labor are : . . .

“These remedies so far as they go are Socialistic, and though the Encyclical is not without recognition of the individual character of man and of the priority of the individual and the family to the State, yet the whole tendency and spirit of its remedial suggestions lean unmistakably to Socialism—extremely moderate Socialism it is true; Socialism hampered and emasculated by a supreme respect for private possessions; yet Socialism still. But, although you frequently use the ambiguous term ‘private property’ when the context shows that you have in mind private property in land, the one thing clear on the surface and becoming clearer still with examination is that you insist that whatever else may be done. the private ownership of land shall be left untouched.

.....

"In the beginning of the Encyclical you declare that the responsibility of the apostolic office urges your Holiness to treat the question of the condition of labor 'expressly and at length in order that there may be no mistake as to the principles which truth and justice dictate for its settlement.' But, blinded by one false assumption, you do not see even fundamentals.

.....

"I have written this letter not alone for your Holiness, but for all whom I may hope it to reach. But in sending it to you personally, and in advance of publication, I trust that it may be by you personally read and weighed. In setting forth the grounds of our belief and in pointing out considerations which it seems to us you have unfortunately overlooked, I have written frankly, as was my duty on a matter of such momentous importance, and as I am sure you would have me write. But I trust I have done so without offence. For your office I have profound respect, for yourself personally the highest esteem. And while the views I have opposed seem to us erroneous and dangerous, we do not wish to be understood as in the slightest degree questioning either your sincerity or intelligence in adopting them. For they are views all but universally held by the professed religious teachers of Christendom, in all communions and creeds, and that have received the sanction of those looked to as the wise and learned. Under the conditions that have surrounded you, and under the pressure of so many high duties and responsibilities, culminating in those of your present exalted position, it is not to be expected that you should have hitherto thought to question them. But I trust that the considerations herein set forth may induce you to do so, and even if the burdens and cares that beset you shall now make impossible the careful consideration that should precede expression by one in your responsible position, I trust that what I have written may not be without use to others.

"And, as I have said, we are deeply grateful for your Encyclical. It is much that by so conspicuously calling attention to the condition of labor, you have recalled the fact forgotten by so many that the social evils and problems of our time directly and pressingly concern the Church. It is much that you should thus have placed the stamp of your disapproval on that impious doctrine which directly and by implication has been so long and so widely preached in the name of Christianity, that the sufferings of the poor are due to mysterious decrees of Providence, which men may lament, but can not alter. Your Encyclical will be seen by those who carefully analyze it to be directed not against Socialism, which in moderate form you favor, but against what we in the United

States call the Single Tax. Yet we have no solicitude for the truth save that it shall be brought into discussion, and we recognize in your Holiness' Encyclical a most efficient means of promoting discussion, and of promoting discussion along the lines that we deem of the greatest importance—the lines of morality and religion. In this you deserve the gratitude of all who would follow truth, for it is of the nature of truth always to prevail over error where discussion goes on.

“And the truth for which we stand has now made such progress in the minds of men, that it must be heard; that it can never be stifled; that it must go on conquering and to conquer....

“Forty years ago slavery seemed stronger in the United States than ever before.... Yet forty years ago.... slavery, as we may now see, was doomed.

“To-day a wider, deeper, more beneficent revolution is brooding, not over one country, but over the world. God's truth impels it, and forces mightier than He has ever before given to man urge it on.... Where shall the dignitaries of the Church be in the struggle that is coming, nay that is already here? On the side of justice and liberty, or on the side of wrong and slavery? with the delivered when the timbrels shall sound again, or with the chariots and the horsemen that again shall be engulfed in the sea?

“As to the masses, there is little fear where they will be. Already, among those who hold it with religious fervor, the Single Tax counts great numbers of Catholics, many priests, secular and regular, and at least some bishops, while there is no communion or denomination of the many into which English speaking Christians are divided where its advocates are not to be found....

“Servant of the Servants of God! I call you by the strongest and sweetest of your titles. In your hands more than in those of any living man lies the power to say the word and make the sign that shall end an unnatural divorce, and marry again to religion all that is pure and high in social aspiration.

“Wishing for your Holiness the chiefest of all blessings, that you may know the truth and be freed by the truth; wishing for you the days and the strength that may enable you by the great service you may render to humanity to make your pontificate through all coming time most glorious; and with the profound respect due to your personal character and to your exalted office, I am,

Yours sincerely,

New York, September 11th, 1891.

HENRY GEORGE.”



## THE "LURKING MONOTHEISM" OF FREEMASONRY.

What we have said of Brahmanism, we must say equally of all the other forms of paganism, which have their initiations and ineffable name and mystic rites and esoteric doctrines, no matter what superstitions may befoul them or what gross polytheism they may spread among the masses. It is sufficient to touch the Masonic heart and call forth Masonic praise and merit Masonic study, no matter how many gods the religious form may actually have, if only we find each god in turn called the "Supreme Being." We shall then find monotheism "lurking in its depths." Polytheism will be only "incipient" or "apparent," and though the actual monotheists are the "select few" in the adyta of the temples, and millions are the real polytheists of every-day life, we shall find "a most ancient religion believed in by one-seventh of the world's population."

In what does thus this seventh of the world's population believe? In the one true God? Far from it. It believes in a religion which, even according to our author himself, contains the "basest superstitions." To what purpose then is it to quote numbers? Do numbers make truth? Does not Masonry itself hold that the "select few" alone are possessors of truth as against the immense multitude that wanders in error? What then has this "seventh of the world's population" to do in the present case, except by a dishonest trick, for it is nothing else, to seek to impress the unthinking reader with the majesty of numbers, as if these were witnesses to the universality of Masonry and its principles.

We are willing to grant the numbers, if desired; but they must be taken as they are, adherents of the "basest superstitions." The more that such numbers are multiplied, the worse for the cause of Masonry, and the better for our own. Such universality is not the universality of truth.

But what shall we say of this absurd system of a "lurking monotheism," which makes each one of a multitude of gods the Supreme Being in turn? Monotheism is not like a human monarchy, in which no matter how individuals may change, the essence of the government is kept, provided that but one individual at a time rule. Monotheism is the individuality of the divine nature which positively excludes the plurality of such nature. It does not admit of more or less god, for it is infinite and co-extensive with divinity. It can not, therefore, admit an order of gods in which one is supreme and others are subordinate. It can not admit a succession of deities occupying the divine throne, even if it call each in turn supreme. Monotheism, moreover, to be true, must not only hold the truth of the unity of the divine nature, but must

also revere and worship divinity where divinity really is. Just as in America it is not sufficient to admit in general that one man is president, if I make in turn a president of every man I meet, so it is not sufficient to believe in the oneness of the deity, if I make a god of that which is not God. It is not sufficient for a Chinaman to say, "I believe in one Supreme Deity," if he adds at the same time, "and this Joss before which I kneel, is the Supreme Deity"; or for the ancient Egyptian to say, "I believe in one supreme deity, and this cat, this dog, this potherb is the supreme deity." In the general proposition he would be right, but in the practical application he would be wrong; and it is the practical proposition that regulates life.

But I need not insist upon this with Masonry, for while in its language for the outer world it may seem to differ, in its inward practice it is in perfect accord. In its exoteric school it may indeed pretend to be satisfied with a belief in a deity, no matter what that deity may be; but this is only that its disciple may later enter its esoteric school and learn from its lips what "the true nature and essence of God" is; for it is this search after divine truth that constitutes the essential labor of the Mason. If he must search and labor, and all must search and labor, it is evident that on entering Masonry he is not in possession of divine truth, though without belief in some deity or other he would not be received. This mere generic belief in a deity, this absurd monotheism which exists only in adherence to this or that god at random, is therefore not sufficient for the esoteric Mason, since he enters Masonry in order to learn the true nature and essence of God. But he is already a believer in one Supreme Being. No matter. He is a Christian. No matter. He is a Catholic. It is all the same: he must learn from Masonry the true nature of the Supreme Being. He must worship its god. But its God is not the God of the Christians: Jesus Christ.



## BOOK REVIEWS AND LITERARY NOTES.

---

*Socialism: The Nation of Fatherless Children.* By David Goldstein. 8°, 374 pages. Paper 50 cts. Boston, The Union News League.

The title is odd; happily the contents are better. The author, formerly a Socialist himself, shows from first-hand sources that American Socialism stands for materialism in religion and anarchy in society. Its whole tendency, its *raison d'être*, is destruction, without one redeeming feature. The book deserves a wide circulation despite its poor literary make-up. The average working

man may never notice these shortcomings, but the educated reader would wish to see the book in better shape.

*Indictment of Socialism.* By the Rev. Marshall I. Boarman, S. J. 32°, 32 pages. 5 cts. The W. I. Feely Co., Chicago, Ill.

The contents of this booklet might be described as a condensation of Goldstein's bulky and uncouth volume in good literary form. He who has no time to read the larger work, should study this little one. One hundred copies are offered for \$4, rather high for spreading broadcast the useful pamphlet, which is better adapted to warn others against Socialism, than to wean Socialists from their pernicious errors.



—In his interesting history of the 'Literature of the Louisiana Territory,' just published, Dr. Alexander N. De Menil throws some light on an incident in the literary career of Father Abram J. Ryan, "the poet-priest of the South." As many of our readers are doubtless aware, there has been quite a controversy over the authorship of the poem "The Conquered Banner," some attributing it to Father Ryan, others to Mrs. Anna Peyre Dinnies. After diligent investigation, Dr. De Menil found the facts to be as follows: "Mrs. Dinnies, in the thirties, adopted the nom-de-plume of 'Moina' (see *The Illinois Monthly Magazine*, Vandalia and Bloomington, Illinois); this name she used ever afterwards. In the sixties, Father Abram J. Ryan also used the pseudonym, not aware (I am perfectly satisfied) of Mrs. Dinnies' prior claim to it. 'The Conquered Banner' was published under the signature 'Moina.' The correspondence that took place between Mrs. Dinnies and Father Ryan was as to the use of the name 'Moina'—not as to the authorship of 'The Conquered Banner.' I can find no evidence that Mrs. Dinnies ever claimed the poem. Father Ryan graciously apologized and never after used the signature 'Moina.' The correspondence is in the possession of a lady who resides in Milwaukee." (De Menil, *Literature of the Louisiana Territory*, p. 114.)

—The new 'Thesaurus Linguae Latinae,' which is being published by the joint Academies of Sciences in Germany, and of which eleven parts, covering the greater portion of the letter A, have appeared, is having a very encouraging sale. The *Kölnische Zeitung* reports that there are more than 1,500 subscribers, an exceptionally large number of copies going to foreign parts, especially to North America. (Among the American subscribers to this monumental work, we are proud to say, is our humble REVIEW.) This success is very gratifying to the German Academies, whose finances are severely taxed by the expenses of this immense undertaking. It is announced that completion can not be expected short of twelve years.

## MINOR TOPICS.

*An Objection Against Free Parochial Schools.*—Rev. Father A. Fretz, pastor of the Church of the Holy Ghost at South Bethlehem, Pa., writes to *THE REVIEW* :

"It seems to me that in the question of making our parochial schools free, a very important consideration has been entirely overlooked. I think we ought to stand for the pay schools. The generation now growing up is eventually to be the support of our parishes. In order to be a strong and secure support, the young people must acquire the spirit of sacrifice, which is an essential factor in all religious and moral life, no less than in the life of the Church.

"It can be acquired only if the germ is implanted early in youth and carefully trained. Instruction alone will not suffice for this end. We must teach the children and let them do. If a child brings its pennies to school from month to month and hands them to the Sister, this is practical instruction to the effect: Child, you must support the Catholic school. If the child learns this lesson through six or eight years, it will later on easily learn to do his duty towards the Church. For this reason I, for my part, induce the children to bring me a penny each Monday for twenty-five consecutive weeks, for the Indian missions. For the same reason I exhort Catholic parents, when they desire to have a mass said for the dead, to send the stipend through their children. In this way the children accustom themselves to perform deeds of charity, and the parents may rest assured that if they depart this life, their children will continue to support church and school. 'Jung gewohnt, alt gethan,' as the German proverb has it. As soon as my school children begin to earn money, they willingly contribute their mite towards the fund for a new church building. Even school children offer to contribute from their savings. Thus they grow into the fulfilment of their duties, as it were, and while I hear many confratres complain that their young people will do nothing for church and school, I must say that but few of mine shirk their duty.

"If children are trained without knowledge of the fact that a school must be supported, if they are taught free, and even get their books for nothing, they will naturally expect to receive the services of the Church free of charge all through life. And why should they not? They have not learned to make sacrifices as minors, they will not make them after they have become of age. 'Was Hänschen nicht lernt, lernt Hans nimmermehr.'

"To me this pedagogical reason seems to settle the question in favor of pay schools, and I must say that, after practising this system for many years, I have excellent results."

This is truly an "important consideration," but it has not been "entirely overlooked." Reference to vol. x, No. 43, of *THE REVIEW*, will show that it has been strongly brought forward by Father Decker of Milwaukee and, if not refuted, at least shown to be weak by another writer.

"To say the least," wrote Rev. J. F. Meifuss, "that argument is weak. The money required to secure free schools opens up a



channel for the spirit of sacrifice that neither the present nor the next generation will fill. And if after two generations our schools would be practically endowed, would there be no field left for generosity? Besides maintaining church and pastor, are there no general Catholic needs towards which the generosity of Catholics might be directed? What about the missions among the Indians and negroes and to non-Catholics? What about the Holy Childhood and Propagation of the Faith, where American Catholics have hitherto made such a poor showing? What about the Peter Claver societies for the suppression of slavery? What—last not least—about the need of a Catholic daily press? It seems to us there is no cause for uneasiness on this score. We are far from having sufficient endowments for our schools, and when we have obtained them, a vast field will still be open to cultivate the spirit of sacrifice, a spirit decidedly more Catholic than the one so largely prevailing at present, which embraces only the petty interests within the shadow of the parish steeple." (THE REVIEW, x, 43, p. 678.)

On the whole, of course, the question: Free schools or pay schools? can not now be settled definitively and categorically. There are doubtless localities where, for the present, it is wise to adhere to the old system. But we honestly believe that in the long run the only thing that will save our Catholic parish schools, or at least the only effective means of extending their benefits to the greatest possible number, will be to make them free schools in the sense that no tuition fees will be demanded.

*The Promised Revision of the Roman Breviary* is awaited with interest in many quarters. Liturgical students will naturally welcome the proposed return to the weekly recitation of the Psalter, a primitive practice that has long been rendered obsolete by the portentous increase of the *Officia Sanctorum*. But any drastic changes in the structure of the Divine Office would certainly be regarded by many with regret or misgiving.

One of the chief features in this revision will be the elimination of historical errors from the lives of the Saints and other Breviary lessons. Something had already been done in this direction in the days of Pope Leo. Thus, the fabled fall of St. Marcellinus has disappeared from the pages of the Breviary. And, oddly enough, the story told in the older office is now branded as a calumny in the newer editions. Among the fables that have shared the same fate is the gruesome legend of Constantine's leprosy and the projected bath of blood, and the Emperor's baptism by Pope Sylvester. But this story has been dismissed in a milder manner. And it has left behind some traces of its presence in the pages of the Breviary.

When once this process of revision has been begun, it is obvious that it must needs be carried on to completion. Else it would surely have been a safer course to leave the old legends in undisturbed possession. For when some of the Breviary lessons have been carefully corrected by the light of recent evidence, the reader will naturally be more ready to regard the rest as historical. But such passages as the life of the Arcopagite, or the pagan fable of Hippolytus, or the voyage of Magdalen and Martha to Marseilles have clearly no claim to be treated as serious history.

The *Tablet* (No. 3335), from whose columns the above is taken, expresses the hope that the revisers will also pay due attention to certain inaccuracies in the matter of literary history. Apart from its chief function as a book of public prayer, the Roman Breviary may be regarded as a rich store-house of patristic literature, which is happily in the hands of many who have little scope for more extensive studies in the pages of the Fathers. But the value of the book in this way is considerably lessened by the fact that it contains many passages from doubtful or spurious writings. Some of these, it is true, have beauties of their own; and there is no reason to object to their retention. But, is it too much to ask for a more accurate indication of the age and authorship of these writings? Why should extracts from works of dubious origin bear the great names of Ambrose, or Augustine, or Gregory Nazianzen?

What has been said of the Breviary will obviously apply to the larger literature of popular devotion. And many lives of the Saints and other pious manuals would be none the worse for a searching historical revision. It is true, indeed, that pious legends have a legitimate place of their own: if only they are not allowed to pass for history. The most rigid critical historian need have no quarrel with writers of historical romance, so long as they appear in their true colors.

*More Catholic Free Schools.*—An esteemed reader writes: A parochial free school was established in the Annunciation parish, Williamsport, Pa., in 1878. Over 400 children were enrolled on the opening day, leaving scarcely a baker's dozen in the public school. It was supported by the Sunday plate collections, which rose from \$8 to \$30 a Sunday. There was never any trouble in supporting the school, of which the people were justly proud.

A pay school or academy existed in Pittston, Pa., since 1860. In time a large parochial free school was built, dependent for its existence upon the academy; that is, the sisters from their earnings in the academy furnished eight teachers for the parochial school free of charge to the congregation. In a country like ours such a system was foredoomed. It introduced envy and bickerings between the two classes of children, and as soon as the people began to realize that it was a poor school rather than a free school, its prosperity was at an end. In 1899, the select academy was discontinued. The schools were all made free, and children were promoted according to their merit—from the lowest room in the parochial school on up, to the highest in the academy.

These schools are now very flourishing, with over 800 pupils. The Sunday plate collection rose from \$20 to \$40 a Sunday, which, together with an annual income from a legacy left by a former pastor, is amply sufficient to meet all expenses. The people could not be induced to return to the old system or to support it.

*The Motu Proprio on the Codification of Canon Law* bears the date of March 19th, 1904. The future Code of Pius X. will be the first complete and systematic codification of the laws of the Church. All the other pontiffs mentioned in the *Motu Proprio* have made collections—they have not codified. The work of codification now undertaken will be fourfold: 1. The complete abolition of all the

unnecessary, obsolete, imperfect, antiquated legislation which has drifted down through centuries to the Universal Church or to any parts of the Universal Church; 2. The creation of such new statutes as may be required throughout the Church to-day; 3. The systematic arrangement of the entire body of Canon Law, so that it will be possible for any intelligent person to put his finger at once on the special canon which treats of any particular question; and 4. The extension of the general code of Canon Law to all parts of the Church—this following as a natural consequence from the abolition of merely local laws.

It is hardly necessary to add that for the execution of his scheme of codification the Holy Father will require the assistance of the whole hierarchy of the Church and the study of theologians in all parts of the world—as well as of the cardinalitial commission which he has just appointed.

*Church and State in the Republic of Panama.*—According to information from most trustworthy sources, *Razón y Fe* states (No. xxxii, page 550) that 1. The ecclesiastical corporations in Panama, although figuring, against their will, on the list of invitations to the assembly in which independence was proclaimed, did not partake in it; 2. The clergy followed throughout the example of their bishop in this delicate matter; 3. What seemed to be originally only a political transformation, will gradually turn out to be a crisis of the good religious spirit which has so far prevailed in Panama and did not seem to be lacking in the majority of those who worked for independence; 4. The Constitutional Assembly is ruled by a Liberal sectarian majority, who have established liberty of religions and bitterly fight for the total exclusion of religion from the elementary schools, the abolishment of oaths, and general adoption of the Liberal program.

We hope the Catholics of Panama will not follow the example of the French, waiting and praying for victory, whilst scarcely any one moves a hand or foot to fight the enemy.

—We have the following letter, dated May 7th, from His Grace the Archbishop of Milwaukee:

“At the end of the topic on ‘Our Status in Church Music,’ in the last number of *THE REVIEW*, page 285, you say that our archbishops at their late conference in Washington, resolved to have Card. Gibbons send a statement of the Church music situation to Rome, with a request to modify some of the more severe rulings of the *Motu proprio* for the United States. In as much as this statement—*entirely false*—is due to an interview of mine not accurately reported in many newspapers, I desire to give it the widest correction. Cardinal Gibbons was not instructed to request the Holy See for any modifications whatever. The archbishops were of one mind that the Pope’s orders should be carried out wherever possible. In regard to places where it would be impossible to introduce all the proposed reforms in Church music at once, the suggestion was made to explain our situation to the Holy Father. However, the archbishops considered it more advisable to simply await further instructions (not modifications) from Rome, which would be undoubtedly forthcoming before

long in answer to the inquiries being sent there at this very hour from many parts of the Church. Sincerely yours,

† S. G. MESSMER."

—Quite recently, the ex-reverend Thomas Hagerty was announced to deliver a lecture at Marion, Ind., under the auspices of the local trades council. On the initiative of the Knights of Columbus a meeting of the men of St. Paul's church was held in the council's rooms on April 17th and a general protest voiced against the lecturer using the title "Rev. Father" Hagerty. It was the prevailing sentiment that any support given him would be offensive to the Catholics of Marion. He was a renegade, a priest false to his vows, an advocate of principles reprobated by the Church, and his presence in the city, harbored by an association of which many of them were members, was an insult to them. The committee appointed to confer with the trades council was received most courteously and on its representations the lecture was immediately cancelled. If the example of Marion were followed elsewhere, the McGradys, Delaneys, and others of their ilk would soon be driven out of the lecture field.—*Catholic Columbian* (xxix, 18).

—M. Pierre de Coubertin, in an article in the *Revue des Deux Mondes*, in which he traces something of the history of that French colony in America which Napoleon sold to the United States, shows with what incredible ignorance, indifference, and selfishness France treated her American colonists. It is a sad story of neglect and abuse. Secretary Taft, in speaking for the President at the opening of our World's Fair, April 30th, affirmed that we in the Philippines were going to show how a central government could be generous to a distant dependency. But he is a living witness that, thus far at least, we have run the same old sorrowful course. His advice, his arguments, his appeals have been rejected as contemptuously by the American Congress as were ever those of an Iberville or a Vaudreuil by a preoccupied and scornful ministry in Paris.

—It is apt to console us for much of the abuse to which we are subjected at home, to see our humble REVIEW referred to in the great Roman *Civiltà Cattolica*, which stands so close to the Holy Father himself, as a "periodico settimanale pubblicato a St. Louis dal dotto e ben informato Sig. Arturo Preuss" (quaderno 1291, 2 aprile 1904, p. 118.) While we certainly do not deserve the epithet of "learned" and can hardly claim to be "well-informed" outside a comparatively narrow range, we are pleased to see our good will and honest effort recognized by such a competent judge.

—His Excellency Msgr. Falconio, Apostolic Delegate, kindly informs us, under date of May 5th, that "there is no truth in the report that the American archbishops have been called to Rome." As regards his reported trip, His Excellency writes: "I am going to Rome to pay my respects to the new Pope. Please God, I shall sail from New York on the 'Sicilia,' May 31st, and expect to be back to Washington by the end of July." *Bon voyage!*

—In No. 18, p. 286, sixth line from the top, read "sacrificed over \$2,500 of his own salary," instead of \$25.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---


VOL. XI.

ST. LOUIS, MO., MAY 19, 1904.

NO. 20.

---

## ARCHBISHOP GLENNON ON FRATERNAL LIFE INSURANCE.

 IN a lecture delivered April 24th under the auspices of the Catholic Knights of America, our brilliant young Archbishop made some remarks on life insurance which deserve a place in *THE REVIEW*. He said among other things :

“It should be distinctly understood that when we enter into the question of life insurance, we must, for the moment, leave charity aside and treat it as a strictly business proposition. If you mix charity with business, where contracts are written and promises made, you will soon find that it will be all charity and no business ; and that your contracts soon become void and your promises fail. This has been the error from the beginning in your fraternal life insurance, that the distinctly business character of it was not dominantly and persistently asserted. There always was the failing that as you were Catholics and brothers you should be guided always and in all things by charity rather than strict justice. However, our Catholic insurance societies are coming now to realize this fact, and for some years the discussion has led most of our Catholic insurance societies to look on this question as it should be looked on, viz.: as a strictly business affair. It may be said, if it be a business proposition, then why not leave it altogether to the purely secular societies whose purpose is life insurance? And in reply I would say that there are reasons for urging the superiority of Catholic fraternal over other forms of insurance ; for in the Catholic fraternal insurance society, the one being insured is, all things considered, a better risk, since he must be a practical Catholic and a practical Catholic must be an honest man. Honest in answering the questions of the examining doctor, truthful in stating his age, and more conscientious in fulfilling his various duties to the so-

ciety. Again, in Catholic fraternal insurance the cost of management ought to be less, for there are no great salaries to be paid to officers, no dividends to be declared to stockholders, nor salaries to be paid gentlemen who solicit trade.

"To insure, therefore, with men you know and by your insuring binding yourselves more closely in the bonds of fraternity is, in itself, a commendable thing. It would, however, be a vast mistake for the promoters of Catholic fraternal insurance to preach the propriety of joining their associations on the plea that they offer very cheap insurance; for very cheap insurance has no assurance of remaining in force. The cheaper it is, the less insurance it is; and it is little less than criminal for a Catholic society to declare that it can insure all its members for amounts much greater than it ever expects these members to pay. As a matter of fact, when receipts do not equal the expenditures, the company is insolvent, and an insurance company that starts with such a declaration of abnormally cheap insurance is insolvent when it starts.

"I have had promoters of such insurance tell me that they could write me insurance for one thousand dollars at a rate not greater than eight or ten dollars a year. Now, we may excuse some people on the plea that they have not thought the matter out properly; for if they did they must have known that it would be impossible to continue long on such a plan and that they must necessarily fail before many years. If they explain that the death rate in the early years is low and, consequently, the assessments will not be many and the insurance cheap during these years, it only means that they are stealing from the future and they are not preparing for the day when the death rate will be proportionately greater. But, they may say, we have a system whereby we can afford to do so, for we have such things as fines and lapses from the order, etc., all of which I would claim were very poor inducements for me to enter, for it would be a prophecy that I, too, would, in a short time, lapse from the order, or have to pay fines, which are always irritating and never promote the good of the order. If Catholic societies in the past have been living on this basis of very cheap insurance, it is well for them, as soon as possible, to change their program and to make themselves thoroughly solvent by placing their insurance rates upon a sound basis."

It is gratifying for THE REVIEW to see the view it has for many years advocated and defended on this very important subject, approved and confirmed by one whose position gives him much greater influence and authority than a poor reviewer can hope to attain, and who, we firmly believe, by his soundness, ability, and exceptional oratorical power is destined in the providence of God to play a leading rôle in the development of Catholicity far beyond the limits of his own large and important diocese.

## HOW FREEMASONRY REJECTS JESUS CHRIST AS THE CORNER-STONE OF ITS MORAL AND RE- LIGIOUS SYSTEM.

That Freemasonry's God is not the God of the Christians, we have shown in a former article, when, speaking of the corner-stone of Masonry, we called attention to "the slight but necessary changes" that the Masonic Ritualist makes in the text taken from the second chapter of the First Epistle of St. Peter, the most important of which changes is the omission of the name of our divine Lord. Permit me to repeat the citation here, for some there may be who have not read the former article. Here is the text as given by the Ritualist [p. 271]:

"If so be ye have tasted that the Lord is gracious, to whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious; ye also as living stones be ye built up a spiritual house, an holy priesthood to offer up sacrifices acceptable to God. Wherefore also it is contained in the scripture, Behold I lay in Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth shalt not make haste to pass it over. Unto you therefore which believe, it is an honor; and unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

Such is the Ritualist's adaptation. Here is the original:

"If so be you have tasted that the Lord is sweet. Unto whom coming, as to a living stone, rejected indeed by men but chosen and made honorable by God: Be you also as living stones built up, a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God *by Jesus Christ*. Wherefore it is said in the scriptures: Behold I lay in Sion, a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded. To you, therefore, that believe he is honor; but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: And a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues who hath called you out of darkness into his marvellous light. Who in time past were not a people; but are now the people of God. Who had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul."

Compare the two passages and note the marked and fundamental differences between them. In the judgment, however, of the

Ritualist (note, p. 272) these are "slight but necessary modifications." Slight they are not; necessary they are. Jesus Christ can not represent the foundation stone of Masonry. "Dearly beloved," says the Apostle, "I beseech you as strangers and pilgrims, refrain yourselves from carnal desires which war against the soul." Masons can not offer up their sacrifices by Him.—"Be you also as living stones built up, a spiritual house, a holy priesthood to offer up spiritual sacrifices to God by Jesus Christ"—therefore is all mention of Him omitted. Jesus Christ is, according to St. Peter, the corner-stone of whom the Prophet Isaias spoke. He is the corner-stone laid in Sion, elect, precious. They that shall believe in Him, shall not be confounded. To them He will be honor; to them that believe not, He is the corner-stone rejected. To them that stumble at the word, He is a stone of stumbling and a rock of scandal. Believers in Him are those that "He has called out of darkness into His marvellous light," "the people of God." Had our author in ignorance of the importance of the corner-stone in all symbolism, made this slight [!!] but necessary omission of Jesus Christ as the corner-stone, his ignorance might perhaps excuse him; but a man who in his 'Masonic Symbolism' devotes seventeen pages to an elaborate exposition of the "Symbolism of the Corner-Stone" can not screen himself behind ignorance. In a note on p. 159 of the work cited, he gives us Webster's definition in the matter, as "the stone which lies at the corner of two walls and unites them; the principal stone and especially the stone which forms the corner of the edifice." But let us listen to his own development:

"The corner-stone as the foundation on which the entire building is supposed to rest, is, of course, the most important stone in the whole edifice. It is at least so considered by operative masons."

And again on p. 160: "In the rich imagery of orientalism the corner-stone is frequently referred to as the appropriate symbol of a chief or prince who is the defence and bulwark of his people, and more particularly in scripture, as denoting that promised messiah, who was to be the sure prop and support of all who should put their trust in his divine mission."

In a note on the same page he thus explains his last assertion: "As," he says, "for instance, in Psalm cxviii, 22, 'The stone which the builders refused is become the head-stone of the corner,' 'which,' Clarke says 'seems to have been originally spoken of David who was at first rejected by the Jewish rulers, but was afterwards chosen by the Lord to be the great ruler of his people in Israel'; and in Isaiah xxviii, 16, 'Behold I lay in Zion for a foun-



dition, a stone, a tried stone, a precious corner-stone, a sure foundation,' which clearly refers to the promised Messiah."

Our author, therefore, by his own confession, knew perfectly the full value and import of the symbol of the corner-stone; he knew also that such symbolism in Isaias, ch. xxviii, 16, "clearly referred to the promised Messiah"; he knew that St. Peter in his First Epistle, ch. 2, applies this very text of the Prophet to Christ and makes him the corner-stone of Christian life and faith; and yet with all this knowledge it is necessary for him in adapting the words to Masonry, to make the slight modification of omitting Jesus Christ, of taking from the building "the foundation on which the whole edifice is supposed to rest," of removing "the sure prop and support of all who should put their trust in his divine mission." If this be not anti-Christian, pray, tell me what is. Pray tell me more. Who are those that are rejecting Jesus Christ as the corner-stone of their moral and spiritual edifice? They are the Masons, the builders. Who are those that "stumble at the word, neither do believe"? Who, rejecting Jesus Christ as the True Word, seek it elsewhere? "The search for the Word—to find Divine Truth—this, and this only, is a Mason's work, and the Word is his reward" (Masonic Symbolism p. 309.) Who are these, I ask, who stumble at Jesus Christ, the True Word of God? They are the builders whose system we are studying. Who are those who refuse "to show forth His virtues and to walk in His marvellous light," but limit themselves to certain merely natural virtues and seek light from the paganism of antiquity? They are the Masons, the builders, "the Children of a Light" which is not His and which to Christianity is darkness; they are those who canonize as the voice of nature and of God, "the carnal desires that war against the soul." Necessary indeed is the omission of Jesus Christ to adapt the Apostle's word to Masonry, but that omission utterly destroys the Christianity of the passage.



### A PROTEST FROM MAINE.

In our article entitled "Religious Revivals in Maine" in a recent number (14) of THE REVIEW, we gave an account of the doings of a band of religious fanatics at Beal's Island in that State. And we commented unfavorably upon the conditions which seemed to be existing there. A respected clerical subscriber in that State now writes us, complaining that our comments were unwarranted. He says: "Because a few fanatics in a remote corner of this State went to excess, you picture Maine as being in a deplorable condi-

tion both spiritually and materially. You were mistaken. Spiritually I do not think it is any worse off than any other State where Protestantism in its latest phases dominates. At the same time the Church is pretty well diffused wherever population demands it, and our priests are not laggards. It is true that its percentage of divorce is very high, but the people are setting their faces against it—their Supreme (Court) Judges also, I am informed. But its abandoned farms are few and far between and its population is not dwindling, I assure you. I know whereof I write, for I have done missionary work here for more than one quarter of a century.”

According to the figures of the United States census, the population of Maine for the year 1890 was 661,086, and for 1900, 694,496, an apparent increase in ten years of 33,410. But the same official census shows that of this apparently increased population in 1900 there were 93,330 persons of foreign birth. The comment in our article upon the dwindling population of Maine, we think, can hardly be interpreted as referring otherwise than to the native and non-Catholic population, which we described as “being replaced by the once despised foreigner.” If the foreign element included in the 1900 census were withdrawn, the population remaining would be considerably less than the figures shown in the preceding census of 1890. As to the rate at which the foreigner is coming into New England, we have some evidence in the report of the Congregational Home Missionary Society, located at Hartford, Ct. (quoted in the *New York Evening Post*, March 14th), which states that during the year 1903, 102,506 foreigners immigrated into New England, of whom about 2000 settled in Maine. Of the whole number of immigrants, that report says 28,151 were Italians and 11,877 Poles.

Regarding the abandoned farms in Maine, we know of no statistics dealing with that subject. It is a matter of common knowledge that every State in New England, Maine included, possesses more or less of this sort of property. We have seen the lists of abandoned farms in Massachusetts and Connecticut published officially by those States, and we are informed that New Hampshire also has published such a list. In one of the papers incorporated in the Report of the State Board of Agriculture of Maine for the year 1900, published by legislative authority, the writer, after speaking of the patriotic impulses which took young Americans away from the agricultural districts, says [Appendix pp. 69—73]: “Among the noblest monuments to the American farmer are the silent farm-houses with the windows nailed up, standing alone on the New England hills.” Elsewhere (p. 69) the same writer thus appeals to his fellow-citizens of Maine:

"Save a farm ! Save a farm from the wilderness ! Save a farm for your country ! Do not let the woods claim it again."

With these data at hand when we wrote, we think we may plead reasonable justification for the expressions to which our correspondent takes exception. Doubtless he is better informed as to the conditions existing to-day in Maine than we at this distance can possibly be, and if those conditions have improved within recent times to the extent he indicates, we are pleased to know that fact, and in fairness to him and to the Pine Tree State which he so valiantly champions, we print the material part of his letter, and in justice to ourselves we state the facts which prompted our comments.

As regards the religious situation, we accept our correspondent's statement that Maine is not "any worse off than any other State where Protestantism in its latest phases dominates." To what extent Protestantism of every sort dominates in Maine, may be judged from the fact that Catholics constitute only fourteen per cent. of the entire population. (See the tabulated statement of percentages in *THE REVIEW*, vol. x, p. 216, April 9th, 1903). This percentage, low as it may seem, indicates great progress by the Church, when we consider the bitter anti-Catholic sentiment against which both priests and people have had to contend and which, we presume, is not yet wholly extinguished. Congregationalism, once the prevailing form of worship in New England, has not kept pace with the growth of the population. Now and again we find the Protestant religious journals of the East lamenting the decline in membership in their various churches, which is as evident in New England as elsewhere, and planning what they may do to fill the empty pews. The events occurring at Beal's Island no doubt were exceptional, but they occurred in a community which seems to be materially prosperous and presumably educated, and they were the outcome of religious excitement in which the preachers of three of the modern phases of Protestantism took part. We leave it to our readers to say whether under all the circumstances we were mistaken in describing Protestant Maine as spiritually desolate.



—To an enquirer : It is true that "the Knights of Columbus have given \$50,000 to the Catholic University of America" and that "they have received great praise" therefor; it may be likewise true that "some bishops view this order with favor" and that "a number of priests have joined it." But we fail to see how these facts invalidate the many serious objections that have been raised against this organization.

## THE DECLINE OF PROTESTANTISM.

Such is the title of a philosophico-religious essay, composed not by a Jesuit, but by a Protestant professor, Dr. Ferdinand Joseph Schmidt, and published in the annual report of the Dorotheenschule of Berlin for 1904.

"We are surprised," the essay begins, "that after the glorious ascent of Protestantism, and after the days of classic German literature and philosophy, Catholicism has again become the most important factor in public and spiritual life. A Protestant may grieve over this fact ever so much, it will not help us to anxiously hide this fact; what we need is to look the truth courageously in the face."

Our author is not a "Romanizer;" far from it. In his opinion, the greatest benefit which Catholicism rendered to mankind was to make the Reformation possible. The Catholic Church, he thinks, had educated mankind so well that in the beginning of the XVI. century it could be entirely dismissed "out of her discipline." But Protestantism, by giving up all dogma and idealism and by embracing Rationalism and Positivism, has made it possible for the Catholic Church to re-assume the spiritual and moral guidance of men.

"Leadership of the whole can be assumed only by such a part as is animated by a life-giving idea. Protestantism has no such idea and has long since lost decisive influence in the spiritual development of life.

"It was not sung at the cradle of Protestantism," concludes the author, "that it was one day to drag itself powerless on the heels of Catholicism, but it has come to that. Catholicism, not Protestantism, is to-day the teacher and defender of ideal spiritual culture. The Roman Church alone is still moved and quickened by the power of an idea, the idea of spiritualizing life, as it was realized in her and continued side by side with the more progressive idea of the Reformed Church. But since Protestantism has thrown off its own idea and followed in the wake of positivistic materialism, it no longer exercises any spiritual influence. And since the Protestant idea of humanity, stung by the sting of Positivism, sleeps the sleep of Sleeping Beauty, Catholicism is left as the only power of spiritualizing life, and from this source alone to-day proceed streams of living water that prevent the total decay of spiritual life. Protestantism is at the point of severing all its connections with ancient culture, which Catholicism guards and preserves. Protestantism has given up all true spiritual philosophy and replaced it by physiologic psychology; Catholicism alone remains the upholder of philosophic

idealism. Protestantism in theology has fallen a victim to paralyzing historicism; Catholicism defends the power of the Spirit that continues to quicken the Church. Protestantism can no longer dam in the utilitarian and eudemonistic materialism of the masses; the spiritual sway of Catholicism over all classes is unshakable. The idea of spiritualizing life, as formed in the Roman Church, may not be agreeable to us, but we have come to a pass where it is kept alive in that form only. And because Catholicism is the only representative of that all-determining idea, it has become the decisive and ruling power in all important life questions of our people. It is an old mistake of Protestantism that in speaking of Catholicism it contents itself with criticizing the weaknesses and excrescences of Ultramontaniam; we would profit more were we to estimate at its true value the strong power of the Roman Church to promote culture."

We especially recommend these words of the Berlin Professor to the prayerful consideration of the N. Y. *Independent*.



### THE BANE OF MONOLINGUALISM.

[The following remarks, by Prof. H. M. Ferren, of the High School at Allegheny, Pa., though not entirely in harmony with our own notions on the subject, are worthy of a place in *THE REVIEW*, because they dwell on a subject of great importance for the development of American civilization.—A. P.]

Most of the opposition in this country to a thorough and extensive study of modern foreign languages, emanates from a misconception of the word, 'Americanize.' To the average Anglo-American it is synonymous with a Circean form of Anglicizing or Hibernicizing foreigners coming to our shores. Let us attempt a broader definition: Americanization is a gradual assimilating process allowing each constituent part of our heterogeneous population ample time and opportunity to contribute its share of what is typically strong and good. In no other manner can our social life receive that versatility and richness of content so indispensable to a nation's happiness.

The coming of the Germans to America, to cite the most representative case, has much in common with the transplanting of a tree. If it is to flourish in other environments, its primary root must remain intact, the contiguous earth should be retained, nor should the new soil differ much from the old. Their language is to the Germans, what the primary root is to the tree. Sever it, and they are prematurely blighted. Whatever vegetation remains, is as the mistletoe to the oak or as the sucker to the fruit-tree. Their time-honored customs and traditions are to them as

the original earth which has been left adhering to the roots of the newly transplanted tree and through which alone its sustenance can be properly conveyed. Lastly, they thrive best in a rather meagre soil. When placed in too fertile a loam, they develop luxuriant foliage, but cease to bear fruit. The criminal indifference with which our wealthy Germans look upon the sublime mission of their countrymen in our Republic, is a heart-rending illustration of this fact.

To foster his language and song, to cling to his national customs and traditions with every tendril of his soul, is the most sacred duty\*) devolving upon the German-American. In performing it, he will not only transmit to the American nation its legitimate inheritance from the Fatherland, but will also develop his own faculties to their fullest extent, thereby becoming a more versatile and more useful member of society.

By breaking with his own past, in order to become Anglicized, he would lose his ethnical characteristics, without however assuming another nationality. For civilizations such as the English and the German, are the products of centuries, and it is a fatal error to imagine that they can be exchanged at will like articles of wearing apparel.

The scarcely landed foreigner who shouts himself hoarse in praise of the American flag and maligns his native land, is a superficial, fickle-minded person, upon whom we could place no reliance in time of national peril. The German by birth or descent who has cast aside the precious heritage of his great language and literature, is a rudderless ship on an unknown sea. He is neither English nor German, but only a hideous mixture of the baser elements of both. Though he be self-sustaining, though he may add to our material prosperity, he is nevertheless a pauper and a parasite feeding upon the very heart-blood of our nation. Were it not for his deplorable ignorance, he would have to be branded as a traitor even more culpable than Benedict Arnold.

I am far from underrating the invaluable benefits which we have derived from England. No blame attaches to her, for she has done more than her duty by us. But the composite nature of the American people makes it imperative that other forces beside those of English origin should become more than nominally operative in our national organism.

While the Revolutionary War gave this country its political autonomy, the overwhelming predominance of the English language caused it to remain a British dependency from a social and intellectual point of view. With the increasing immigration from

\*) The Catholic German-American, of course, considers the preservation and propagation of his holy faith his most sacred duty.—A. P.

Europe this state of dependence became ever more incongruous and detrimental. What a magnificent legacy was never claimed by us, because our English eyes could not behold it! What a gospel of European culture was preached in vain to us, because our English ears were deaf to it! Myriads of seeds fraught with untold blessings, pregnant with the possibilities of a rich and resplendent vegetation, are being wafted to us year after year across the Atlantic; yet they can not take root in our shallow monolingual soil.

Monolingualism has been our greatest curse! By suppressing our latent powers, it has retarded our intellectual growth and has impoverished our social life. It has made a desert of what might have been a paradise. It has robbed this nation of its soul!

Nor will the dawn of a brighter era appear, until Americans learn to comprehend and to put in practice the message which the non-English literatures contain for them.

The first step in this direction will consist in enabling our youth, not merely in a few large cities, but all over the land, to begin a second representative modern language at such an early age that they may become imbued with its literary spirit and may make its masterpieces part of their own flesh and blood. The prevailing custom of beginning all foreign languages in our secondary schools is based upon the irrational assumption that knowledge can be compressed and cut and piled up indiscriminately like so many bales of hay. Under this arrangement the time devoted to modern language study is so short and the number of participants so limited that it can be nothing else than an imaginary quantity in our public education.

The more languages we master, the broader our horizon, the keener our vision becomes. It is a fallacy to suppose that we can absorb the European literature through English translations, lectures, and book reviews. No more than all the waters of the Baltic and the German ocean can enter the Atlantic through the English Channel, does the English language suffice to convey to the American people their intellectual and social heritage from the continent of Europe. Moreover, Anglo-American literary criticism of to-day resembles a river with countless shoals and gorges, where many a vessel, bearing a cargo of inestimable value, is stranded on the sand-banks of dilettantism or is dashed to pieces in the narrows of frenzied racial prejudice, erroneously called patriotism. The English language is too weak a glass for the American; it can not reveal to him the civilization of the world. Only when he learns to look through the compound lens of more than one great literature, will he discern in distinct outlines and in symmetrical form, what now appears blurred or dis-

torted to him. Then he will perceive the real purport of Schiller's criticism addressed to the English: "Sluggishly the thick blood flows in your veins. Pleasure is foreign to you, who know but frenzy." Then he will glean a profounder meaning from that beautiful inscription above the portal of the famous music hall in Leipzig: "True enjoyment is a matter of grave importance." Then the truth will dawn upon him that the Germans, in promoting music and song in this country, contributed infinitely more toward the suppression of vice than all our law and order societies ever did or ever will do. Brutality and excess of every kind come rushing in, like a replenishing ether, wherever a social vacuum occurs. To displace them effectively, we must secure a richer content for our inner national life. Our temperance and Sunday questions, along with many others of a similar nature, will sink into insignificance, the moment we learn to provide for the masses the proper forms of enjoyment, because a heart overflowing with genuine joy has no room for wickedness.

Let us hope that this nation may soon proclaim a second declaration of independence, that it may bid a friendly but final farewell to British insularity. Long enough we have tarried in the narrow English Channel. Let us lift our anchors and hoist our sail! 'Tis time to put to sea—in quest of our lost birthright, the golden fleece of the world's best thought.

28 28 28

## BOOK REVIEWS AND LITERARY NOTES.

---

*Oxford Conferences on Prayer.* By Fr. Vincent McNabb, O. P.  
London: Kegan Paul, Trench, Trübner & Co. St. Louis: B.  
Herder. Price 90 cts net.

The author himself declares in the Preface that "Oxford Conferences" is but little more than a courtesy title, since these chapters are merely a reconstruction, from scanty notes, of a series of extempore addresses. We can not judge of the addresses, but the best that can be said of this book is that it contains some suggestive thoughts.

*Manual of Confirmation, Containing Instructions and Devotions for Confirmation Classes.* By B. I. Schmitt. Paper; 12°, 206 pages. Joseph Schaefer, New York.

The work contains an abundance of material for instruction in confirmation classes and a superabundance of prayers to the Holy Ghost. The appendix gives the Encyclical of Leo XIII. "Divinum illud" on the Holy Ghost.



—We have received No. 2 of that scholarly Biblical quarterly published by B. Herder, the *Biblische Zeitschrift*. It is fully equal to its predecessors both in typographical neatness and in content. While the leading articles are largely technical, the bibliography must prove valuable to all who are interested in the study of the Bible. (Price, \$3.50 per annum, single copies 85 cts.)

—We see from the *Ohio Waisenfreund* (No. 1619) that there are still published in this country Catholic books for the edification of the faithful, even with episcopal approbation, which contain serious dogmatic errors. Thus 'The Catholic Church Alone the One True Church of Christ,' a costly work (price \$6) issued in 1902 by the Catholic Educational Co. of New York and Philadelphia, with "non obstat" and "imprimatur," contains on page 184 the following: "The blessed Virgin was exempted from the guilt of original sin, as is piously believed, though not an article of faith." It is almost incredible that such blunders should appear in an approved Catholic book nearly fifty years after the solemnization of the dogma of the Immaculate Conception.

—The latest section of the Oxford English Dictionary contains Dr. Murray's opening of P (to Pargeted, second half of Volume VII.) The letter itself has a peculiar interest. We note a few curiosities. "Par excellence" is admitted by Dr. Murray as fully naturalized. "Papier mâché [oftener maché]" is, like "nom de plume," not of French origin. Pageant is known only in English and the Anglo-Latin *pagina*, but the links to connect it with "page" or "leaf," or "stage" or "scaffold," are wanting. Another unique and excellent possession is Palter—no other language need apply. Pants, for trousers, is a clear Americanism; so might have been thought the rare substantive Parch, when Mrs. Whitney used it in 1874, but Stephen Phillips needed it in 1900: "The long road and the march, with the chink, chink, chinking, and the parch." Paddle, an oar, is first quoted from Captain John Smith (1624); "paddle one's own canoe," from Marryat (1844). To "paint the town red" is assigned to the United States (1884). "Pa" goes no further back than 1811. In England in the seventeenth and early eighteenth century the form of Papa "varied between papa' and pap'pa; from the latter the American pop'pa." "At its first introduction from the French, courtly and polite, and used even by adults; long considered 'genteel'; but more and more left to children, and in the second half of the nineteenth century largely abandoned even by them."



## MINOR TOPICS.

---

*More Free Parochial Schools.*—We have this card from Ashland, Wis.: "Put on the list of free parochial schools the following: In Ashland, Wis., St. Agnes' school was made a free school in 1893. The support of this school, in which at present 13 Sisters teach as many classes, which are graded from kindergarten to high school, comes from the ordinary sources of parish income, i. e., pew rents. Since its establishment as a free system only one complaint has been heard from renters of pews, and that was from a bachelor. Average attendance, 750. Holy Family school, which is exclusively Polish, was made a free school right from the start, three years ago. The revenue for same comes from the pew rents. Four Sisters teach the 230 children.

In Washburn, Wis., St. Louis school is a free school since 1890. Revenue comes from pew rents. Five sisters are engaged in as many classes. In Superior, Wis., St. Joseph's school, graded up into a high school, is also a free school.

In Odanah, Wis., the Catholic day school for white and Indian children is also a free school."

From another source we learn :

"St. Mary's congregation, Kansas City, Kansas, under the able guidance of Rev. A. Kuhls, can boast of having the first free parochial school in Kansas, yea, the first free parochial school west of Missouri. In fact, Father Kuhls' school has always been free, i. e., free to the poor and needy, as the pastor always told his people that they did not have to pay if they really needed the money for something else, but should send their children to school nevertheless. However, since last year, the school has been free to all the pupils of St. Mary's congregation, in spite of the fact that only a year ago a magnificent new rock church was completed, costing nearly \$100,000. St. Mary's school is one of the most flourishing schools west; there is perhaps not another school so convenient and comfortable as St. Marys—each class-room has its light from three sides; it is heated on Father Kuhls' own plan. The Leavenworth Sisters of Charity have charge of the eight-grade school."

From still another friend we have the following: "The two parochial schools of the Immaculate Conception parish, in Altoona, Pa., with 500 pupils, have been free schools since the first of January, 1898. The pastor made both schools free schools by simply raising the pew rent enough to make the revenue sufficient to cover all the expenses of church and schools. There was some dissatisfaction with this measure in the beginning on the part of a few members of the parish, but it has long since died out."

*On the Subject of the Polish Petition,* "Vox Urbis," the Rome correspondent of the *N. Y. Freeman's Journal* (No. 3697) writes: "Nearly a year ago, Vox Urbis announced that the decision would be against the petitioners in the main point of their contention—that is to say, with regard to the appointment of Polish bishops, but, on the other hand, that the Holy Father, through the Apostolic Delegate, would 'recommend' the appoint

ment of Polish vicars general in dioceses where a large proportion, say one-third, of the total Catholic population were Poles. Whatever rumors to the contrary may now be circulated, that still continues to be the most probable reply of Rome to the Polish petition. What the Holy Father did say to Father Kruszka was in substance this: 'You may go home now with an easy mind—you have performed your mission. The Pope is the Father of all, and if the Poles in America have just cause for complaint, or if there are evils in their situation which require to be remedied, you may rest assured that he will do his part in removing them.' This, it will be observed, is very different from saying that the Holy Father has promised to settle the question on the lines proposed by Father Kruszka and his friends."

He adds: "Father Kruszka has performed a very difficult mission with great skill and perseverance and he deserves the thanks of his countrymen for his efforts to make the Roman authorities see their side of the question."

The subject of giving the foreign-born Catholics of the U. S. proper representation in hierarchy also came up at the private audience recently granted by the Holy Father to Mr. P. P. Cahensly, and we think we can say, without violating any confidences, that his Holiness has already given this subject much thought and is in favor of granting the reasonable demands of all elements of our Catholic population to the greatest extent compatible with the welfare and growth of the Church.

*Editions of the Solesmes Chant.*—We are asked to print the following: Referring to a note (THE REVIEW, xi, 17) saying that the Solesmes (traditional) Kyriale may be purchased through Rev. Gregory Hügle, O. S. B., Conception, Mo., allow me to say that a supply of Kyriale and Liber Usualis (both in modern notation) and organ accompaniments for same, will arrive at our Abbey probably end of this month or in the early part of June.

We have on hand a limited supply of the Solesmes Kyriale with Gregorian notation, musical pointing and German introduction. Single copies, bound, 25 cts. Address all communications to: Rev. Gregory Hügle, O. S. B., Conception, Mo.

—Mr. Martin I. J. Griffin, publisher of the *American Catholic Historical Researches*, Philadelphia, in a letter to THE REVIEW, deploras the fact that our German Catholics have done and are doing so little (practically nothing) to bring out the share their forbears had in making the Catholic history of this country. He hopes that some friends of historical research among them will make efforts to gather up the documents. "There must have been much printed in Germany," he thinks, "even prior to our revolutionary war, concerning the German missionaries in Pennsylvania, especially from 1740 to 1750, when the German immigration began, in good numbers, to come to this province, and Quakers and Episcopalians became greatly interested in securing their favor for political power. Catholics could not be voters, as they could not be naturalized, not being able to take the oath

England required. Religiously also they were considered. There was a fund in England for Catholic religious purposes here, known as Sir John James Fund, of which I have written in the *Researches*." We hope this appeal of our indefatigable friend, who has unearthed so many rare documents himself and is continually printing valuable historical raw-material in his excellent *Researches*, will not be in vain.

—The *Catholic Review of Reviews* (iii. 4) sums up a controversy that has recently been running through the pages of the *Revue Néoscholastique* on the question, if philosophy should be taught in Latin, or in the vernacular, and wisely decides: "If Catholics are to grapple with philosophic problems which have arisen, along with the progress of scientific research, they must, perforce, either translate modern terms and statements into Latin or else translate scholastic terms into the vernacular. Which is the easier? Father Harper, for one, in his 'Metaphysics of the School,' seems to have found the later procedure preferable. Others may try the other plan. Does it not come to this, then, that the student of St. Thomas must first master him in the original Latin, and when he comes to apply scholastic principles to present-day problems, difficulties, and errors, he must translate, if not the terms, at least the propositions?"

—Few of our readers are probably aware that there exists in New York a Catholic Converts' League, with a membership of over 500. It aims at confirming converts, instructing non-Catholics, and aiding those who are seeking the truth. During the past year, according to its annual report, the League has disbursed \$585 in loans and \$380 in donations, to assist converts who had no immediate means of subsistence or who desired to prepare themselves for the priesthood. The League now has a permanent headquarters and a free reading-room at 117 West 61st Street, New York City.

—Rev. Patrick Dillon, D. D., publishes in the *Catholic Review of Reviews* for April (iii. 4) a timely critique of Ralph Waldo Emerson, in which he shows that the "Sage of Concord" is an unsound philosopher—if he deserves that name at all;—that his utterances, despite their literary polish, are flimsy and hollow; and that if History will call him "an apostle," it will be "the apostle of platitude."

—A contribution to the discussion of the connection between fish food and leprosy is made by Dr. John Knott, who writes to *Nature* to point out that the disease has completely disappeared from Ireland, though the condition of the people, especially on the west coast, has but little improved, and half decomposed fish is still freely eaten.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., MAY 26, 1904.

NO. 21.

## A PARADOX OF THE SPIRITUAL LIFE.

**I**N striving after happiness we soon find that the shortest and quickest way to it is by renunciation and self-sacrifice. Yet the idea of living to gain happiness is in itself a selfish one. In fact, happiness is the conscious or unconscious end for which everyone lives, be he good or bad, be his end Heaven or earth. Therefore to practice self-denial in order to attain happiness, would seem to be but another and more refined form of selfishness. The sensualist may say to the spiritual man, "After all there is not much to choose between us. We are both living for the same thing; we are both in search of happiness. You are seeking it in your way, and I in mine, and we are consequently both of us equally selfish."

This is one of the paradoxes of which the Christian life is full. Father Maturin, in his preface to 'A Short Cut to Happiness,') shows up the underlying fallacy as follows :

In the first place, experience shows us that, whatever the reason, the spiritual man, as he becomes more spiritual, becomes more unselfish—his self-sacrifices produce the effect of destroying in him every form of self-love and self-seeking, every remnant of self-consciousness, every thought of self. His life is stamped with the most unmistakable evidences that he is ever considering others rather than himself, and that he can not be moved by anything that appeals merely to self-interest. Yet he will grant you that, at the same time, his whole life is controlled by what appears to be the subtlest form of self-interest—the desire for happiness. Moreover, he will assert, and no one will deny, that he has found it—a happiness that wells up within him independent of all cir-

\*) A Short Cut to Happiness. By the Author of 'The Catholic Church From Within.' With a Preface by Rev. B. W. Maturin. St. Louis, B. Herder. 1904. Price 75 cts. (Preface, pp. 5—9.)

cumstances, and only faintly clouded by all life's sorrows and sufferings. Therefore, whatever the mere theorist may say, we must be guided by facts; and the facts of life speak loudly, clearly, persistently, and tell us that the spiritual man, though guided by precisely the same principles as the sensualist or the man of the world, in reaching his end has overcome, forgotten, got rid of self.

On the other hand, no one can deny that those who seek for happiness in the enjoyment of the senses or of the things of this life, become more and more self-centered, till pleasure or self-interest become the measure of all they do and all they seek.

But, secondly, the reason of this is evident: the Catholic faith does not teach us that there is any special merit in the mere act of renunciation; that it is better to be without a thing than to have it; that a man is any the better from the mere fact of giving up money or pleasure or enjoyment. Still less does it teach that the pain necessarily involved in sacrifice is in itself either good or pleasing to God. God forbid. Who that believes in the God of love, could believe that he takes pleasure in the mere fact of seeing his creatures suffer? But what the Catholic faith does teach us is, that all life is made up of a choice between higher and lower things; and that it is to live a life in accordance with reason to give up lower things for higher, the less valuable for the more valuable; and in accordance with faith to give up everything that holds us back for God. And the spiritual man is inspired by one motive in all his acts of renunciation, and that is the love of God. He begins, no doubt, with little knowledge of how that love will lay hold of him and rule him. He begins, if you will, by the realizing that it is only according to reason that he should give up small things for greater; but these acts open a door to him through which he sees things greater than he ever dreamed of and through which, at last, he gets glimpses of the love of God. Then the desire for that love kindles into a motive before which every other motive grows faint and dies. And, as it grows, the demands for sacrifice become more insistent. Where are they to stop? Like the incoming tide, this love swamps everything and bears down everything that would resist it. "I do count all things but dung that I may win Christ," cried one who felt the power of this love seize him in its mighty grasp. And this it is which destroys every lingering remnant of selfishness in the spiritual man.

Yes, he begins by the search for happiness, but he does not go far before he finds that it can only be found in the love of God. Then the desire for happiness becomes melted and fused in the fire which love kindles. He knows that happiness and the love of God are one and the selfsame thing, and in the love of God all

thought of self, even of his own happiness, is lost. The end and the means blend in one. The lover loses himself in the object of his love.

Thus it is only a very small part of the truth to say that the spiritual man and the earthly man are ruled by the same motive and in search of the same thing.



## THE KNIGHTS OF COLUMBUS AND THEIR RITUAL.

There was a time when our friends the "Knights of Columbus" put forth their ritual as their principal *raison d'être*. Recent criticisms seem to have impressed at least some of them with the idea that this was a mistake. The *New Century*, of Washington, which has always been one of their most zealous champions, in the course of an editorial called forth by the presentation of the fifty thousand dollar endowment fund to the Catholic University, says that "if the Knights of Columbus have suffered from ignorant fault-finders, they have suffered equally from narrow-minded supporters." . . . "The *New Century* has at times bitterly regretted that too great an insistence seems to have been laid upon means, with a consequent disregard of the splendid ends that the order has set for itself. Degrees are necessary in an organization of this type [?]. They stimulate interest; they arouse tumultuous enthusiasm; they are effective and salutary [?]. But they are not everything. And to think that they represent absolutely the best is to confuse means with ends."\*) Upon which utterance the *Milwaukee Catholic Citizen*, also an enthusiastic defender of the K. of C., comments as follows:

"While it would not be right to refer to the ritual features which prevail in our fraternal organizations as a mere 'monkey-doodle' work, inasmuch as this work cultivates decorum†) and aims to exemplify certain useful lessons,‡) nevertheless it is proper to insist that such ritual work is merely incidental to the higher ends of the organization; and while a certain class of members are attracted by the ritual work, it is a question whether they are, after all, of the quality that a really strong and dignified organization should seek.§) The Knights of Columbus, like all other fraternal organizations, will be judged by its good works rather than by the professions of its ritual or its financial statements."

\*) Quoted in the *Catholic Citizen*, of Milwaukee, Vol. xxxiv, No. 26.

†) "Risum teneatis, amici?" In St. Charles, Mo., recently, after an initiation, the hall wherein it had taken place, looked like a battlefield after a barbaric fray.

‡) Which could be "exemplified" as well, and better, by more Catholic means.

§) Italics ours.—A. P.

We trust this glimmering of an important truth, so often emphasized in *THE REVIEW*, will prove the beginning of better things. If the Knights of Columbus will do away with their "ritual" altogether and abolish all "secret features," they may perhaps hope some day to become a society that will appeal to sensible and orthodox Catholic men, instead of being obliged to recruit their membership from that "certain class of members" concerning whom the *Citizen* intimates that they are not "of the quality that a really strong and dignified organization should seek."

In opposing the K. of C. we are not, as has frequently been charged, animated by a desire to destroy this society; we only wish that it may be converted and live.



## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### VI.

#### THE ARGUMENTS OF HENRY GEORGE EXAMINED.

Thus far we have been engaged in ascertaining the relation of the Henry George theory to the teaching of Pope Leo XIII. in his encyclical *Rerum Novarum*. We have established their diametric opposition and utter incompatibility. By this the question placed at the head of the present series of articles is definitively solved for every loyal Catholic. What the Pope as teacher of the Universal Church teaches or rejects, every true Catholic will likewise admit or reject.

The question of private property, and in particular of landed property, is not merely touched upon or mentioned incidentally in the encyclical, which is addressed to the whole Catholic world. "In the present letter," writes the Pope, "the responsibility of the Apostolic office urges us to treat the whole question [regarding the condition of the working classes] of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement."

Moreover, the question of private property occupies in the entire social problem not a subordinate or unimportant position, but is in reality, as everybody will readily grant, and as the Pope expressly declares it to be, the primary and most fundamental of all the particular questions involved.

Hence, if the Pope says, in the beginning of the second part of his letter, where he treats of the remedy for social evils: "We approach the subject with confidence and in the exercise of the rights which manifestly belong to us, for no practical solution of this question will be found apart from the intervention of religion



and of the Church. It is We who are the chief guardian of religion and the chief dispenser of what pertains to the Church, and We must not by silence neglect the duty incumbent on us"—the same authority, and even much more, attaches to the closing sentence of the first part: "The first and most fundamental principle, therefore, if we wish to alleviate the miserable condition of the masses, must be the inviolability of private property." Hence Leo's teaching is the teaching of the Church, which every Catholic is bound to embrace. Accordingly the Single Tax theory for us can not be considered on open question.

We now turn to the arguments advanced by Henry George, the ablest exponent of the theory. At the time when he was most active in bringing his views before the people, at home and abroad, there appeared many able essays and printed lectures refuting his assertions and meeting his objections. Before us lies a little volume entitled: 'The Champions of Agrarian Socialism. A Refutation of Emile de Laveleye and Henry George, by Rev. Victor Cathrein, S. J.' (Buffalo, N. Y., Peter Paul and Bro., 1889.) The preface begins thus: "The present treatise is a refutation of Agrarian Socialism from an historical politico-economical, and ethical standpoint. In it two series of articles by the Rev. Victor Cathrein, S. J., a translation of which appeared in the *New York Freeman's Journal* from February 18th to April 28th, 1888, are blended together."

In his 'Primitive Property' (Paris, 1877, English edition, 1878) Emile de Laveleye, professor of political economy in the University of Liège, had attacked private land ownership particularly from the historic point of view. He endeavored "to prove that everywhere and in all nations only collective possession of land (communal property) existed in primitive times, and that individual ownership was developed rather late and only by degrees. This development, he says, was brought about mostly through cunning and deceit, till at length collective possession was almost entirely done away with" (Cathrein, p. 11.)

Henry George makes the views of M. de Laveleye his own. "Historically, as ethically," he writes, "private property in land is robbery. It nowhere springs from contract; it can nowhere be traced to perceptions of justice or expediency; it has everywhere had its birth in war and conquest, and in the selfish use which the cunning have made of superstition and law." . . . "In all primitive societies," says M. de Laveleye, as the result of an investigation which leaves no part of the world unexplored—"in all primitive societies, the soil was the joint property of the tribes and was subject to periodical distribution among the families, so that all might live by their labor as nature has ordained" . . . If M.

de Laveleye be right in this conclusion, and that he is right there can be no doubt [!], how, it will be asked, has the reduction of land to private ownership become so general?" (*Progress and Poverty*, bk. vii, ch. iv, pp. 266-268.)

Father Cathrein refutes M. de Laveleye's assertions in two chapters, one of which treats of property-holding among the Russians and ancient Teutons, the other of that among the most ancient Oriental nations. (Cathrein, pp. 21-76.)

In another chapter the learned Jesuit exposes the fallacies contained in the arguments which Henry George has taken from political economy "to show that private property in land necessarily leads to the impoverishment of the great bulk of mankind." (*Ibid.* pp. 84-96.) It would lead us too far to enter upon the field of history or of political economy, and we must, accordingly, refer the reader to the respective chapters in Cathrein's volume or to similar treatises.

In his Open Letter Mr. George says that the reform he proposes, "like all true reforms, has both an ethical and an economic side," and he thinks that "the ethical is the more important side." In *Progress and Poverty* he likewise lays greater stress on the justice than on the expediency of his proposals (Bk. vii, ch. i, p. 239.)

Why, therefore, does Henry George, from the standpoint of ethics, reject individual land ownership as unjust? His chief or rather only argument is thus proposed in *Progress and Poverty*:

"What constitutes the right basis of property? What is it that enables a man to justly say of a thing, 'It is mine!' From what springs the sentiment which acknowledges his exclusive right as against all the world? Is it not, primarily, the right of a man to himself, to the use of his own powers, to the enjoyment of the fruits of his own exertions? . . . As a man belongs to himself, so his labor when put in concrete form belongs to him.

"And for this reason, that which a man makes or produces is his own, as against all the world—to enjoy or to destroy, to use, to exchange, or to give. No one else can rightfully claim it, and his exclusive right to it involves no wrong to any one else. Thus there is to everything produced by human exertion a clear and indisputable title to exclusive possession and enjoyment, which is perfectly consistent with justice, as it descends from the original producer, in whom it is vested by natural law. The pen with which I am writing is justly mine. No other human being can rightfully lay claim to it, for in me is the title of the producers who made it. It has become mine, because transferred to me by the stationer, to whom it was transferred by the importer, who obtained the exclusive right to it by transfer from the manufacturer,

in whom, by the same process of purchase, vested the rights of those who dug the material out of the ground and shaped it into a pen. Thus my exclusive right of ownership in the pen springs from the natural right of the individual to the use of his own faculties.

“Now, this is not only the original source from which all ideas of exclusive ownership arise. . . . but it is necessarily the only source. There can be to the ownership of anything no rightful title which is not derived from the title of the producer and does not rest upon the natural right of the man to himself. There can be no other rightful title, because (1st.) there is no other natural right from which any other title can be derived, and (2d.) because the recognition of any other title is inconsistent with and destructive of this. . . .” (Progress and Poverty, bk. vii, ch. i, p. 240.)

In this form the argument is ably and completely answered by Father Cathrein. He first sums it up in the following syllogism: “A single individual can call *only* that his own which is the produce of his labor; now, the soil is not the produce of his labor; hence he can not call the soil his own.” He denies the major proposition and proves that “labor is neither the original nor the exclusive source of proprietorship” (Cathrein, pp. 100 sq.)

Mr. George advances the same argument in his Open Letter to the Pope as follows :

“As to the right of ownership we hold : That—

“Being created individuals, with individual wants and powers, men are individually entitled (subject of course to the moral obligations that arise from such relations as that of the family) to the use of their own powers and the enjoyment of the results.

“There thus arises, anterior to human law, and deriving its validity from the law of God, a right of private ownership in things produced by labor—a right that the possessor may transfer, but of which to deprive him without his will would be theft.

“This right of property, originating in the right of the individual to himself, is the only full and complete right of property. It attaches to things produced by labor, but can not attach to things created by God.

“Thus, if a man take a fish from the ocean he acquires a right of property in that fish, which exclusive right he may transfer by sale or by gift. But he can not obtain a similar right of property in the ocean, so that he may sell *it* or give *it* or forbid others to use *it*.”

The reader will have noticed that this reasoning is the very same as that quoted above from Progress and Poverty. The answer to the argument is obvious and is suggested by the very examples by which Henry George illustrates his theory. Of

course, no sane man who admits individual land ownership, claims or defends the right of property in the ocean or the atmosphere or the sun, although "to men," i. e., to Mr. George and his followers, ocean, air, sunshine, and soil, are all "involved in the single term land"! Need we remind our readers of the fact that the ocean, the atmosphere, and the sun, just as the moon and the milky way and the whole firmament, are physically incapable of being taken possession of or appropriated either by an individual man or even by the whole of mankind?

Our answer, then, to Mr. George's argument is obvious and brief: his theory is self-contradictory and does away with all property, not only in the soil, but in everything else.

If a Henry George man rows out into the ocean and is so lucky as to "take from the ocean" a fine fish, he can not call it "his," he does not "acquire a right of property in that fish," for the simple reason that he did not produce it! All fishes, whether living in the ocean, or in rivers or lakes, belong to the "things created by God," not to the "things produced by labor"; but the right of property, Mr. George has just assured us, "can not attach to things created by God." Again, if he would go hunting and kill a hare or a duck or a grizzly bear, he could not own it, for the same simple reason that he did not produce it. And if the whole population of the United States, individually or in a body, would go fishing or hunting, the same would hold as to what they would catch; for "the right of property can not attach to things created by God." Nor can a Henry George man own the pen with which he writes, just as Mr. George himself did not and could not own the pen he was writing with. How so? Because the title by which he held it, was essentially vitiated. Mr. George says, he bought the pen from the stationer. True, but the stationer could not sell it, since he did not own it! He had purchased it from another who could not sell it, viz., the importer! The importer, indeed, had got it from the manufacturer; but the manufacturer himself could not dispose of it, since he did not own it; for he in his turn had got it from men who had no right to give it to him, viz., "those who dug the material out of the ground and shaped it into a pen"! Here lies the radical crux that invalidates all further transactions.

All raw material belongs not to the things produced by labor, but to the things created by God. Hence, according to the George theory, no right of property can attach to the material dug out of the ground, no more than to the fish taken from the ocean. Those, therefore, who dug the material out of the ground and shaped it into a pen, handled what was not their own. But no handling or shaping of what is not your own can make it your own, if "making

or producing" is the original and only title of ownership. First you must own or acquire as your own the material you wish to work upon, and then only will what you make of it by your exertion, become really and truly yours—your property.

What we have said of the pen, holds good of all other material objects. Each and every one of them consists of some material which comes ultimately from nature and is a thing created by God. Hence it is plain that the Henry George theory of ownership is suicidal and destructive of all proprietorship, in movables as well as immovables.

(To be continued.)



## MINOR TOPICS.

**Suicide Statistics.**—Mr. George P. Upton, for many years associate editor of the *Chicago Tribune*, and an authority as to statistics bearing upon suicide, lynching, and other subjects of pressing public importance, for which there are no official records, publishes in the *Independent* (No. 2888) "the facts about suicide." These facts are indeed startling. During the last thirteen years 77,617 cases of suicide have been reported in the newspapers of this country. The following table shows the total number per annum, as well as the increase from 1891 to 1897, the curious decrease in 1898 and 1899, and again the increase from 1899 to 1904, which almost duplicates that from 1891 to 1897 :

1891.....	3,531	1898.....	5,920
1892.....	3,860	1899.....	5,340
1893.....	4,436	1900.....	6,755
1894.....	4,912	1901.....	7,245
1895.....	5,759	1902.....	8,132
1896.....	6,530	1903.....	8,597
1897.....	6,600		
Total.....			77,617

The increase in cities has already been noted by Mr. Frederick L. Hoffman, the life insurance statistician. It proportionally tallies with the general increase all over the country. In 1902 there were 2,500 cases of suicide reported in fifty cities in this country. In these cities the number has about doubled in ten years. Suicides are more common among men than women in all countries. Of the 77,617 persons tabled above, 57,317 were men and 20,300 women. Between the ages of ten to twenty-five suicides of women are more numerous than those of men between the same ages. It is one of the saddest features of the case that suicides of women are increasing faster than those of men. Half a century ago five times as many men committed suicide as women. A quarter of a century ago the proportion was three men to one woman. During the last three years the ratio has been about 2½ to 1.

Another sad feature of the suicide situation according to Mr. Upton, is the increasing number of children who kill themselves, but he gives no figures on this head.

Another singular feature is the comparatively large number of physicians who kill themselves each year—large, that is, as compared with members of other professions. In the last thirteen years 535 physicians in the United States have committed suicide—an average of about 41 each year—as compared with 89 clergymen and 61 attorneys, only those enjoying some prominence being taken into account.

The agencies for self-murder are numerous, but 61,933 of the 77,617 victims have killed themselves either by poison or the revolver. Prior to 1894 the larger number shot themselves, but since that year poison has headed the list. It may be boldly affirmed that the steady increase in the use of poison is due to the ease with which carbolic acid can be obtained. More persons kill themselves with it than with all other kinds of poison combined. It is cheap—within the reach of every one; and it is certain in its effect. 2,976 ended life by hanging, 6,091 by drowning, 4,447 by the knife, 809 by throwing themselves in front of locomotives, 763 by jumping from roofs and windows, 294 by fire, 77 by dynamite, and 227 in miscellaneous ways.

These are the gruesome facts. "They show," says Mr. Upton, "that suicide is rapidly increasing; that the value of human life is, comparatively, decreasing. The ethics of suicide have greatly changed. The question—Has any one the right to end his life when he has no further use for it or is dissatisfied with it?—is rarely asked now. In the old days a jury in a suicide case usually declared the victim *non compos*. Such verdicts now are rare. It is assumed that a person may have a sufficient motive for suicide and may be entirely sane when he takes his life. In the old days, also, the Church treated suicide victims much as it did murderers, and not only condemned them to eternal punishment, but to earthly ignominy by refusing them Christian burial; but, with the increased weakening of ecclesiastical authority and a growing doubt of eternal punishment and, sometimes, uncertainty as to the definite nature of the hereafter, this restraint has largely disappeared."

*German Catholics of Missouri Against Divorce.*—At its recent convention in Jefferson City the German Catholic State Union of Missouri went out of the beaten path by passing a strong resolution against the growing divorce evil. We reproduce the same in full:

"Marriage is infinitely more than a civil contract, and the contrary doctrine we denounce as false, illogical, and degrading. We hold that the sacred bond that unites husband and wife in marriage can not be broken and is not dissolved 'until death do them part.'

"We deplore as a national disgrace the prevalent divorce evil, that has fixed upon our country the infamous distinction of being among all civilized nations of the globe the most reckless disturber of the marriage tie, the most frivolous destroyer of homes. We believe that modern history holds forth no record of any moral calamity greater than has befallen our country in consequence of

the loss of right principles and the resultant moral corruption, horrifying both in character and extent, which is traceable to the terrible laxity of the several States in exercising an alleged power, by so-called absolute divorce to dissolve the bond of marriage;—a bond which we hold the State can not and does not create, which is beyond its control, and which therefore it can not destroy. Against this shameless condition we raise our voice in earnest and solemn protest.

“At the same time we are gratified to know that the evils of divorce are becoming recognized more and more. We note with satisfaction that there is now and has been for some time past, a great outcry all over our country against this moral plague of divorce, and we hope that this opposition will swell to overwhelming proportions, so as to assure the stamping out of the evil. Believing as we do that there is but one efficient remedy for the evil, we heartily welcome every approach to the Catholic ideal of marriage, the only true view, that ‘man may not put asunder what God hath joined together.’\*)

“As citizens of Missouri we regret that the law of our State contains most loose principles upon the subject of marriage and so-called divorce. We therefore, out of a sense of decency and out of a sense of right, and as citizens of our beloved commonwealth of Missouri, having the welfare of our State at heart, are justified in demanding, and we do hereby demand :

“1. The abolishment of the sanction of law now given to that certain form of concubinage known as the ‘common-law marriage.’ This so-called marriage is without excuse in a civilized and well-regulated community, and to entitle the parties to such concubinage to bear the sacred names of husband and wife, is an insult to respectable members of the community. Every such so-called marriage shall by law be held to be null and void.

“2. We demand the repeal of the divorce law of Missouri, for the reasons among others herein above enumerated, and we respectfully urge the legislature to recognize, defend, and act upon the great moral principle that a true marriage never is and never can be disrupted by law. It will be a glorious day indeed when the great commonwealth of Missouri follows the illustrious example of South Carolina in this particular regard.

“In those few serious causes that may require the separation of the married, whether temporary only or otherwise, the law ought to provide for a judicial separation, or separation from bed and board, to protect the children, to enforce maintenance and other personal and property rights and duties, and neither necessity nor a sound public policy requires more.”

*Free Parochial Schools.*—This is the way the rector of a Catholic congregation in Rochester, N. Y., who, like so many of his brethren in various parts of the country, saw the necessity of providing a Catholic free school, accomplished his purpose. Under the title : “1000 Members Wanted,” he distributed among his parishioners the following circular :

“The time has come to turn our parish school into a free school,

\*) It is characteristic that the St. Louis Globe-Democrat, in publishing, in its edition of Sunday, May 15th, what purported to be the text of this resolution, cut out the above paragraph “At the same time. . . . Joined together.”

by doing away with the payment of the 'school money.' This may easily be accomplished, if every adult member of this parish will volunteer to offer once every Sunday, instead of the customary cent, at least a nickel. The existence and proper maintenance of its school is of paramount necessity for this congregation and its future well-being. For this purpose let us form a 'Parochial Free School Society,' of which you may become a charter member by detaching the annexed slip and returning the same next Sunday, signed with your full name and residence, beginning at the same time to drop your nickel. The Holy Sacrifice of the Mass will be offered once every month for all living and departed members of the Society, and the school-children will, in their morning and afternoon sessions, offer a short prayer for their benefactors. In due time a complete list of the members of the society will be published, and every member supplied with a souvenir."

The annexed slip read thus :

"I, the undersigned, do hereby declare my willingness to become a member of the 'Parochial Free School Society,' of St. — Church, for the support of the parish school, and as such pledge myself, upon my word of honor, to drop once every Sunday, as long as I remain a member of this parish, at least 5 cents in the collector's basket."

The reverend rector assures us that "the scheme worked to perfection."

We are informed by Mr. Joseph F. Kuehne that the school of Our Savior's church in Jacksonville, Ill., has been free to all the children of the parish for sixteen years, and that two years ago it was supplemented by a free high school.

We are requested to note that the Society of the Holy Spirit, which we believe we have already on a previous occasion, several years ago, recommended to our readers, has among its various objects that of "aiding priests in poor country missions, and of establishing, in such localities, free Catholic schools." The Society has its headquarters in New Orleans (516 Natchez Street). During its twenty years of life, we are informed by a recent circular, it has paid out for various good purposes over one hundred thousand dollars, besides distributing between two and three million Catholic books, tracts, etc. The membership fee for men is \$5 per annum ; for women, \$3.

*Doctors on Vaccination.*—*Medical Talk*, a magazine published by Dr. C. S. Carr at Columbus, O., is conducting a campaign of enquiry as to what doctors think of vaccination. The editor takes Polk's Medical Directory and writes to the doctors in alphabetical order. Many do not bother to answer a letter, but out of a hundred replies, forty-eight believe that vaccination does prevent smallpox. All the rest disbelieve in the efficacy of vaccination. Of those who believe that vaccination prevents smallpox, some are sure that vaccination only lasts one year. Others believe that it lasts three years ; others five years ; others seven years ; and nine, out of the one hundred, believe that a successful vaccination lasts a life-time. Thirty-one, out of one hundred, believe that variolinum is just as effective as vaccination. (Variolinum is a perfectly harmless homœopathic remedy which is swallowed as a



preventive of smallpox.) Sixty-three, out of the one hundred, believe that vaccination should not be made compulsory. Only thirty-four expressed themselves as in favor of closing the schools to unvaccinated children.

Fifty-three state positively that they believe vaccination is dangerous. (*Medical Talk*, v, 5.)

Very few of these physicians are willing to allow their names to be published in connection with their answers, because physicians, as a rule, are afraid to come out against vaccination. They know that it will hurt their standing with the political doctors who control the boards of health and are dictators of the more important medical societies.

*The Commission for the Codification of Canon Law* is now in working order, and much interest attaches to the spirit in which they will carry out their great undertaking. The Rome correspondent of the *Freeman's Journal* (No. 3698) has it on good authority that the new code will be extremely important from one point of view. "The laws it contains will be comparatively few, as compared with the present mass of legislation; they will be very clear and simple; they will introduce uniformity on many vital points, such as the celebration of the sacrament of matrimony; they will apply to all the faithful in every country, leaving room for as few exceptions and privileges as possible; and finally the new code will tend to extend the powers of bishops and national councils. It is likely to inaugurate the de-centralization which was predicted...many months since. At present the Roman Congregations are obliged to deal with a great deal of work which might as well be transacted by some central authority in each of the different countries concerned. It was the intention of Pius X. to create this central authority by the establishment of primates, but so many difficulties have been raised to this that the project may have to be deferred for a time. Meanwhile, however, it seems most probable that Apostolic delegates will be sent to all countries in which the Holy See is not at present directly represented, and these delegates will be charged with the task of seeing that the general law of the Church as contained in the new code is strictly observed."

—It is to be hoped that the recent expression of the decisive majority of the central council of teachers in the Chicago public schools, in favor of the right and power to administer corporal punishment to unmanageable pupils, and their determination to recommend it to the management committee, will lead to a change in public sentiment.

Says the *Chicago Chronicle* (April 9th): "Spare the rod and spoil the child" was once regarded as a mere truism, and any purpose to discuss it seriously as regards its sound sense would have been regarded as both surprising and absurd. Somebody began a crusade against corporal punishment in toto, and one result has been the almost total disappearance from society of the principle of authority. There is no disposition anywhere to favor punishments which are excessive or violent or what the sentimentalists call brutal, but it is a manifest truth that every human society, from the family circle up to the vastest empire, must be governed. Among men government may be partially and temp-

orally substituted by reason or persuasion, which latter is a modified form of bribery, but never for long. The substitution, moreover, overtaxes reason and love and the moral sentiments, which have their own offices to fill in this life. . . . Government, absolutely necessary in schools as elsewhere, is impossible unless grounded in the last resort on force."

—New York City has just witnessed the close of a singular conference—the "Bible League Convention"—the professed object of which was "protection of the Bible against its advanced students." Protestant preachers and laymen from all parts of the country protested against "assaults" on the Bible; that is, the publication of conclusions reached by many of the "higher critics" in this country and Europe. The N. Y. *Evening Post* (May 9th) thinks this conference has done more than any of the higher critics to shake the faith of men in the Bible as an infallible and inerrant revelation; for, as Dr. Parkhurst put it, the addresses "left upon the minds of a good many sincere people the idea that there is a great amount of incompatibility between scholarship and Scripture; that there be certain things about the Bible which, if known, would be embarrassing to the faith; and that turning too much of that searchlight of investigation upon the foundations of Scripture would shake confidence in the stability of the foundations." One of the Bible defenders dwelt upon the "unparalleled danger" of the present attacks. Soon we shall see all the preachers, and Protestantism itself, relinquish the Bible, and there will be only one defender of its divine character and inspiration left—the Catholic Church, which has always been its faithful custodian and authorized exponent.

—We read in the Baltimore *Sun* of May 10th :

"Services in memory of their departed brethren were held last night by Washington Council, No. 224, Knights of Columbus. In the center of the hall was placed a table, upon which were 15 lighted candles. Around the table were vacant chairs, which were draped in mourning. The lighted candles represented former members of the council, and as the roll was called and the name of one of the deceased brothers was reached, the candle would be extinguished. The services were attended by members of the council and a number of invited guests. Addresses were delivered by Rev. Dr. E. T. Shannon [Shanahan?] Vice-Rector of the Catholic University; Rev. P. J. O'Connell, Hon. J. S. Smith, and Grand Knight Dr. Wilson P. Malone."

We have read of similar "memorial services" for departed "Elks." They must be very touching, and, as they were in this instance participated in by a professor of the Catholic University, they are no doubt entirely unobjectionable and thoroughly appropriate. For ourselves, "old fogies" as we are, we prefer the practice of "old-fashioned" Catholic societies who cause the holy sacrifice of the Mass to be offered up for their departed members and attend this most sublime and Catholic function in a body.

—The editor of the N. Y. *Sun*, who is an adept at constructing definitions, was asked the other day to define that much over-

worked word "strenuous." This is the way he acquitted himself of the task :

"Derived from a Greek word meaning strong, hard, rough, harsh, 'strenuous' is defined by Webster and other authorities variously as signifying : urgent, eagerly pressing, ardent, bold, strong, active, pushing. As applied to speech it has come in recent times to be associated with something akin to boastfulness or blatancy ; in variation of the significance attached to the word by Keats, who speaks of

'Him whose strenuous tongue  
Can crush joy's grape against his palate fine.'

"By a curious process of degeneration, to which words are sometimes subject, a strenuous man has come to mean to-day not necessarily a strong man, but rather one who strains somewhat over-eagerly to appear strong."

—The reliable Rome correspondent of the New York *Freeman's Journal* (No. 3699) sends his paper the following very significant item of news :

"For some time past the Holy See has been gravely concerned about many of the secret societies which exist in the United States. A couple of months ago an American priest worked very hard to secure from the ecclesiastical authorities here a letter expressing approval of one of these societies, the membership of which is open both to Catholics and non-Catholics. After the most careful enquiries were made, the approval was formally refused. Quite recently information has reached Rome of the attitude of many American bishops towards certain Catholic societies. It is admitted that they undoubtedly do some good, but the bishops whose views are now before the Holy See are firmly convinced that they do much more harm ; that they are likely to be a source of danger to the Church in the future, and that they tend to break up the family life of Catholic homes."

—The Cleveland *Catholic Universe* (No. 1542), which, unlike our Homeric *Church Progress*, discusses the question of a Catholic daily newspaper press on its merits, arrives at this conclusion : "It would require at least \$100,000 capital to start a Catholic daily. Much more than money, of course, would be necessary for its success. One of the chief difficulties in the way of the project is the indifference of the Catholic people themselves. If the Catholic public could be pledged to support a Catholic daily, there would be no doubt about its prospering."

That is indeed the crux of the matter. But it seems to us that, outside of the divinely appointed authorities of the Church, no other agency could do so much as the Catholic weekly press to change the present indifference of the Catholic people into an ardent and active enthusiasm. Let's take a long pull and a strong pull together, brethren !

—In the Wichita *Catholic Advance* of May 7th we read :

"The residence of the Apostolic Delegate at Washington is not suitable for his purpose. It has been decided to build an appropriate residence and each diocese will be taxed according to its population to supply the requisite funds. We hope the committee

in charge will keep in mind the wealth of the diocese as well as its population."

His Excellency the Apostolic Delegate informs THE REVIEW that there is this much truth in the report: "that the most reverend archbishops on the occasion of their last meeting took into consideration the advisability of providing the Delegation with a more suitable residence, and appointed a committee to look into the matter."

—"We do not usually encumber our columns with 'fashion notes,' but we set aside our usual rule this once to remark that, according to high fashionable authority, 'brides this spring will carry beautiful prayer-books, instead of the conventional shower bouquet.' Those interested will please make a note of this."—San Antonio *Southern Messenger* (xiii, 10).|

We might have patience with *such* "fashion notes" in Catholic newspapers; but the stuff which is printed from week to week under this heading in several otherwise respectable contemporaries, is not only silly and nauseating, but at times actually subversive of womanly modesty and public decency. The "fashion page" is a feature of modern journalism which the Catholic press might well leave to the secular dailies and the monthly women's magazines. At best it tends to cultivate vanity and prodigality.

—Commenting on the project of a Catholic Congress to be held here in St. Louis as one of the features of the World's Fair, the Cleveland *Catholic Universe* (No. 1545) says: "Every loyal Catholic would welcome a Catholic congress if it promised to accomplish anything. By not attempting too much, by not spending all its energy in talk, by not satisfying itself with florid resolutions, and by doing something, a gathering of Catholics at St. Louis would be a boon. But let us see more than grandiloquent premisses. Who has undertaken to stand sponsor for the project? Where is the organized plan of action? So far the whole idea seems to be as vague as a dream."

—Concerning the Elks (see our No. 15, p. 240), His Lordship the Bishop of Denver, under date of April 29th, informs us as follows:

"Dear Mr. Preuss: In reply to your letter of the 25th inst., I wish to state that I have never had occasion to take any action with a view to prohibit Catholics of this Diocese from joining the society of the Elks, and if any difficulty regarding this question should arise in future, I propose to follow the prescriptions contained in the III. Plenary Council of Baltimore, especially what is found in N. 255. With kind wishes I remain, Yours sincerely in Christ, † N. C. Matz, Bishop of Denver."

—One of our reverend subscribers begs us to note in THE REVIEW that he is in need of a good organist. He would prefer a gentleman for the position. Address: St. Joseph's Church, Leavenworth, Kansas.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JUNE 2, 1904.

No. 22.

---

---

## THE PRONUNCIATION OF LATIN.

**U**NDER the title, 'The Roman Pronunciation of Latin,' Rev. John B. Scheier, C. S. C., Professor of Latin in the University of Notre Dame, Indiana, has issued a neat little pamphlet of seventy pages (Notre Dame, Indiana, University Press.)

Latin is a dead language; consequently we have no uninterrupted tradition of a living nation to guide us in determining the true sound belonging to its idioms. There are, however, various scientific means of raising the dead and ascertaining the correct pronunciation; for instance: inscriptions, Greek transliterations, etc. Leaving these aside, Father Scheier in his booklet opens up another source by citing the Old Latin grammarians, beginning from Terentius Varro, B. C. 116, down to Venerable Bede in the seventh century after Christ. In this manner we learn from the lips of competent and impartial contemporaries what their own language sounded like. We have here "expert testimony."

One might perhaps on principle object to this method, on the ground that it must ever remain somewhat doubtful if we are at all able to measure the nature and value of all Latin sounds by mere recourse to the old grammarians. For instance, when the author says, p. 9: "the letter A corresponds to Greek alpha," we would ask: how does this appear from the quotation of the grammatici? And when these bid us put the lips and tongue and teeth in this position or that, if we would pronounce a certain letter, we may again ask: are we absolutely sure that we understand their directions and utter the precise sound they intended? But it must be admitted that, if those old grammarians do not say the whole truth, still what they do say, is true. As far, therefore, as their testimony actually goes, it is reliable and even conclusive—

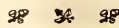
though in a few cases it does not seem to be as complete and explicit as one would wish. Besides, as the old grammarians are not our only source of information, there can be little room for doubting the correctness of the author's conclusions. We believe him, therefore, to be justified in restricting his attention to the old grammatici, and, in doing so, he merely illustrates one aspect of the many which his subject presents.

The author has acquitted himself of his task with credit. In a simple, orderly manner, he takes up one after another the letters, the vowels, the diphthongs, and the consonants, premising at the head of each chapter his own conclusions from the testimonies of the grammatici; then follow these verbatim in Latin with here and there a comment by the author. One obtains, in this way, a sufficient insight into the "wealth of proof" for the Roman pronunciation. As to his own comment, the author might be a little more lavish at times, as it is easy, in some passages, to miss the sense of the grammarians. Try, for instance, on p. 9, if you can make out the meaning of Ter. Maur': "Linguamque. . . ."

There exists a lamentable confusion on the point of Latin pronunciation. Matters are certainly bad on the old continent. "For there are nearly as many characteristic pronunciations of Latin in Europe as there are nations. The Germans have one; the French have another; the English have theirs; the Spaniards and Italians differ from all these." But matters are decidedly worse in this polyglot country of ours, where each nationality drags its own racial characteristics into this apparently neutral field. True, it is a harmless exhibition of national pride; but a melancholy exhibition all the same, and a departure from the truth at that. Uncharitable as we are, we make fun of our German neighbor, if he happen to talk of Vashington, instead of Washington; but we don't seem to be aware that we are ourselves deserving of ridicule whenever we murder, e. g., the fair name of that noble Roman statesman whom some of us call Sisero, others Tsitsero, others again Chichero, his real name being, of course, Kikero.

Fortunately for Europe, there is now a systematic movement afoot—at least on paper—to revive the Roman method. In recent books continental scholars show that they fully recognize its claims. The unavoidable quota of dissenters is easily counted. Does it behoove Americans to be behind the times? We are aware of the fact that a number of high schools and colleges have adopted the Roman pronunciation. Let us, however, make a sort of American national affair of it. Without this the individual efforts, which, as we said, have been already made in various quarters of the country, will not go far to improve present conditions. Here, then, is matter for reflection worth the attention of all friends of

the classics. But it is to the notice of principals of schools, and prefects of studies in particular, that we would like to bring Father Scheier's plea for the Roman pronunciation. *Tolle, lege*,—but please do not stop there! On the other hand, no advocate, however enthusiastic, of the Roman method can reasonably expect that the idiom of Old Latium will ever be made to ring again in this country, in all its native purity of sound. But what we may expect, and ought to aim at, is to avoid any manifest faultiness of pronunciation; to get as near the true sound of the Roman vowels as possible; and, above all, to cleanse our pronunciation of Latin of heterogeneous elements. Let it be one pronunciation, not a mixture of all kinds of pronunciations!



## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### VII.

#### THE ARGUMENTS OF HENRY GEORGE EXAMINED.—2.

All actual ownership must rest on a clear title by which the object in question is understood to belong by right exclusively to such and such a person or collection of persons. There are various titles by which property is transferred from one owner to another, such as donation, purchase, and the like. These titles suppose an object already belonging to some owner and, consequently, they necessarily presuppose another title. Among all the valid titles of ownership there must manifestly be one which does not presuppose another, but is rather presupposed by all others. This absolutely first title is called the primitive or original title of ownership; by it objects not having as yet any owner (*res nullius*) are appropriated and become the property of some one.

Whilst philosophy as well as common sense teach that ownerless objects, e. g., the fishes in the ocean, things abandoned, etc., are appropriated by occupancy [*res nullius fit primi occupantis*, or, as the Roman law\*) has it: "*quod est nullius, id ratione naturali*

\*) Digest. lib. 41, tit. 1, leg. 3.

*occupanti conceditur*"; what is nobody's, natural reason grants to the first occupant]—Henry George insists that "productive labor" is the original title of ownership. "That which a man makes or produces is his own, as against all the world"; and "there can be to the ownership of anything no rightful title which is not derived from the title of the producer"; "this right of property" is "the only full and complete right of property. It attaches to

things produced by labor, but can not attach to things created by God."

This theory of ownership is suicidal, as we have already stated; it makes all real ownership, common as well as individual or private, impossible. The very same argument which Henry George advances against individual land ownership, holds against common ownership of land. The people of a country or a nation or even mankind at large can not own the soil or land on which they live, because neither a particular nation nor the whole of mankind has produced the soil. The land with all its treasures, like the ocean with its numberless inhabitants, is created by God; now the right of property "can not attach to things created by God."—One may object: this principle applies to individuals, not to nations or to mankind at large; land ownership may be "morally wrong" for the individual and right for a nation or for mankind. We answer: what is essentially wrong for an individual, can not be right for a nation or for mankind; a nation must have a clear title for actual ownership no less than the individual; but according to Mr. George, "there can be no rightful title which is not derived from the title of the producer."

To the argument, as presented in his Open Letter, Henry George premises a series of postulates which, according to our economist's view, contain the very last foundations of the whole question of property. Mr. George writes to the Pope:

"Our postulates are all stated or implied in your Encyclical. They are the primary perceptions of human reason, the fundamental teachings of the Christian faith:

"We hold: That—

1. "This world is the creation of God.
2. "The men brought into it for the brief period of their earthly lives are the equal creatures of His bounty, the equal subjects of His provident care."

3. "By his constitution," Mr. George continues, "man is beset by physical wants, on the satisfaction of which depend not only the maintenance of his physical life but also the development of his intellectual and spiritual life.

4. "God has made the satisfaction of these wants dependent on man's own exertions, giving him the power and laying on him the injunction to labor—a power that of itself raises him far above the brute, since we may reverently say that it enables him to become as it were a helper in the creative work."

5. "God has not put on man the task of making bricks without straw. With the need for labor and the power to labor He has also given to man the material for labor. This material is land—man physically being a land animal, who can live only on and from



land, and can use other elements, such as air, sunshine, and water, only by the use of land.

6. "Being the equal creatures of the Creator, equally entitled under His providence to live their lives and satisfy their needs, men are equally entitled to the use of land, and any adjustment that denies this equal use of land is morally wrong."

Let us consider these "postulates" more closely. Against the first and third, or course, we have no objection. But the second we must reject as utterly false.

The equality of all men is a fiction. All are indeed equally creatures of God's bounty and subjects of His provident care, but they are by no means equal creatures and equal subjects. Nothing is clearer than the manifold differences of men. True, all have what is essential to man, a body, a soul, an intellect, a free will, the destiny to eternal happiness in the life to come. But even in essentials, how many differences in individual men! Some have a strong constitution, others not; some a powerful intellect or will, others not, etc., etc. And how many differences or inequalities in non-essentials! The pretended equality of all men is one of the most fundamental errors of Communists and Socialists, and it is precisely what Leo XIII. points out in the first place, when he speaks of the practical remedy against social evils. "It is impossible," the Pope writes, "to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can be maintained by various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own domestic condition. Divine Providence too takes the natural differences of men, their conditions and circumstances into account.

From the explanation given in the fourth postulate it is clear that by "labor" Mr. George understands, not any human exertion whatever, but productive labor, activity producing valuable objects or enhancing values already existing. Most people, indeed, are compelled and morally obliged to engage in some kind of "productive labor," in order to support themselves and those dependent on them. It is noteworthy that Henry George points out "the power to labor" precisely as one of the main differences between man and the brute. Do not some animals show themselves possessed of a wonderful "power to labor," e. g., bees? And how much "productive labor" is done by our domestic ani-

mals? Leo XIII. calls our attention rather to another distinctive feature of man, viz., that he is endowed with reason; "on that account," the Pope says, "man must be invested with the right of having exterior things not only for actual use, but as lasting and permanent property."

We come to the fifth and sixth "postulates."

"God has not put on man the task of making bricks without straw"—certainly not, nor has he put on him the task of building without materials. "With the need for labor and the power to labor He has also given to man the material for labor"—why not also the implements needed for labor, such as spades, ploughs, axes, hammers, chisels, and all kinds of machinery?—"He has also given to man," i. e., to every man, "the material for labor. This material is land—man physically being a land animal, who can live only on and from land." In other words: as man is by nature a land animal, so he is by nature, i. e., by the Creator's will and law, a land owner.

Moreover, since all men are "the equal creatures of the Creator," they naturally are equal land owners, "equally entitled to the use of land," and, of course, "any adjustment that denies" this equality of all, as private land ownership evidently does, "is morally wrong." Thus we have happily landed at Mr. George's common land ownership! All these are "the primary perceptions of human reason," "the fundamental teachings of the Christian faith," and they "are all stated or implied in (Leo's) Encyclical"!

Let us retrace our steps and see what are the real "primary perceptions of human reason" in this question, to be substituted for Henry George's arbitrary assertions.

Man must labor. He can not labor without material to work upon. Working upon a determined material independently and for one's own purposes, is manifestly a land independent disposal of the given material, i. e., an exercise of the right of ownership. Hence the laborer must either have material as his own, or acquire material as his own, or work for another who owns the material and from whom he can claim his wages. This disjunctive proposition is evident, truly "a primary perception of (practical) human reason." From this truth follows that God, when "laying on (man) the injunction to labor," need not have given him the actual ownership of any material; it sufficed that He gave him the power or right of acquiring such actual ownership or property.

On the other hand, no particular object and no particular portion of land is by nature in any particular manner connected with a particular individual, as is necessarily the case when one can say: this is mine! Hence God has not given directly to the indi-

vidual man any actual property. Common ownership there is none either by nature. For there is no title on which such ownership might be based. Moreover, common ownership would be useless, because man has his individual wants and needs individual property.

Accordingly, if we consider nature and the things of nature previously to any activity on the part of man and simply as things created by God, none of them are actually owned by any one; they are all "res nullius," objects without owner, though in general destined for the benefit of mankind. But since man needs property, he must have been invested by the Creator with the right of appropriating—by occupancy—whatever he deems fit to satisfy his various wants, out of the things offered by nature and not yet appropriated by others.

The right of acquiring property is essential to man; it alone follows from man's natural needs and from his power to labor. It is a general right not only in as much as it belongs to all men alike, but also because it refers to all material things that are by their nature capable of being held in individual possession. Of such a nature are evidently all those which we at present see in private possession, i. e., the soil as well as movable goods. The general right of acquiring property is exercised and applied in different ways; first of all by occupancy, where or as long as ownerless objects are at hand, then by labor and the various transactions which constitute the secondary or derived titles of ownership.

Thus, whilst by nature all things are ownerless, but appropriable by any one—"naturâ omnia sunt communia, scilicet negative," as Scholastic philosophers express it—and all men are by nature endowed with the same right of acquiring property, the actual appropriation in all cases proceeds from man's activity, and is naturally very manifold, according to individual choice, ability, and opportunity; and, we must add, according to the dispositions of the civil law, which in civilized society must not only protect the natural rights of property, but also frequently determine or regulate them as to their actual application.

This is the natural right theory of ownership. It is the common sense theory as well as the theory of Scholastic philosophy. It is the theory clearly indicated in the words of the Encyclical *Rerum Novarum*: "If it is said that God gave the earth to mankind in common, this is not to be understood as if he wanted the common ownership of the earth vested in all men, but because he did not assign to any one the possession of any particular portion of the earth, leaving the actual distribution of private possessions to men's industry and to the laws of peoples."

From what we have said on the real basis and nature of owner-

ship, the reader will readily understand how groundless, superficial, and sometimes even frivolous is what Henry George has advanced from the ethical standpoint against the existence of private property in land. In his publications one finds plenty of bold assertions, wild exaggerations, rhetorical declamations against land owners and speculators in land, besides catching comparisons or illustrations which upon close examination prove nothing. But one looks in vain for sound and conclusive reasoning. His only argument, as we have seen, proves too much and shows thereby that his own tenet of common land ownership is nothing but a fanciful notion. Yet this notion is the only basis for the system of taxation recommended by him as the panacea for the evils by which society is afflicted.

*(To be continued.)*



### ANOTHER MASONIC PERVERSION OF SCRIPTURE.

We note another perversion of Scripture in speaking of the priesthood of Masonry. It is found in the Masonic Ritualist, pp. 431—432, and is as follows :

"For this Melchizedek, King of Salem, priest of the most High God (who met Abraham returning from the slaughter of the kings and blessed him ; to a whom also Abraham gave a tenth part of all ; first being by interpretation, King of Righteousness, and after that also King of Salem, which is, King of Peace ; without father, without mother, without descent ; having neither beginning of days, nor end of life ; but made like unto the Son of God) abideth priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is of their brethren, though they come out of the loins of Abraham. For he testifieth, Thou art a priest for ever, after the order of Melchizedek. And in as much as not without an oath was he made priest. For those priests (under the Levitical law) were made without an oath ; but this with an oath, by him that said unto him, The Lord sware and will not repent, thou art a priest for ever, after the order of Melchizedek" (Heb. vii, 1—6.)

The "slight and necessary omission" here is the same as in the former passage : though the whole passage treats directly of Jesus and his eternal priesthood, all mention of Jesus is sedulously excluded. Thus the Apostle ends chapter vi. by exhorting the Hebrews : "Hold fast the hope set before us. Which we have as

an anchor of the soul, sure and firm and which entereth in even within the veil; where the forerunner Jesus is entered for us, made a high priest forever according to the order of Melchisedech." Then follows ch. vii., explaining the character and prerogatives of Melchisedech as typifying the priestly character of Christ. The type is taken and applied to the Masonic priesthood, but there is no mention of our Lord. And how could there be? This would be to go to unwarrantable lengths in a "sectarian" interpretation. "The Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of such illumination." It would destroy the universality which is the boast of Masonry. In such a language though citizens of every nation might converse, at such an altar men of all religions could not kneel; to such a creed disciples of every faith could not subscribe. Masonry, religious Masonry, whose object is divine truth, would be destroyed!!



## BOOK REVIEWS AND LITERARY NOTES.

---

*A Short Cut to Happiness.* By the Author of 'The Catholic Church From Within.' With a Preface by Rev. B. W. Maturin. St. Louis, B. Herder; London, Sands & Co. 1904. Price, 75c. net.

The object of this little book is to show that the shortest and quickest way to happiness is by renunciation and self-sacrifice. The author points out some of those principles which, in the words of the preface by Father Maturin, must guide the seeker after true happiness like the compass over many a trackless way, till he is stirred by the movements of that love and the conscious presence of that Person who will make all things easy and every pathway clear.



—Students of Scholastic theology should welcome the appearance of Brassens's 'Scotus Academicus,' which is one of the chief productions of the Scotist school, and possibly the best exposition of the master's teaching. There is more reason for satisfaction at the reprint of this justly admired work because the view of the Scholastic system presented by some recent publications is, to say the least, a little one-sided. The great interest taken of late years in the writings of the Angelic Doctor has led, in some quarters, to a neglect of the other leaders of the mediæval schools. It may be hoped, however, that the Franciscan renaissance of our day may promote a juster appreciation of the master mind of the Seraphic Order.—*Tablet.*

—We beg to renew our recommendation of the *Christian Mother*, a Catholic magazine for the improvement of home education, and the official organ of the Archconfraternity of Christian Mothers of America. It is published monthly by Mr. Joseph Schaefer, 9 Barclay Street, New York, has the approbation of a large number of bishops, and, what is more, merits it. In the words of Archbishop Farley: "Everything that makes for the sanctification of the home, by the distribution of sound Catholic literature, is an added blessing to the family and to society, of which the family is the root." The *Christian Mother* is the magazine par excellence for the Catholic family circle. There is also a German edition, *Die christliche Mutter*.

—Dr. Simon Weber shows in his recently published work 'Die katholische Kirche in Armenien' (Herder), an important and profoundly learned contribution to church history, that Armenia is the first country in which Christianity was raised to the rank of a State religion. Already before Constantine, and in a higher measure, the Armenian ruler Trdat put all resources of the State power in the service of the Christian faith. After its conversion, Armenia became the guardian of Christian civilization against the attacks of the mighty Sassanides. For centuries it fought the battles of the faith and only through its heroic self-sacrifice was the quiet and peaceful development of Christian civilization made possible in Europe; so that we all of us owe Armenia a debt of gratitude, which its present state of lowliness and subjugation should spur us on to pay.

—That eminent German Jesuit review, the *Stimmen aus Maria-Laach* (published by B. Herder) in the first four hefte of its present volume, offers a remarkable series of scholarly contributions. We shall mention only a few. There is P. Cathrein's ethical study on "strafrechtliche Zurechnungsfähigkeit." Then there is Fr. Nix's paper on the notion, origin, and spread of charity, and on Christian charity in particular. There is an instructive disquisition by P. Bessmer on the brain and the soul. Fr. Blötzer devotes three articles to the question: "Is the Anglican Church on the way to Rome?" Fr. Kugler, the eminent Assyriologist, offers a very valuable contribution to the Bible and Babel controversy in his learned paper on the Babylonian national epic of Gilgamesch. With the large number of German students in this country who are interested in the progress of science, this admirable Jesuit review ought to have many American readers.



## MINOR TOPICS.

---

*The Character of Washington.*—Mr. Martin I. J. Griffin writes to THE REVIEW :

The "ugly charge of marital infidelity" on the part of Washington, which you refer to as having "been bandied about" for many years, is one which meets every student of the under-the-surface-history of the Revolution. It is noticeable that it is only during the Revolutionary war that charges or hints or whisperings are made to apply. Is it not suggestive that the charges in British publications or intercepted letters, or the alleged testimony in British army trials, are of doubtful value? Washington himself complained of forged letters being imputed to him. I too, with others I know, engaged in the study of the Revolutionary war, have given attention to these allegations of immorality. I have been told where written evidence in Washington's hand could be examined. I have gone to that reported source only to find no such evidence existed there.

The late Bishop William Stevens Perry of Iowa was one whom I consulted on this matter, as he too had made investigations. He declared the charges unfounded. So have others to me. All who publicly or privately have given attention to the question have come to the conclusion that the charges "can not be substantiated."

Perhaps no one but Washington has been subjected to such searching respecting these British inspired charges and has come out untainted in character.

It is to be observed that when in camp, even in dire Valley Forge, Mrs. Washington was with him. In this, as in all other tests of character, Washington has proven honest and true. No American has had such bitter enemies among his own. They would have destroyed his power if their evil doings against him had prospered. But every assault only made him stronger.

All that concerns him has been to me of intense interest, and I have loved to treasure his words and honor his name simply from my own seekings and study of his character. His moral character is well rounded and brilliant in other respects, so why should it lack in its most essential element and so lessen the moral grandeur of his whole character which all observers have united in proclaiming. Our country never had among its honored names one surpassing in all the moral attributes him whom we delight to call the Father of our Country. Extravagance of eulogy has its justification in the endeavor to portray the exaltedness of his character and to convey to less informed minds but the figure, form or shadow of the human excellencies and greatness of this man who made our country, and without whom, as far as human judgment can determine, our country would not have been established in its freedom. Every departure from his principles and policies tends but to the destruction of the true life of our country. As for myself, I believe Washington could not have been an immoral man, else God would have destroyed his efforts. The Baltimore Council of the Church declared the Fathers of the Republic were "instruments" of the Almighty for the betterment

of the people. So I believe His graces were showered upon Washington in the natural order, and so his character remains under all tests unsullied and infamous charges "can not be substantiated."

*The Habit of Ascribing Human Faculties to Animals* is perhaps natural, but a Mr. Burroughs, in the pages of the *Century Magazine*, continues to protest against it from a scientific point of view. Teaching, in the sense of conveying knowledge, he does not admit to be ever practised by them, although parents may stimulate the imitative faculties of their offspring. The means of mutual intercommunication which they undoubtedly possess are limited to the conveyance of emotions or feelings [including, we suppose, the presence of danger], but have no relation to past or future, and are entirely concerned with the actually present. That they neither acquire nor hand on any accumulated stock of knowledge is of course obvious, since each generation is born perfectly equipped for its own task, and adds nothing to its automatic skill in performing it.

Mr. Burroughs speaks of the perfect unity of action of large bodies of animals, such as flocks of birds, herds of deer or antelope, or shoals of mullet or herring, but explains precision of common movement as due, not to leadership or direction, but to some influence or impulse acting equally upon all. The wonderful homing faculty possessed by many animals and insects is something differing not in degree but in kind from any form of human intelligence, and is therefore quite inconceivable by us. It is not memory, for it acts in perfectly new circumstances and surroundings, as in the case of bees whose hives are transported in boats on the Nile or other rivers, and which can yet return to them at night with the same infallibility as though they were stationary. It seems to be unequally bestowed on animals, for, though certainly possessed in some cases by both dogs and cats, there are instances in which cats and dogs alike are hopelessly lost in a city within a few doors of their own home. There are times, too, when the migratory instinct of animals seems like a form of insanity that leads them to destruction, as in the well-known instance of the lemmings, incredible numbers of which are drowned in the attempt to cross rivers, lakes, or even arms of the sea, if they happen to intervene on their line of march in their periodical migrations.

*Women and Non-Catholics in Catholic Church Choirs.*—The gravest difficulty arising from the *Motu Proprio* on the reform of church music, is that connected with the singing of women in church choirs. The Rome correspondent of the *N. Y. Freeman's Journal* (No. 3699) endeavors to clear up the situation by making a number of distinctions. "The singing during divine service is of two kinds—part of it belongs to the clergy and part of it to the congregation. In the part belonging to the congregation women have a perfect right to sing; in the part belonging to the clergy they have no right whatever, and it is only by an absurd and indecorous corruption that they have ever been allowed to do so. The part belonging to the clergy is also extended to the choir proper, which should, therefore, consist of men and boys, and these should,



whenever possible, wear the surplice and cassock. The ideal musical service, therefore, would be performed by this special choir in the special parts, and by the entire congregation in the other parts. But until congregational singing is restored, there is no objection whatever to having a select body of singers perform the parts of the service which appertain to the congregation, and in this select body women may surely be employed. At the Mass, for instance, the Gloria, the Credo, and the Agnus Dei belong to the congregation, and may certainly be sung by a select body of singers consisting of both men and women. But it is the wish, or to speak more properly, the command of the Holy Father that all who take any special part in church functions should be persons of known probity of life. The practice of having Protestants, Jews, and infidels to sing in choirs, is a corruption and an anomaly. His Holiness recognizes that there are some difficulties in the way of putting the terms of the Motu Proprio into effect, but he expects that bishops, priests, and the faithful generally will do their utmost to overcome these difficulties. Finally, all rectors of churches who persist in having the old frivolous music at their services are guilty of a breach of respect and obedience to the Sovereign Pontiff."

**The French Public Debt.**—If, as a South American statesman claims, the prosperity of a country is to be measured by the debts it makes, no country in the world is more prosperous than France. According to *La Nouvelle France* (vol. II, No. 6), France has a total consolidated debt of 21,366,000,000 francs; an "amortizable" debt of 7,490,000,000, and a floating debt of 1,401,000,000 francs. That alone would mean a per capita indebtedness of more than 800 francs; but outside of this enormous sum, the State pays in pensions annually 252,000,000; and as these pensions, instead of decreasing, rather increase, they represent, at 3%, a debt of another 8,400,000,000 francs, making the total indebtedness 38,657,000,000 francs, or more than a thousand francs per head of the population.

As such waste is contagious, we find the provinces also have contracted a debt of 478,000,000, and the various cities and towns 3,548,000,000 francs more. Hence the total of the French public debt amounts to more than 43,000,000,000, for which the interest foots up to 1,300,000,000 francs per annum.

Under such circumstances one should think the government would resort to economy; but on the contrary, it is constantly increasing its expenses. In 1901 the deficit amounted to 261,000,000 francs, in 1902, to 279,000,000, and this year there is a prospective deficit of 303,000,000. No wonder French "rentes" have gone down from above par to 97 at present, and the French Minister of Finance compelled an American life insurance company to buy the depreciated French papers. No wonder also that the people, now to be burdened with a lay school system in place of the suppressed congregational institutions, are growing restive. They have not arisen against those who are striving to despoil them of their faith; perhaps they will rise against those who are undermining their financial credit.

**For a Reform of Our Marriage Legislation.**—We learn from the *Chicago Chronicle* (May 20th) that in a three-volume work entitled 'A

History of Matrimonial Institutions,' just issued from the Chicago University Press, Professor George E. Howard has epitomized the laws and regulations of the various States of the Union regarding marriage and divorce, and has brought to light many old laws and ordinances on the subject. Professor Howard finds that twenty-three States sanction the common law marriage, which he pronounces an unmitigated evil.

To stop free and easy common law marriages, to correct the divorce evil and abolish quick-action Gretna Green weddings, Professor Howard proposes to have every county divided into districts and for each district he would have a registrar appointed to license, register, and solemnize civilly contracted marriages therein and to license, register, and attend all religious celebrations of marriage.

Professor Howard favors making the age of legal majority the minimum age for entering the marriage relation.

In drawing conclusions after discussing the early marriage laws and the more modern statutes, Professor Howard concludes that divorce is beyond the reach of the lawmaker. On this point he says:

"The lawmaker can not reach the root of this matter. The fundamental causes of divorce are planted deeply in the social system, particularly in false sentiment regarding marriage. These causes can only be removed by more rational principles of education. By carefully drawn and uniform statutes, however, much can be done to render conditions favorable for reform."

*Latest News on Gregorian Chant.*—Pius X. has decreed that a special edition of the traditional Gregorian Chant be published in the Vatican. Instead of being termed "official" or "obligatory," it will simply be called "Editio typica" i. e., standard edition.

A few years may elapse until the same will appear in print.

The supervision of this edition has been entrusted to the V. Rev. Andrew Mocquereau, O. S. B., prior of Solesmes and editor of the celebrated 'Paléographie Musicale,' who will be ably assisted by his confrères.

This "standard edition" will present the musical text as found in the oldest manuscripts. Hence it will be either the same as the latest edition of the Solesmes Benedictines, or will show only such few light alterations as may be occasioned by advanced scientific research.

This forthcoming "Vatican Edition" will have no musical (rhythmic) pointing. This musical pointing which has been revived by the Benedictine of Solesmes shall remain the exclusive property of the firm Desclée, Lefebvre & Co., Tournay & Rome; publishers of the latest Solesmes books. The Solesmes books as published by the above firm, have received the papal approbation under date of Feb. 24th, 1904.

The same publishers have furthermore received the assurance that the above edition shall enjoy the same rights and privileges as the edition to be printed in the Vatican, even though differences should arise in the musical text, owing to the now redoubled scientific researches in the ancient manuscripts.—G. H., o. s. b.

*Under the Heading "Why Men Don't Go to Church,"* the New York Sun (May 17th) discusses the probable reasons for the predom-

inance of women in church attendance. Some of these will be quoted here :

"If then, men do not go to church, the reason is that they have not a strong and vital interest in the religion preached. They do not believe in it, they are not devoted to it as they believe in their political principles and are devoted to the political party to which they belong."

"The reason why men do not go to church is obvious enough . . . . They are not interested in the church, because they are not interested in religion." "They may think they believe, but actually they do not believe in the religion they profess."

After giving these and other reasons, the *Sun* answers the question, "How to get men to go to Church?" by the suggestion of "a revival of true and genuine religious faith."

Evidently, here is a splendid field for the numerous missionary societies so anxious for "converting" the poor natives of Porto Rico, the Philippines, Cuba, etc. Let us hope that now the *Sun* has shown them the way, they will promptly follow it.

This flattering description of the religious character of the average American refers to the present generation, brought up in the celebrated American public schools. How do the numerous advocates of this "model school system" like the result of its training, as pictured by one of the most "American" of our metropolitan newspapers?

—Professor Münsterberg of Harvard, in his new book 'Die Amerikaner,' commits something very like high treason in asserting that the Monroe doctrine is moribund. He aggravates his offence by informing Germany that everybody would gain if South America should frankly be opened to European colonization. Furthermore, he insists that as regards personal and political liberty there is no longer much to choose between free America and the effete monarchies of Europe. "This," ironically observes the *N. Y. Evening Post*, "is terrible language to hold in sight of the Washington Elm; and the fact that Professor Münsterberg's book is written in German and calculated for perusal in the Wilhelmstrasse, only makes the assault on the doctrine the more glaring. And yet devotees of the doctrine may possess their souls in patience. Professor Münsterberg argues like a logician, and asserts that, because the premises on which Monroe's message was based have changed, his conclusion must also be revised; that the doctrine is dead because it is no longer logical. But logic has nothing to do with the matter. If men or nations that depart from syllogistic rectitude perished thereby, the world would not hold the resulting slaughter. And so, though by mixing in world-politics we have done what the doctrine forbade us to do, the doctrine itself seems as lively as ever. Bagehot used to thank God that Englishmen were illogical. The saying is worthy of consideration by pundits who, like Professor Münsterberg, vainly imagine that you can slay a national prejudice by removing its undistributed middle."

—It was reported recently that the Catholic University of America contemplated the opening of undergraduate courses. An enquiry which we made from the Rt. Rev. Rector elicited the fol-

lowing information : "The opening of the undergraduate courses at the University, which was decided upon by the Board of Trustees at its last meeting, has been deferred for the present. The hope that the preparations for this work would be completed in time for announcement in the year-book now in press, has not been realized, making this postponement necessary." Dated May 23rd and signed : Jno. J. Griffin, Secretary of the Academic Senate.

From the Boston *Pilot* (LXVII, 17) we learn : "This question has been under advisement for the past two years, and its settlement vitally concerns the immense educational interests throughout the United States. The prelates do not consider that the change will work a hardship to the Catholic colleges already in existence. They believe that by the movement Catholic education will be benefited in every direction."

THE REVIEW has serious doubts on this subject ; but it would be ungracious to criticize before the University has officially published its plans.

—The infantile innocence of the Philadelphia preacher who, according to a report in the secular press, recently married the principals in two notorious divorce suits, does more credit to his heart than his head. The couple were unable to secure the services of an Episcopalian minister, "because of the strict rule of the church"—so the report runs—but they discovered an accommodating Presbyterian, who seems to have regarded the Ten Commandments as nothing between friends. The easy-going minister was told that the woman, as the injured person, was entitled to remarry ; and he accepted at its face value the man's story : "I made him put it virtually in the form of an oath that he stood before God as an absolutely innocent man." The worth of a dicer's oath is pretty well understood, even by the unworldly ; but we apparently need instruction about a divorcer's oath, for the benefit of obliging preachers who are persuaded by a small fee and shameless importunities to bring disgrace on themselves and their profession.

—We learn from the *Pilot* (May 21st) that the chair of American history, established by the Knights of Columbus in the Catholic University at Washington, has been tendered to, and accepted by, Professor Charles H. McCarthy of Philadelphia, who made his historical studies under Prof. John Bach McMaster and had the degree of doctor of philosophy conferred upon him several years ago by the University of Pennsylvania. If Prof. McCarthy has any literary or scientific reputation, it has not yet reached the wild and woolly West. In several Catholic newspapers Mr. Martin I. J. Griffin had been proposed for this professorship ; but we suppose that, not being a member of the great and gallant order of the "Knights of Columbus," he was ineligible.

—One of our friends offers a complete new set of the Cleveland edition of the 'Jesuit Relations,' seventy-three volumes, for \$175. Original cost, \$255.50. Apply to THE REVIEW.





# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.


ST. LOUIS, MO., JUNE 9, 1904.

No. 23.

---

---

## A RADICAL ERROR OF PRESENT-DAY EDUCATIONAL PSYCHOLOGY.

OME time ago one of our contributors noted the fact that our National Commissioner of Education had come to the conclusion that the small boy likes to make a noise chiefly for the reason that, from the child's point of view, noise is an expression of power; and by making as much of it as possible, the boy likes to exhibit his power and importance in the world.

Our esteemed contemporary in far-away India, the *Bombay Catholic Examiner* (lv, 19), does not agree with this theory and makes it the occasion of a few well-reasoned remarks, which will surely interest our readers. Speaking of the "educational psychology" of which it is a product, the *Examiner* says:

The *raison d'être* of this so-called science is to analyse the mental and volitional processes of children, so as to adapt the methods of training and teaching to the habits and capabilities of the pupil—an admirable design, if only the analysis is correctly carried out. As far as we have thought over the question the mistake usually made is this—to analyse the boy's mind on the lines of the adult mind and on that alone. At first sight it might seem as if this were the only correct thing to do. But it is not, for the reasons now to be given.

The common practice is to divide humanity into babies, boys, and men, and then to regard 'boy' as if he had no baby about him and as if he were only an under-grown man. A more scientific division seems to us to be:—baby and man, regarding boyhood as a transition between the two, but not as a distinct psychological state. What is peculiar to the baby is the absence of reflex motives. All its actions are determined by animal instinct, sense of pleasure and pain, desire for whatever appeals to him as nice,

and shrinking from whatever repels him as nasty ; the sense of life breaking out into gambols and jubilant activity in the use of the limbs ; a certain instinct of destruction resembling that of the crow—a certain secretiveness or cunning in evading the interference of others ; an instinct of fear in the presence of large or unknown objects in motion ; an instinct of love for those who are near and familiar, etc.

In the adult man something is found which is wanting in the baby. It is the capacity of forming motives and acting on reflex ideas. But we must not suppose that an adult's life is all made up of reflex motives and ideas. A large part of adult life is identical with that of the baby's—natural impulses and instincts of pleasure and pain, love and fear, exuberance or depression of spirits—all spontaneously producing their consequences in action. In the adult it is true that reflex motive *can* always enter into combination with or into opposition to instinct, and that they *do* enter into many or most acts to some degree. But what we want to lay stress on is the fact that the properties belonging to us as babies are not lost or annihilated in later years. The baby instincts are there in us to our dying day ; only they are no longer so active and so universal. They are subdued, controlled, and in part suppressed, by that other power—reason and free will ; by acquired habits of self-restraint, driven into us at the end of the rod or by menaces and threats and penitential exercises at school ; or enforced by the demands of society and convention, self-interest or moral principle in later years.

The period which we call boyhood is that in which the transition takes place. The point of real change is just when reason awakes—roughly before the seventh year. To that moment the child was baby pure and simple. He differed in his condition of life in no way from the lamb which skips and gambols and cuts capers out of a sheer sense of feeling lively ; but—pace the National Commissioner of Education—we do not believe for a moment that the child's love of noise comes from a 'love of power,' or from 'a desire to exhibit his importance in the world.' You might just as reasonably say the same of a bleating lambkin or a blarting calf. The child loves noise simply for the pleasure of it—or rather, it does not love noise at all, but only the process of making it. Children do not love other people's noise. They do not enjoy sitting quiet and listening to another child squalling. What they love is to make a noise themselves, by shouting, romping and hitting things. And why do they love making noise ? In our view it is simply because they are full of animal spirits or pent-up energy, which seeks an outlet, and which it is a relief to let out. There is a pleasure in using faculties if it costs no

trouble ; and when the system is overflowing with superfluous life, noise is rather a relief than a trouble. It relieves the lungs and the muscles, and occupies the throat and the ears ; and if a sense of power enters in, it is in the way of enjoying the exercise of power, and not on such reflex adult-motives as that of 'exhibiting their importance in the world.' Children do not want to exhibit their importance—they don't grasp the meaning of 'importance.' What they want is simply to enjoy themselves.

And even when children begin to develop, and the gradual awakening of reason makes it possible for reflex motives to enter in, we do not believe that the love of music falls under the motive assigned. When boys want a romp, the thought of self-importance is, we think, the farthest removed from their minds. They rather wish if anything to be left alone, to enjoy the utterance of their buoyant spirits—perhaps as a relief after being boxed up in school—and are most pleased if nobody takes the least notice of them. They come from their romp with the simple feeling of being refreshed—of having let off steam—of having had 'a jolly time'; but never with the proud satisfaction of having 'exhibited their importance in the world.'

If boys want to exhibit their importance in the world it is generally in altogether different lines. But this is only when they have developed some way out of the pure baby-stage, and are sharing in the properties of the man. They feel the power contained in a large bag of marbles, plus the skill to add to them every game. They feel the power of lavish pocket-money. They feel the power of strong muscles and the art of boxing. These they will resort to in order to exhibit their importance in the world. But as for the baby-function of making a noise—pshaw, the idea is too absurd!".....

"Pedagogs should stick to grammar and analysis and syntax and prosody. The frame of mind which suits these subjects does not harmonize with the study of living psychology ; and this is why the pedagogic psychologist so woefully misses the mark. It looks as if pedagogs had never been boys themselves—otherwise the least reflection on their younger selves would cure them of their crooked analysis of boy-nature.".....

"If we want a sound psychology of boyhood we must take much more count of the 'baby' ingredient than is usually the case in studies of the subject. There is much more of the baby in all of us than we are inclined to suppose."

## IS THE SINGLE TAX THEORY AN OPEN QUESTION?

### VIII.

#### LAND OWNERSHIP AND REVELATION.

Henry George writes to Pope Leo XIII: "Your Holiness intimates that the divine law gives its sanction to the private ownership of land, quoting from Deuteronomy, 'Thou shalt not covet thy neighbor's wife, nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his.' [Deut. 5, 21.]

"If, as your Holiness conveys, this inclusion of the words, 'nor his field,' is to be taken as sanctioning private property in land as it exists to-day, then, but with far greater force, must the words, 'his man-servant, nor his maid-servant,' be taken to sanction chattel slavery; for it is evident from other provisions of the same code that these terms referred both to bondsmen for a term of years and to perpetual slaves. But the word 'field' involves the idea of use and improvements, to which the right of possession and ownership does attach without recognition of property in land itself. And that this reference to the 'field' is not a sanction of private property in land as it exists to-day is proved by the fact that the Mosaic code expressly denied such unqualified ownership in land, and with the declaration, 'the land also shall not be sold forever, because it is mine, and you are strangers and sojourners with me,' provided for its reversion every fiftieth year; thus, in a way adapted to the primitive conditions of the time, securing to all of the chosen people a foothold in the soil."

It is evidently of the greatest importance for us to know what Revelation teaches concerning private property in land, whether it approves of it or not. Leo XIII. maintains: "The same has, finally, been sanctioned by the authority of the divine law, which most severely forbids even coveting that which belongs to another. 'Thou shalt not covet, etc.' " Henry George contends that the text quoted does not sanction "private property in land as it exists to-day," viz., including, besides the right of use and the ownership of the improvements, also the ownership of the land itself; else, he says, the text would have to be taken also "to sanction chattel slavery."

The terms "slavery" and "chattel slavery" are with Mr. George a kind of bugbear designed to fill his readers with horror against individual land ownership. The second chapter of bk. vii. in *Progress and Poverty* bears the heading: "The enslavement of laborers the ultimate result of private property in land." It begins: "If chattel slavery is unjust, then private property in land is unjust." The first argument advanced by the Pope in favor of



private property in land (see THE REVIEW, vol. xi, p. 250) is thus answered by our economist: "If right reason does not make the slave the property of the slave hunter it does not make him the property of the slave buyer. Yet your reasoning as to private property in land would as well justify property in slaves. To show this it is only needful to change in your argument the word land to the word slave." And a little later he writes: "The essence of slavery is in empowering one man to obtain the labor of another without recompense. Private property in land does this as fully as chattel slavery."

This latter assertion is one of those exaggerations which by their very boldness betray themselves as arbitrary and untrue. For the rest we can not enter here upon the question of slavery. Suffice it to say that there is a kind of slavery which in itself is not morally wrong, and there was a time in which this kind of slavery was also legal. The Jews were allowed to have slaves, (Levit. 25, 44—46). The commandment of God, therefore, manifestly demanded the rights of those who lawfully possessed slaves to be respected, just as St. Paul ordered Christian slaves "to obey in all things (their) masters according to the flesh" (Col. 3, 22.)

But in any case, says Mr. George, the expression "*his* field" does not imply ownership in the soil itself, since "the word 'field' involves the idea of use and improvements." The word "field" indeed involves the idea of use and improvements, but much more and above everything else, it signifies the *soil* itself. Only if you own the land or soil, you can call the field yours; one who has merely rented a farm, can not call it his. In the Henry George theory "the individual possessor of a particular piece or tract of land is in reality nothing more than a tenant of the State or the community," and the State or the community is in reality "the universal landlord." Hence the words "nor his field" of Deuteronomy can not be taken as denoting merely "possession" or usufruct in opposition to "property in land itself," but they denote real property or ownership in land, just as the words "nor his house," "nor his ox, nor his ass, nor anything else which is his" signify real property or ownership.

As regards the declaration of the Mosaic law, "The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me" (Levit. 25, 23), this means nothing but a prohibition of selling landed property.

An Israelite could lease his land or sell the usufruct up to the next "year of the jubilee," but he could never sell the property in land itself. The land in each case belonged always, not to the whole of "the chosen people," but to the particular family to which it had been given at the first distribution after the conquest of

Palestine. Whatever land had been "sold," i. e. leased, had to be returned every fiftieth year. "And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land; for it is the year of the jubilee. Every man shall return to his possession, and every one shall go back to his former family. . . . In the year of the jubilee all shall return to their possessions. . . . For in that year all that is sold shall return to the owner and to the ancient possessor" (Levit. 25, 10; 13, 28.)

The landed property among the Israelites was not common, but private, though by special provision of the law inalienable and transferable only by inheritance. "Command the children of Israel and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan, destroy all the inhabitants of that land. . . . And you shall divide it among you by lot. . . . To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families" (Num. 33, 51—54.) Special regulations were enacted concerning marriage, "lest the possessions of the children of Israel be mingled from tribe to tribe. . . . that the inheritance may remain in the families, and that the tribes be not mingled one with another, but remain so as they were separated by the Lord" (Deut. 36, 7—10.)

The Israelites were truly "the chosen people," the people of divine predilection, and God was in a particular sense their Lord and God. Of this He wished them to be always mindful; therefore He reminded them frequently that the land which they should possess was the land which was His own, which He had promised to their fathers, which He would give them, and that to each family, as it were, in particular, by a special disposition of His, viz., "by lot." A positive and explicit grant by God is certainly a lawful title of full and complete ownership. But we must remember that God grants His gifts differently than man. What God grants or gives to man, remains His as before, whilst what one man gives to another, does not remain his. God is and remains necessarily the Lord of all things, of the earth and all its treasures, as well as of man and all he has or acquires in any manner whatsoever. Nevertheless man really owns whatever he owns; but what he owns, is his own, not as against the Lord and Creator of all things, but "as against all the world."

One might perhaps say: from your explanation it follows that among the Israelites private property in land existed by the positive divine law, not merely by natural right. This may be conceded. But private property in land existed long before the time of the exodus of Israel from Egypt. In Genesis (ch. 23) we find a detailed account of a land sale. It is the transaction by which Abraham acquired by purchase from Ephron, the son of Seor,

“the field that before was Ephron’s, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about it.” In ch. 33 it is related that Jacob bought in the neighborhood of the city of Salem “that part of the field, in which he pitched his tents.” “About five hundred years later, the same field is called the inherited possession of the descendants of Jacob, and is chosen for the burying-place of the Patriarch Joseph” (Cathrein, p. 59.) In Egypt “inheritable private ownership in land” can be traced back as far as the dynasty of the “Pyramid Kings,” i. e., several centuries before Abraham, and in Babylonia and Assyria to the earliest periods of the respective nations” [Cathrein, pp. 64 sq.]

Now we must bear in mind that the Decalog as promulgated through Moses had the force of a “positive divine law” indeed only for the Jews, but that they had to observe this “divine law” not only towards the children of Israel, but towards all nations with whom they should come in contact later on. Undoubtedly the ten commandments were given them in order that they should faithfully observe them wherever they would be. Hence the commandments, “thou shalt not steal,” “thou shalt not covet (thy neighbor’s) house, nor his field, . . . nor anything that is his,” bade them to respect their neighbor’s life and property everywhere. Moreover, although the whole Mosaic law ceased with the introduction of the new law, the ten commandments, with the exception of some details evidently intended only for “the chosen people” as such, were renewed by Christ and form part of the new law which is to last to the end of time. Accordingly, what Leo XIII. maintains is perfectly true, viz., private property in land “has been sanctioned by the authority of the divine law.” The doctrine, therefore, declaring individual land ownership to be morally wrong and unjust, is not only opposed to reason, but also to divine revelation.

After the passage quoted above from his Open Letter, Henry George continues as follows: “Nowhere in fact throughout the Scriptures can the slightest justification be found for the attaching to land of the same right of property that justly attaches to the things produced by labor. Everywhere is it treated as the free bounty of God, ‘the land which the Lord thy God giveth thee.’”

The audacity of this sweeping assertion is indeed amazing. The following texts need no comment. Our Lord said to St. Peter: “Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name’s sake: shall receive an hundred-fold, and shall possess life everlasting.” Matth. 19, 29. In the Acts we read of the first Christians:

"As many as were owners of lands or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles. . . . And Joseph . . . having land, sold it, and brought the price. . . . But a certain man named Ananias, with Saphira, his wife, sold a piece of land, and by fraud kept back part of the price of the land. But Peter said : Ananias, why hath Satan tempted thy heart, that thou shouldst. . . . by fraud keep part of the price of the land? Whilst it (the land) remained (unsold), did it not remain to thee? and after it was sold, was it (the price) not in thy power (at thy free disposal)? Why hast thou conceived this thing in thy heart?" [Acts 4, 34-37 ; 5, 1-4.]

In these passages private property in land is represented and declared as lawful, although divesting one's self of it for God's sake is described as an act of superior virtue. Hence the contrary doctrine has always been considered heretical.

*(To be continued.)*



### THE ROMAN CATHOLIC MUTUAL PROTECTIVE SOCIETY OF IOWA

was organized in 1879 as a beneficial society, in which each survivor paid one dollar at the death of a member, the proceeds of such collection, less 10%, going to the beneficiary of the deceased member's certificate, with the restriction that the amount so paid must not exceed \$2,000 for full rate and \$1,000 for half rate members, who get but half the proceeds.

This rather simple method not proving satisfactory, about 1889 an attempt at reform was made by classifying the members according to age and introducing a graded scale of assessments, which should also provide for a sinking fund.

Even this new plan does not work smoothly, and another effort is to be made to place the concern on a basis equitable to all members and perfectly secure. The details are not yet decided.

In one sense this society is not so badly off as some others, since it does not promise any definite death benefit, but simply one-half or the full amount of one assessment call or collection, less 10%. So there really is not a definite amount promised. But it is also clear that members join under the impression that they secure death benefits of \$1,000 or \$2,000, as the case may be, and the fact remains that each member pays for the maximum benefit obtainable under his certificate, regardless of the chance that at the time of his death such certificate may receive any amount from 50 cents up to the figures named in the certificate.

Before venturing any opinion about this matter, the rates as

charged at present will be examined and compared with the actual net cost of insurance during life, on the basis of the American Table of Mortality and 4% interest, not including expenses.

If we are correctly informed, the society charges now three assessments a month, payable on the first, equal to twelve payments a year. Here follows the table on basis of a year's cost, compared with the annual net premium explained above.

AGE.	IOWA SOCIETY.	NET PREMIUM.	AGE.	IOWA SOCIETY.	NET PREMIUM.
20	\$10.80	\$12.67	35	\$16.20	\$18.84
21	"	12.94	36	"	19.46
22	"	13.24	37	"	20.12
23	"	13.55	38	"	20.82
24	"	13.87	39	"	21.57
25	12.60	14.21	40	18.00	22.35
26	"	14.57	41	"	23.19
27	"	14.95	42	"	24.08
28	"	15.35	43	"	25.03
29	"	15.77	44	"	26.04
30	14.40	16.21	45	19.80	27.12
31	"	16.68	36	"	28.27
32	"	17.18	47	21.60	29.50
33	"	17.70	48	23.40	30.81
34	"	18.25	49	25.20	32.21
			50	27.00	33.70

It will be seen at once that not only are all the rates too low, but the older men are not paying in proportion—the usual mistake in assessment insurance plans.

If the R. C. M. P. S. desires to place itself on a perfectly equitable and permanent basis, it should arrange to issue a definite contract, pledging itself to the payment of a fixed amount, and adjust its rates, so that the promise can be carried out and the "last man's" insurance can be paid. As we have often said, there is but one way of doing this, by charging a sufficiently high premium to provide for a regular mathematically correct reserve for every certificate according to age and term of membership, which, plus interest earnings, will reach the face of the certificate at the maximum age of 96 years. This age is certainly high enough to meet any possible objection to the plan on account of laying aside too much money.

The rates to be charged will depend upon the actual mortality of the society, which has at present about 4,000 members, and the rates of interest obtainable for investments. We should think that 4% would be a perfectly safe basis, and if the society can

realize more than that for some time to come, it will benefit the members by making it possible, in the course of time, to accumulate a surplus, which may be used for a reduction of premiums later on.

The present membership can be taken over without examination by charging each the price for age at entry of the old society. In that case it must be ascertained how much of a reserve should have accumulated during time of membership on each certificate, add this amount must be charged against the benefit to be deducted in case of settlement. As these charges form part of the reserve fund [they can be put in shape of notes in connection with the application]; they must be interest bearing at the rate of at least 4%, and the interest should be paid by the member in instalments corresponding to the mode of paying the premiums, say monthly, quarterly, or by the year, as the case may be. Any member desiring to save the interest charges ought to be at liberty to pay off or reduce this loan any time he wishes to do so.

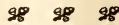
Under this system each certificate represents a certain fixed share of the total assets of the society. While practically held in trust by the society, such reserve really belongs to the certificate holder, it being the result of his overpayments in the earlier years of his membership. For that reason in common equity this reserve should be made available for the member, in case he wishes to withdraw and thus relieve the society of the obligation of paying his certificate in full. That can and should be done by providing in the certificate for the return of such reserve in cash after three or more years of membership, less a surrender charge equivalent to the loss sustained by the society through the withdrawal of a paying member. The amount thus ascertained can also be used as basis of cash loans, thus keeping the member "in the fold," or for paid-up or extended insurance benefits, if preferred.

In that way membership in the society could be made very attractive even for young men, since the payment of the insurance would not only be absolutely secure and the annual cost definitely stated, but also on account of the certificate representing a certain cash saving, which increases from year to year. Under the loan feature a man could use his cash reserve for business purposes without sacrificing the protection of his family, simply decreasing it by the amount he borrowed from the society.

This in short is the best and certainly the only safe way of placing the R. C. M. P. S. or any other assessment life insurance organization on a safe and enduring foundation. It is very gratifying to observe that even such high dignitaries of our Holy Church, like the Archbishop of St. Louis, have recognized the importance

of conducting Catholic fraternal "insurance" on business principles. The average Catholic joins such orders in ignorance of life insurance principles, trusting to the management [and often the well meaning endorsement of the clergy] that the expected benefits will be paid. If a society solicits for membership under such representations without providing for security to meet the obligations, it is practically obtaining money "under false pretenses," and no Catholic institution should lay itself open to such a blame.

The Wittwen und Waisen Fond of the German Catholic Central Society has adopted the plan described herein after years of experimental failures on other lines, and the members of Class B of that institution can now feel sure that their families will not be disappointed by the society in case the bread-winner should die.



## MINOR TOPICS.

---

*The Plane of Perfect Consistency.*—In every living society there is a certain element of reformers and critics, who make the perfection of that society the object of their special solicitude and, whether in a carping or a kindly spirit, call attention to irregularities and abuses and defects that exist in it. Thus it is in the Church. Ideally, in its essence, in its transcendental entity—in its teachings, its worship, its sacraments and sacramentals, its constitution and laws and counsels—it is "without spot or blemish or any such thing," being the Bride of Christ, the Temple of the Living God, the mystical extension and prolongation of the Incarnation in human society. But empirically, considered in the persons of its individual members, its perfection, at any given time and place, is greater or less, according as its spirit, which is the Holy Spirit of God, vivifies and dominates all its parts. A large proportion of the great saints have displayed their sanctity, particularly in their zeal for reformation, in the good sense of the taking away of all inconsistencies and abuses, all that derogates from the ideal of supernatural life and natural virtue, and all that in any way obscures the face or hampers the action of Divine Truth.

It is the function of a critic to point out the degree of conformity that exists between human acts and works, and the principles or ends by which they should be governed; it is the function of the reformer to bring about such changes as will promote such conformity.

What we have called the Plane of Perfect Consistency is the "happy hunting ground" of the Catholic reformer and critic. And this is no jesting matter, for the truly Catholic critic, in pointing out elements in the customary thought and speech and action and work of Catholics that are inconsistent with sound Catholic philosophy, is performing one of the most necessary and

beneficent of functions, and one that is naturally antecedent to the vitally essential labors of the Catholic reformer.

It is not until one sees all the truths of faith and all the details of Catholic moral and spiritual teaching, worship, organization, law, art and action in their mutual relationships, as one *corpus*—one consistent world-view, unitary, indivisible and sublime, in its necessary and appropriate expression—that the Catholicity of thought potentially possessed by every Catholic begins to be clearly manifested. Such a world-view is the Catholic philosophy, in that highest sense of the word in which it is identical with, or includes, theology as understood by the fathers and the great schoolmen.

There are very few persons, however perfectly they have grasped the Catholic world-view, whose thought is free from elements notably inconsistent with it.—From a paper on “Planes of Catholicity in Thought and Practice in the *Catholic Review of Reviews*, Chicago, vol. iii, No. 4.

**Sound Religious Training and University Culture.**—Msgr. D. J. O’Connell, Rector of the Catholic University of America, was recently reported as having said, that “the average Catholic man is not as well educated as the average Protestant man.” Whereon one of our foremost Catholic American laymen, Mr. James R. Randall, comments in the *Catholic Columbian* (xxix, 16) as follows:

“Well, what of it? If the average Catholic man has sound religious training, he is better off than the average Protestant man, who generally loses at the secular universities whatever orthodox religious belief he ever had. Besides, the average Catholic young man does not need university culture. He may be much better without it, as, in his case, he may resemble some Virginia land described by John Randolph, which ‘was poor by nature and ruined by cultivation.’ Though some of the professors of the Catholic University have Johns Hopkins diplomas, I take for granted that they emerged from that fiery furnace as did the three Hebrew children from the blaze of Nebuchadnezer. We need a great university which gives the highest mental discipline subordinated to the soundest religious education, and that, we take for granted, will be the object of the Catholic University. The tendency of the higher learning, unless so managed, is to intellectual pride, the spawn of heresy. The old country water-mills produce the best meal and flour, while the patent process up-to-date mills devitalize both cereals. Even Brownson, after years of metaphysical reasoning, found solutions of difficulties in the catechism. So, let the average Catholic man stay in his proper orbit of unshakable faith, without envying any intellectual skeptic, and let the more gifted Catholic man attain all knowledge within his reach with an increase of genuine humility. The late Father Joseph Heidenkamp, S. J., who was learned and a polyglot, but the apostle of the poor, forlorn, outlawed, and even criminal brethren, seeking the salvation of their souls, used to say that ‘Many a man would wish himself a jackass at the day of judgment.’”

**The “Carmelite Review” and Criminology.**—We are asked to print the following communication:

THE REVIEW some weeks ago, lauded the *Carmelite Review*,



mostly on account of its new dress we suppose ; certainly not for its contents. In vol. xii, No. 3, that periodical has a long-winded article, by the Cook County jailer, on the reformation of criminals, offensive both in style and doctrine. Yet the editor, the Rev. Eneas B. Goodwin, finds it worthy of a column and a half of comment, making the Cook County jailer, "one of the greatest practical criminologists living." I will not dispute the good nature and whole-souledness of the Cook County jailer, but emphatically deny his and the editor's statement : "The truth has been seen that crime and disease belong practically to the same category, and that in order to eradicate the sense of criminality from a man, crime must be treated in the same careful way in which a malignant disease is treated. . . . . By considering crime as a disease it is immediately brought from the abstract and almost impalpable position that it formerly occupied to a position in which it may be studied as something that is tangible, something that may be examined and investigated and observed in the same way in which some recognized physical ailment and disease is observed."

If the editor knew his catechism, he would not adopt Lombroso's notions of crime and disease ; were he aware that these same notions have been given up by the majority of present-day criminologists, he would not have sanctioned them ; and if he had any regard for the feelings of his readers, he would have corrected the jailer's English.—A Voice from Illinois.

*Free Parochial Schools.*—Rev. P. Bernard M. Zell, O. S. B., writes to THE REVIEW from Muenster, Cooke County, Texas :

"The congregation at Muenster, Texas, has been blessed with a parochial free school for the last ten years. Four teachers, three Benedictine Sisters and one male lay teacher, are employed, and the expenses of the school are defrayed out of the pew-rent. This is due to the energy and zeal of Rev. P. Bonaventure Binzegger, O. S. B., late pastor of Muenster."

Here is another "kick," for a change:

"In No. 20 of THE REVIEW, I read of 'More Free Parochial Schools.' This card from Ashland, Wis., and like boastings, are getting nauseating to a silent observer. The parishes so far published and set up as models seem to be suffocated by income. Please turn your attention to congregations of 30 to 35 families and give them advice in arranging parochial free schools. The subscriber officiates in a country congregation of 30 families, and supports a school of 60 pupils, in which seven pupils combined pay a monthly school fee of \$1.50 ; the remainder are free. Advice how to better conditions will be gratefully received.—A Silent Observer."

What "Silent Observer" needs is apparently not advice, but credit and encouragement. It is certainly much more difficult, and consequently more meritorious, to support what is practically a free parochial school in a small country, than in a large city parish, even if the latter be not exactly "suffocated by income."

*A Protestant View of "Americanism."*—The N. Y. *Evening Post* (May 28th) quotes the following significant paragraph from the *Churchman* (Episcopalian) :

"From the first half of the Abbé Houtin's work, ('American-

ism'), which gives a review of the actualities and personalities in American Romanism, it is plainly apparent that the principles advocated and practised by Father Hecker are the natural outgrowth of American conditions. Roman bishops and Roman priests in the United States may not subscribe to Hecker's theories; they will reject the scholastic contortions which Italian ingenuity has foisted upon Hecker's innocent and unsystematic declarations. But the work and progress of the Roman Church in America, the more the nation grows, and the faster it assimilates the foreign elements within its borders, will follow the lines which Hecker's sensitive vision foresaw long before the tendencies of American social developments were clearly manifested. Conservatism will not find a home in American Romanism. It is already a great popular and democratic religious community. When American Romanists begin to think as well as to act, the Latin Church will look back to the times of Jansenius and Febronius as a period of calm and peace."

*Endowment Church Insurance.*—According to the New York *Independent* (No. 2892) some church congregations provide for an improvement of their financial condition "by the simple means of taking out insurance upon the pastor's life, for the benefit of the church," expecting "that the money will become available just when the need of it is greatest."

We have heard of people taking insurance for the benefit of some religious or charitable institution, or to secure the payment of obligations assumed in case of death before settlement can be effected; in all such cases the policy holders paid the premiums themselves. But the proposition explained by the *Independent* looks very much like, if not exactly "grave-yard insurance," at least speculation in life insurance, hardly in keeping with Christian doctrine.

Imagine the feelings of a pastor heavily insured "for the benefit of his church," in case of serious illness, when he learns of the sympathetic enquiries by members of the congregation regarding his condition? Will he accept such interest as proof of the attachment of his people to their spiritual adviser, or as the expression of a curiosity, how soon the "investment" may be realized?



—In the Syracuse *Catholic Sun* of May 20th we found what purported to be a refutation of recent charges made in THE REVIEW against the order of the "Knights of Columbus." The tone and spirit of this ludicrous "refutation" may be gathered from the fact that the editor of THE REVIEW is therein referred to as "Mr. Buttinski" and is told that he "is 'real mean' to begrudge them" (the K.'s of C.) "the few Masons that were discovered among them" (*sic!*). While we were debating with ourselves the question whether we should say something in reply to this piece of impertinent and hollow criticism, it suddenly bobbed up in the Dubuque *Catholic Tribune* (No. 280) credited to one Scharf, who supplies several Catholic weeklies with regular Washington letters, and followed by this bracketed remark by editor Gonner:

"We regret that Mr. Scharf can not see that *every single answer he makes against the assertions of THE REVIEW simply corroborates*

*those assertions.* He would have served the cause of the K. of C. better by not publishing this defense, which implicitly concedes the justice of every objection of *THE REVIEW*.—Ed.”

This brief and pointed note by one of the editors who pay Mr. Scharf for his Washington letters, makes further comment on our part unnecessary.

—Under the heading, “A Fighting Bishop” we read in the *Denver Catholic* (v, 31) a report on Msgr. Rooker’s activity in his new Philippine Diocese, Jaro. It winds up as follows:

“The next Sunday found the Bishop and his party going to the church. In the meanwhile Aglipay and his followers had revived and threatened to drive a herd of caribos into the church during the service if the bishop attempted to hold any. But Bishop Rooker was not to be bluffed. He attired himself in full pontificals, taking care to slip a revolver into the sleeve of his white alb. It was an encouraging sight to see the Bishop, in full pontificals, sitting on a temporary throne, a breviary in one hand, a revolver in the other. There was an immense congregation. Some were sulky, but no trouble arose. The Bishop left after installing several priests.”

The Satolli-Ireland maxim of “The Bible in one hand and the Constitution in the other,” is stale, in point of “strenuosity,” when compared with Bishop Rooker’s new recipe of “a breviary in one hand and a revolver in the other.”

—The N. Y. *Evening Journal* (April 20th) quotes from the famous Frenchman, Nicholas Boileau: “This world is full of fools, and he who would not wish to see one must not only shut himself up alone, but must also break his looking-glass.” This is presented as a selection from the “wise words of wise men,” and recommended as worthy of preservation. The quotation is, in substance, a declaration that all men are fools; and as the editor of the *Journal* endorses it, we must assume that he believes it. Otherwise we should be compelled to doubt his honesty. And if he does believe it, the question arises, is he not giving this advice as one of the fools? And we would ask, whether he expects his readers to consider his advice as a piece of folly. If he agrees with Boileau, he must not only think himself a fool, but all his readers as well. How then can he ask his readers to heed his counsel?

—As the outcome of a series of articles on the first Western scholar to penetrate into the terra incognita of Tibet, the Munich *Allgemeine Zeitung* (Beilage No. 30) concludes that this distinction belongs to the German Jesuit Father Grüber. In 1661, at which date he was a missionary in China, P. Grüber went from Peking in company with the Dutch Father Dorville and managed to make the first tour of investigation in Tibet. His report is still considered an excellent production, especially in reference to geography and in its description of the shrines of the country. It is known that Dorville died on the journey, and that Grüber returned to Europe by way of Smyrna. Professor von Richthofen, in his work on China, sketches this journey through Tibet, which, from the starting-point in Peking, covered two hundred and fourteen days.

—We learn from the *Catholic Columbian* (May 29th) that these members of Congress are "Knights of Columbus:" Martin J. Wade of Iowa; John Fitzgerald, Joseph A. Goulden, Ira Edgar Rider, and William H. Ryan of New York; William S. McNary and John A. Sullivan of Massachusetts, and William J. Wynn of California.

We have been assured that all "Knights of Columbus" are zealous Catholics. What have the public men named above ever done to make good this claim?

—The *Civiltà Cattolica* (April 16th), in a description of what is being done for the Italians in the Archdiocese of New York, quotes these words attributed to our Apóstolic Delegate on the work of educating the Italian children: "Let us try with all our power to make them good Americans, without ever letting the love of Italy disappear from their hearts."

When this same advice was given by Germans bishops, priests, and editors to their people not many years ago, there was a great outcry. Where are the Americanizers now?

—Pustet & Co. have elicited a declaration from the Secretary of the S. Congregation of Rites, that the Holy Father had not up to April 27th, 1904 (date of the letter), had the reformation of the Roman Breviary under advisement, and that it is not within the knowledge of the S. Congregation if and when he intends to do something in the matter. In the opinion of Pustet & Co., this would seem to put the Breviary reform movement at rest for an indefinite time, at least.

—The *New Century*, of Washington, which Prof. Egan and his friends tried to make a model of "higher Catholic journalism," has been absorbed by Mr. Desmond of the Milwaukee *Catholic Citizen*, who, the *Union and Times* (xxxiii, 8) observes, "seems inclined to become possessed of all the moribund Catholic papers in the country, which he at once proceeds to revivify." Credit to Mr. Desmond; but we don't consider this a healthy symptom.

—Fr. Pustet & Co. announce in a circular to the clergy that their firm will be one of the first to reprint the typical edition of the Plain Chant which is to be issued by the Vatican press, and that they intend to do the work in the same up-to-date style which has made their previous liturgical publications famous.

—Wanted: a good teacher, married man, for a Catholic public school. Eight months term. Salary \$75 per month. Must be good organist. Apply to J. G. Link, Kaskaskia, Ill.

—Bishop Hartley of Columbus epigrammatically says that "the parish without a school is like a home without a mother."—*Catholic Columbian*, xxix, 22.

—Teacher and organist, well-recommended and competent, desires a position. Apply to Rev. J. Wernich, Luxemburg, Minn.

—Work is the salt of life, as, it has been well said, its bread is love, and its water faith.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., JUNE 16, 1904.

No. 24.

---

## OUR ITALIAN IMMIGRATION.

**T**HE large and steady increase in the population of this country within recent years, due to the extraordinary volume of immigration, is one of the notable events of our time. It has been made the subject of extended comment in the newspapers and magazines. An Anti-immigration League has been formed for the avowed purpose of limiting this so-called "influx of foreigners," and the matter has been deemed of such importance that some of our statesmen in Congress have proposed legislation designed to further restrict the admission of aliens by establishing an educational test. Some of our clergy even are advocating a restriction of immigrants of Catholic faith on the remarkable ground that the Church in this country does not possess "adequate means to provide for their spiritual requirements," and that the defection arising from their inevitable neglect offsets any advantage accruing from this overwhelming visitation." (See the Letter of a "Roman Catholic Priest" in the *N. Y. Sun* of April 21st, 1904.) As a question of political economy it may not be disputed that the State is properly concerned to protect its citizens against the presence among them of such persons as would affect unfavorably the welfare of the people generally. Acting on this principle, Congress has forbidden the admission of contract laborers, paupers, criminals, persons suffering from disease or helpless from advanced age, as well as all others who from whatever cause are liable to become a charge on the community. The Chinese are unconditionally excluded. Beyond this no racial, religious, educational or other conditions have ever been imposed.

With the arrival of so large a body of immigrants the question naturally occurs whether these newcomers can be assimilated with the existing population; whether, having been admitted as

a constituent part of the nation, they will be able to accommodate themselves to their new environment so as in time to become good and useful citizens—in a word whether they will identify themselves with our country to its advantage as well as their own. Pertinent to this enquiry and not less noticeable than the increasing number of immigrants is the fact of the change in the national character of these newcomers. While in former years our immigration was largely made up of persons coming from Germany, Ireland, and the other British Isles, the present immigration is of a different character, being supplied mainly from Russia, Poland, Austria-Hungary, and, in largest part from Italy and the South of Europe. The Department of Commerce and Labor, speaking on this point says (Bulletin No. 1901, p. 6): "Of the total immigration in 1903 Germany and the United Kingdom furnished only 12 per cent., while Austro-Hungary, Italy and Russia and Poland furnished 68 per cent." In 1882, 250,630 German immigrants reached our shores. In 1903 the number had fallen to 40,086. The years from 1847 to 1854 witnessed the greatest exodus from Ireland, then suffering from the effects of the great famine, as many as 221,253 immigrants arriving in 1851. In 1903 Irish immigration had dropped to 35,300, and if the recent appeal by the bishops and clergy of Ireland to their people, urging them to remain at home, shall be heeded, the figures of Irish immigration for the next few years will doubtless be still further reduced. On the other hand, it is reasonably certain that emigration from Southern Europe will likely be maintained in its present proportions for some years to come, especially that from Italy and Austro-Hungary. Only a few years ago, three or four steamship lines were sufficient to accommodate all the emigrants leaving from Naples and Palermo. To-day there are as many as ten lines competing for their cargoes of human freight which are landed chiefly at the port of New York. New ships have been built expressly for the increased traffic expected from Southern Italy, and one important English Company, the Cunard, in consideration of a large subsidy, has contracted with the Austro-Hungarian government for a regular bi-monthly service for emigrants between Trieste and Fiume on the Adriatic and New York and Boston. These large commercial operations indicate a prospective immigration at least equal to what we are now witnessing; and the fact that these immigrants (we speak now only of Italian immigrants) are for the most part Catholic by birth and that they have grown up under the influence of the Church in a country whose associations and traditions are pre-eminently Catholic, and are in consequence regarded by our fellow-citizens as our co-religionists, lends a special interest to our enquiries as to the actual extent and

character of the population which is thus making its home with us. Fortunately our government has kept an accurate account of the number of aliens arriving at our ports and of their nationality, place of departure, etc. These statistics together with the data contained in the reports of the Commissioner General of Immigration furnish us with reliable information on the question. Additional official information is contained in the consular reports issued by the Department of Commerce and Labor. One of these, No. 1901, issued March 15th, 1904, deals wholly with the question of immigration to the United States and embodies in it the report of United States Consul Byington of Naples, Italy. From these various sources it appears that during the year 1903 the whole number of immigrants supplied to us from the various European States was 857,046, the number coming from each country being as follows:—

From England, -	26,219	From Norway, -	24,461
“ Scotland, - -	6,153	“ Sweden, - -	46,028
“ Ireland, -	35,300	“ Russia, -	136,093
“ France, - -	5,578	“ Austro-Hungary, -	206,011
“ Germany, -	40,086	“ Italy, -	230,622
			857,046

How steadily and with what great strides Italian emigration has been advancing, may be judged from the following official figures of the arrivals from Italy during the past five years, viz :

In 1899 -	77,410	In 1901 -	135,996
“ 1900 - -	100,135	“ 1902 - -	178,375
		“ 1903 -	230,622

making during that half decade a total of 722,538 souls.

Further evidence of the large and steady increase in this volume of immigration is found in the fact that for the whole of the five preceding years, say from 1894 to 1898 inclusive, the total of Italian immigrants was only 277,032. In view of the increase above shown of more than 50,000 in the figures for 1903 over the number in 1902, it seems entirely reasonable to expect that the figures for the year 1904 will exceed the total for the five years ending in 1898 above quoted.

But we are more interested to know the character and quality of this vast population which has in such brief time been shifted to our shores. On this point we quote from the report of our consul at Naples, writing under date of February 14th, 1904, as follows (ib., p. 11): “Nearly the entire mass of emigrants from Naples is composed of peasants from Southern Italy” . . . . . “The Italian immigrant, though he has, previous to leaving Italy, been entirely devoted to agricultural work, adapts himself readily to any labor

not calling for higher qualities than muscular force, quick apprehension and willingness to work" . . . . . "In regard to the moral and intellectual status of those going to the United States from Naples, it can be said that the average emigrant from this port is a fair representative of the Italian peasant. Intellectually he is willing and quick to learn but is deplorably ignorant. In 1867 the proportion of Italians who could not read was 78%, and in 1881, when the census was made, it was 67%. This shows an increase in education which is in all probability due to the increased educational advantages in cities, a condition which does not concern in any important degree the Italian emigrant. The improvement is much more marked in the north of Italy than in the south. The great majority of the emigrants are Roman Catholics. It is believed that there are very few paupers or beggars among the Naples emigrants. They are generally poor people, who earnestly desire to earn an honest living. As to their morality, it is that of the ignorant and unintelligent lower class of their race." (ib. p. 13). What precise notion is intended to be conveyed by this official estimate of moral character, is not quite clear to us. That ignorance, by which we understand illiteracy, is not incompatible with high moral qualities, hardly needs to be argued. The Breton peasant or the Irish peasant, during the long years when education was forbidden to him, might, without offence, be classified as ignorant, yet the purity of life and the staunch adherence to the faith exhibited by both these types have become historic. That there is a vicious class in the South of Italy, especially in Naples, is a fact well known to all travelers, and that many inhabitants in certain districts are under police surveillance in consequence of their having offended against the law is equally true. Whether Italy possesses a greater percentage of this undesirable population than other countries, may fairly be questioned. In any event, the regulations established by the Italian government, to which all intending emigrants must conform before they are permitted to embark, and the vigilance of our officials in foreign ports as well as here at home, are an assurance that the number of immigrants of immoral character who succeed in obtaining admission is comparatively small. And we believe that the percentage of undesirable immigrants is much smaller now than it was some years ago, when the immigration officials were less watchful and the regulations less stringent than they are now.

Further on, at p. 15, the report tells us that "the Italian emigrant has been accustomed in most cases to the simplest food. He is sober but almost always drinks wine in moderation. When in the position to lay aside money he generally does so. Helping needy and struggling members of same family or even close



friends is a common practice." As regards the industry and thrift of the immigrants, the report says (p. 16): "The money sent back to Naples by the Italians in the United States, amounts to an enormous sum annually. These fiscal transactions form a large item of the banking business of Italy and are, it is said, the principal cause of the existence of many banks conducted by Italians in the United States. Indeed this money is the financial salvation of many communities in Southern Italy."

This official estimate of the character of the Italian immigrant, proceeding as it does from an impartial and non-partisan source, commends itself to our judgment as reasonably just and will be so conceded, we think, by all who have observed the career of these emigrants since their arrival. In the press, so far as we have been able to observe, no question of its fairness seems to have been raised. On the contrary, the *New York Evening Post*, which has no leaning toward either the Church or the Italians, speaking editorially on the subject (May 16th, 1904) says:

"The Italians who come to us are almost all peasants from the southern provinces of the Abruzzi, Calabria, and Basilicata. They are ignorant, of course—the immigration statistics show that 48% are totally illiterate. Physically the immigrant is strong; mentally alert, while his native feeling for beauty has not been destroyed by the hardships of his life. In the schools and settlements here the Italian child's fondness for flowers and music is everywhere remarked on. Though normally a Catholic, the Italian's religion is not held with the jealous and passionate attachment so conspicuous in the Irish immigrant of a generation ago....."

After lamenting the tendency of the immigrant to become a tenement dweller in the cities, the writer proceeds: "In spite of this there is not the slightest doubt that Italians are most valuable additions to our population. No one who has watched them work needs any testimony concerning their industry. They are almost ideal exemplars of temperance. . . . They are peaceable too, in spite of current impressions that they are much given to crimes of personal violence. . . . The rapidity with which the Italian accumulates property is a great point in his favor. The savings of Italians in New York banks aggregate \$15,000,000; they hold \$20,000,000 worth of real estate in the Italian sections. In ways not always noticed they are benefitting their adopted country. They bring better manners than ours, greater thrift, a keener social sense, with a considerable adaptability to our manner of living. Already they compare favorably with any other class of immigrants, and when their colonies shall be broken up and inter-marrying be-

comes more frequent, they will certainly become a very valuable civilizing element in our composite social order."

These favorable opinions from widely different and impartial sources would seem to remove all doubt as to whether the Italian immigrant is likely to prove a desirable acquisition to our country from a social and industrial point of view. It has been demonstrated that he is quite capable of being assimilated with our existing population and that his natural virtues are a positive gain to the community. If he is illiterate, it is none the less certain that he is intelligent enough to realize the disadvantage of his lack of education and to see to it that his children shall not suffer from the same drawback. The immigrant ancestors of many men who are honorably prominent to-day, were ignorant, that is uneducated, and we have noticed that the opposition expressed in certain quarters to the admission of the "ignorant foreigner" has always been loudest when the foreigner happened to be a Catholic.

We have not touched upon what is perhaps the most important feature in the whole case, viz: the conditions affecting the religious welfare of this large body of our fellow-Catholics, and what has been done and what remains to be done for their spiritual welfare. We know that this question has engaged the attention of the authorities in Rome, and we consider it of sufficient importance to be treated in a separate article.



### **WHO HAS PROFITED BY THE ANTHRACITE COAL STRIKE?**

When two quarrel, says a proverb, the third rejoices. For a long time the mine owners and miners' unions had locked horns in the hardcoal region of Pennsylvania. Since the strike was ended by the Arbitration Commission appointed by President Roosevelt, a year and a half ago, the miners have been at work again under the rulings of the Commission's decision; now naturally one might ask, who has profited by that strike?

The answer is: Neither the public nor the miners, but the mine owners.

Not the public. For ever since work was resumed, instead of paying \$3.60 at tidewater, it has had to pay \$4.90. Before the strike the mine owners were satisfied with a profit of \$1.60; after the commission had awarded the miners an increase amounting at the utmost to 18%, or 18c more than what they had received per ton before the strike, the mine owners have demanded and received \$2.72 a ton in profits. Assuming the amount of coal mined since the strike to be about 70,000,000 tons, the public has paid some \$75,000,000 more to the mine owners.

Nor have the miners profited. They lost \$25,000,000 in wages during the strike; since then they have received an increase of 18c a ton, one-half of which they might claim as having been earned during the last eighteen months and the other half they might earn during the remainder of the present contract. But in reality the miners do not think that they have earned it, since the companies have been by far more rigorous in "docking."\*) Already before the strike, the miners complained constantly about exorbitant docking. The Commission decreed that at the demand of two-thirds of the miners in a pit a miners' inspector to be paid by the men should supervise the docking. There are no such inspectors in most places, and the miners remain at the mercy of the companies.

Again, company men—men working for the company by the day—were to work but nine hours, with extra pay for overwork. Before the strike they worked ten hours, but nothing was said if one once in a while came late or quit a little earlier. Now each man goes to work with his check on which the exact time is kept, and every hour that he misses is carefully deducted. If, on the other hand, the man does some extra work for a quarter or half an hour, no extra pay is allowed him, since the company will allow extra pay for full hours only.

But have not the men the Conciliation Board to which they can apply for a hearing? Surely, but so far the operators only have had the benefit of this Board. They have not brought a single complaint before the Board, but cleverly fixed things so that the miner must appear as plaintiff. Then the case hangs for months. When the miners' representatives on the Board urge the operators' representatives to finish with the cases on hand, these plead "business," and set the day for meetings far apart, so that hundreds of cases are delayed.

Whenever there was a tie in the Board's decision, it was arranged that Mr. Carroll D. Wright should be the umpire. But as his decisions have so far invariably been in favor of the operators, he has become to the miners "that d—d Wright," a condition of affairs that is surely not apt to quiet the unrest in the miners' world.

In the decision of the Strike Commission it was also stipulated that no discrimination should be made in furnishing cars to union or non-union men. Practically things are worse than ever. Where the company can arrange it, the non-union man is favored; where the union is in control, the non-union man suffers. All this makes fuel for a new outbreak.

---

\*) "Docking" means making deductions for slate, rock, or other impurities in the cars loaded.

For further particulars we refer the reader to an article in the *World's Work* for March.

Dissatisfied as the men are with the workings of the Strike Commission's award, there is also growing dissatisfaction with the union. And how could it be otherwise? The members were promised golden mountains; in reality they have not received back what they paid in.

Who, then, has profited by the strike? Only the mine owners. During the strike they could sell their coal at \$20 or more; since the strike they pay no higher wages than before, but have collected at least \$75,000,000 more from the public.



### MORE PROOFS OF THE ANTI-CHRISTIAN CHARACTER OF AMERICAN FREEMASONRY.

On page 484 of the Encyclopaedia of Freemasonry we find the prayer composed by Thomas Manningham and which, somewhat modified, is still in use in this country as the prayer employed in opening a lodge. The original prayer ended thus: "This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour. Amen." Needless to say this was found too sectarian and hence has been expunged.

Again what love and respect for Christ, think you, have those who make Mt. Calvary, which is to the Christian the sad scene of His bitter passion and death, the place of "rest and refreshment for the weary brother"? Yet this is what is done in Masonry. Cloak its reasons as it will, we already know too much of its spirit to be deceived by captious phrases. "The small hill near Mt. Moriah," says Mackey's Ritualist, "can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated in a westerly direction from the Temple and near Mount Moriah. It was on the direct road from Jerusalem to Joppa and is thus the very spot where a weary brother, travelling on that road, would find it convenient to sit down to rest and to refresh himself." (Masonic Ritualist, pp. 116, 117). Let the initiated explain the symbolism of Jerusalem and Joppa and the weary brother—Mt. Calvary for the Christian is not a place of refreshment.

The same spirit is shown in the time selected for the payment of the wages of the Craft. This is the sixth hour of the sixth day of the week, or Friday, at noon (p. 290), the day of the week and the hour at which our Lord was crucified. To those who have not studied the symbolism of Masonry, these may seem chance coincidences, but to any one that knows the minute details to

which such symbolism is carried, the theory of mere coincidence is utterly improbable.

With a sample of the Masonic treatment of some things specifically Catholic, we shall close the present article. Here is what we find under the title "Pontiff" in Mr. Mackey's Masonic Encyclopaedia (p. 593):

"In addition to what has been said of this word, in the article on the 'Bridge Builders of the Middle Ages,' the following from Athanase Coquerel, fils, in a recent essay entitled *The Rise and Decline of the Romish Church*, will be interesting.

'What is the meaning of 'Pontiff'? Pontiff means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first years of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then there were within the town less than seven even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of the town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defence of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was that this bridge should be kept always in good order, so that at any moment troops could pass over. Then with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defence of the town, should be considered holy; that they should be priests; and the highest of them was called 'the high bridge maker.' So it happened that there was in Rome a corporation of bridge makers—pontifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town.' And thus it is that the title of Pontifex maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder."

It is a pity that Athanase Coquerel, fils, could not be facetious without being stupid, and that our author, who is not without erudition, should have so allowed his prejudices to blind his better mind, as to call this stupidity interesting.

On page 128 of the same Encyclopaedia he treats of the same word, "Pontiff."

"The Latin word Pontifex with its equivalent English, Pontiff, literally signifies 'the builder of a bridge,' from pons, 'a bridge,' and facere, 'to make.' But this sense which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize pontifex or pontiff as significant of a sacerdotal character.

"Of all the colleges of priests in ancient Rome the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numa, and originally consisted of five, but was afterwards increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the control and direction of the College of Pontiffs, of which the Pontifex Maximus or High Priest was the presiding officer and the organ through which the decrees were communicated to the people. Hence when the Papal Church established its seat at the city of Rome, its bishop assumed the designation of Pontifex Maximus, as one of his titles, and Pontiff and Pope are now considered equivalent terms.

"The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have in vain sought to solve the problem, and after all their speculation fail to satisfy us. One of the most tenable theories is that of Schmitz who thinks the Pontifices were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Sublician bridge. But Varro gives a more probable explanation when he tells us that the Sublician bridge was built by the Pontifices; and that it was deemed from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice which was to be conducted by the chief Pontiff in person. The true etymology is, however, undoubtedly lost."

Why does not our author quote here the explanation of Athanase Coquerel, fils, who cuts the Gordian knot that learned etymologists can not untie? Because he is treating of the "Bridge Builders of the Middle Ages," whom he claims to have been the Freemasons of their times, and hence he passes over the interesting Athanase with merited contempt. But why then quote him at all? Why cast a slur at the Supreme Pontiff of Catholics, when the word Pontiff, even if it originally meant "bridge builder," (and this as our author admits is by no means certain) "seems speedily to have lost its original meaning, so that the Romans only recognized 'pontifex' or 'pontiff,' even in the early days of Numa, as significant of a sacerdotal character"? Why not apply to the Supreme Bishop of the Catholic Church a name which, with due

limitations, so perfectly signified the office? "The whole religious system of the Romans, the management of all the religious rites, and the government of the priesthood, were under the control and direction of the College of Pontiffs, of which the Pontifex Maximus, or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people"? Why not apply to the Supreme Bishop of the faithful, a name which the proudest of the Roman Emperors looked upon as their noblest title, so that they had it inscribed upon their coins?

The historical and geographical lore of Athanase Coquerel, fils, is on a par with his other acquirements. The year 506 B. C. does not carry us back to such very fabulous times, nor was Rome such a little town, though the Janiculum was separated from the city by the Tiber. In this year Porsena attacked Rome, Plutarch tells us, with a large army. We know from Livy that he drove the Roman garrison from the Janiculum and besieged the city. But in spite of the fact that Athanase informs us that "from this hill an enemy could very easily throw stones, fire or any means of destruction into the town," Porsena never made any such attempt, for it would have been foolish to do so, and ultimately abandoned the siege. The insignificance of the little town, moreover, may be easily judged by the fact that in one engagement the Romans defeated a large body of Tuscan troops, slaying five thousand of them; that only a short time, before in the conflict with Tarquin, even though victorious, they lost over eleven thousand men in one battle; and that shortly after the time of which I am speaking they welcomed and admitted to the franchise five thousand Sabine families, giving to each two acres of land by the river Anio. A little town which could do all this and still hold supremacy was "little" indeed. But Athanase was writing an essay on "The Rise and Decline of the Romish Church," and he knew what would make his work interesting to his readers.



## MINOR TOPICS.

*That the Order of the "Knights of Columbus" is a Stepping-stone to Freemasonry*, has been from the beginning our main contention in opposing this new-fangled semi-secret organization. We are again strongly confirmed in this view by an address recently delivered by Mayor W. G. Sears of Sioux City, Iowa, and reported in the *Dubuque Telegraph* of June 8th. Mr. Sears is a prominent Freemason and the address we refer to was made to the Masonic Grand Lodge of Iowa at the Sioux City Grand Opera House on June 8th. We quote:

"I know that the old Catholic church, that broad and universal

institution which has been for years the enemy of secret orders, has at last realized the fellowship of the lodge, the deep charity of such organizations, and has organized a secret society whose strength is becoming like unto that of the Masonic lodge. These members of the Knights of Columbus, as the society is called, are the best men of the Catholic church. They have thrown off the long face of old, and to-day they have their meeting, they form in line and march to their places of meeting, and if we were to see them out to-day, we would swear by all the gods of Egypt that they were Shriners or Elks. They are jolly fellows and they are the men of the century. We Masons can not get into the Knights of Columbus, but if we could I dare say we would find so many traces of our ritual that we would feel at home. There would be shades of our signs, of our grips and ceremonies, and more than that, there would be our principles."

"I know more than that, and I believe more than that," continued the mayor seriously, "I believe that time is coming when the chasm which now exists between the Catholic church and Freemasonry will be bridged by the Knights of Columbus and the members of the Masonic fraternity."

It requires no comment on our part to bring home the grave significance of this pronouncement. We have only to add the equally significant statement that Mayor Sears "was loudly applauded" by the 1200 Masons and visitors who were assembled in the hall.

*Secret Societies in Schools.*—The Chicago *Chronicle* (May 27th) editorially supports the Board of Education of that city in its disapproval of secret fraternities and sororities in the public high-schools. Our contemporary claims that these secret societies foster undemocratic and foolish class distinctions, expose young people to the danger of acting without all restraint and of forming false ideas of pleasure; that aside from this, they manifestly waste time, distract the attention, and fritter away the energies and means of the pupils. "Every shred of time, interest, and activity of any kind devoted to these secret societies is absolutely thrown away." This is sound doctrine, and the *Chronicle's* fear that, if the toleration of secret societies in the high-schools continues, "it will not be long till they will be springing up like noxious weeds even in the grammar schools," is certainly not unfounded. But we see no likelihood of the evil being remedied either by a ukase of the School Board or by newspaper editorials. Against the bad example which our young people everywhere see in the prevalence and power of secret societies among their elders, and adults generally, no preaching will avail. And really, if secret societies are good for the elders, why should they be harmful to the youngsters? The only way to put a stop to the evil complained of by the Chicago School Board and the *Chronicle*, is to convince the adults that secret societies are essentially evil and dangerous to American liberty; likely, all of them, in the course of time and things—to employ Washington's words in the Farewell Address—"to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to



unjust dominion." Josiah Quincy once said: "The liberty of a people is never more certainly in the path of destruction than when they trust themselves to the guidance of secret societies."

*Canonizing Quay.*—The Rev. J. S. Ramsay, D. D., pastor of the First Presbyterian Church of Beaver, Pa., who conducted the funeral of the late Senator Quay, in the very town where Quay's personal habits were well known, where Quay's share in debauching public life must have been common talk, where Quay's record of embezzlement and dishonesty was familiar, dared to pay what the newspapers call a "high tribute" to the dead "statesman"—to use Mr. Ramsay's own word. The reverend eulogist assured his listeners that Senator Quay "was always on the right side of every great moral question." Dr. Ramsay instanced Senator Quay's opposition to "the stupendous evil of intemperance," and his strenuous zeal for "the Christian Sabbath." Apparently, then, personal intemperance does not count, and the commandment "Thou shalt not steal" has been repealed. "Senator Quay's wise counsels helped to shape and advance the best legislation in the history of our beloved country." "He was a man of good moral principle. He was clean in regard to those habits that so often sully the soul and soil the purity of the home." Gambling, apparently, is not a vice in Mr. Ramsay's eyes. "He gave liberally to the cause of Jesus Christ." "With him true and lasting greatness must be associated with goodness." In fine, Senator Quay was "great in all the essentials of intellectual and moral being; but we frankly admit that he had his failings and frailties."

When a clergyman talks in this vein; when he lauds without restraint the author of the darkest crimes that can be committed against democratic government; when he glosses over with such soft words as "failings and frailties" the deepest infamies of public and private life, he can not wonder if people cease to look to the pulpit for moral leadership.

*Masonry in our State Universities.*—In the *Post-Dispatch* recently (we did not see the item, but have it from one who saw it) it was reported that the Masonic students of the University of Michigan had filed with the county clerk papers of incorporation of the "Acacia Fraternity." The item further stated that this is the culmination of a movement that has been on for a long time among Masonic students of the United States for the organization of an intercollegiate fraternity, the prerequisite of which is that the initiate must be a master Mason.

"If this report be true," rightly observes the *Church Progress* (No. 9), "Catholics have grave reason to be on their guard. For the grafting of Masonry on our State universities after the above plan is a menace to Catholic rights in many particulars. Things are bad enough in this respect already, without permitting them to become worse. Our State institutions of education have been made a dumping-ground for Worshipfuls, whose only qualification to teach is their success with the Masonic ritual and their ability as Masonic vote-getters. Conspicuous in this regard is the University of Missouri. But as to the dangers of the 'Acacia Fraternity.' The fact that it is to be an intercollegiate fraternity with master Masonry as a prerequisite for membership is of it-

self a matter of alarm for Catholics. This means the exclusion of all Catholic students. It means their disbarment on religious grounds. It means the binding together of non-Catholic students in all our State institutions by the links of Masonry. It means the turning over completely of these institutions to the Masonic influence; the overthrow of all Christian spirit and the establishment of the Masonic ritual."

**Compulsory Vaccination.**—It is the strangest thing to note how many physicians resort to the silly argument of saying that those people who are not vaccinated are a source of exposure to those who are vaccinated. They say over and over again that if you allow some people to go unvaccinated, then they will expose those who have been vaccinated. Therefore, all people ought by law to be compelled to be vaccinated.

This is the strangest argument that ever fell from human lips. If vaccination is a protection against smallpox, how in the world an unvaccinated person can expose a vaccinated one is beyond imagination. Even if we are to affirm that the unvaccinated ones were to catch smallpox (which is not at all likely), how they can give it to people who are protected by vaccination is difficult to conjecture. People who profess to believe in vaccination seem to be the ones who have least confidence in it. They want every one else to be vaccinated for fear they will be exposed.

If a man believes in vaccination he ought to be allowed to be vaccinated. If he does not believe in vaccination he should not be compelled to be vaccinated. Nothing less than this is a decent respect for personal liberty. Anything more than this is downright barbarism.—*Medical Talk*, v, 9.

**Early Catholic Church Lotteries.**—On March 23rd, 1804, and subsequently, Wm. F. McLaughlin, printer and publisher of Philadelphia, advertised in the *Aurora* tickets for sale in "a lottery to build a Catholic cathedral church in the city of Baltimore." The drawing was held in May. There were prizes of \$20,000, of \$10,000, two of \$5,000, five of \$1,000—altogether 13,846 blanks and 7,154 prizes for \$210,000, and "only 21,000 tickets in the lottery." Tickets for one-half or one-quarter prizes could be had, and it was advertised that "adventurers will at a moment's glance perceive the peculiar advantage to be derived from one-half or one-quarter tickets, as every one knows that four or even two chances are better than one."

In the same year tickets were sold for a lottery to build St. Augustine's and for another to erect Holy Trinity church. The *American Catholic Historical Researches* for October, 1890, in which we have found these notes, also contain a brief account of the first drawing for the last-mentioned lottery, which took place publicly at the State House under the supervision of the mayor of Philadelphia.

Mr. Griffin (l. c.) comments on the matter as follows: "These lottery advertisements and reports are curious now-a-days. But in those days there were no church fairs to gamble at as now. The methods differ, but the spirit does not change by lapse of years."

*Free Parochial Schools.*—We learn from the *Catholic Columbian* (xxix, 23) that Bishop Shanahan of Harrisburg protests against "the discrimination which is the result of exacting tuition for the education of Catholic children. Those who can not afford to pay," he thinks, "are humiliated by the exemption and it is calculated to beget odious castes in a parish and to keep the children of the poor always in a separate strata or section of society." The parochial school, in his opinion, should be first-class in every respect, better than the best academy, and free to all. The teacher should not be obliged to collect money for tuition; the children should not be asked for money in school; the cost of maintaining the school should come from pew rents, monthly collections in church, or from other sources of revenue.



—Not long ago, the New York *World*, one of the yellowest of the yellow journals, announced to its readers, that Pope Pius X. had deigned to authorize its managers to communicate his blessing to them. The matter, through the proper authorities, was referred to the Holy See, and in due time the following reply was received from the Vatican official most competent to speak in the matter:

"In reply to your letter, I wish to say that the article of the *World* to which you refer, was, as you surmised, an unworthy abuse. It really happened that a correspondent of the newspaper in question made persistent endeavors to have the blessing of the Holy Father placed in writing on a petition presented by him, but did not succeed in this, precisely because the nature of the paper which he represented was well known. It seems, however, that he succeeded in gaining admittance to a general audience with His Holiness, and, perhaps, having asked of the Holy Father, as he was passing, the blessing for some Americans, His Holiness, as he does for all, had no objection to grant what was requested, and most likely pronounced the usual formula for every benediction. It is certain that the Holy Father did not intend to bless a newspaper of the stamp of the *World*, and to make it appear that he did so, the correspondent must have passed over in silence the fact that he was denied the blessing in writing, and gave out as given to the newspaper, the blessing he had received from the Holy Father for himself and his relations and friends." (*Messenger*, xli, 6.)

It was the editor of the New York *World* who, in his plea for a "College of Journalism," wrote: "Without high ethical ideals a newspaper is not only stripped of its splendid possibilities of public service, but may become a positive danger to the community."

—The Wichita *Catholic Advance*, always ungrammatical, complains (v, 7):

"From every quarter comes the wail that two little dollars is more than can be afforded for a big paper like the *Advance*. . . . However, in order to spread the light everywhere we are willing to make a concession. From now to the end of this year we will send the *Advance* to all new subscribers for one dollar paid in advance—and anyone sending us five paid subscribers will get the

paper for nothing when they send the five dollars, besides we will send a beautiful chromo lithograph of Our Holy Father Pius X., postage paid."

A paper of the size of the *Advance* that can not hold its readers at the low subscription rate of two dollars per annum, must be a sorry failure indeed. The *Advance* has repeatedly poked fun at the diminutiveness of THE REVIEW. But THE REVIEW, with about one-sixth or one-eighth the bulk of the *Advance*, and the same subscription price, does not need to lower its rates or to offer beautiful chromo lithographs of our Holy Father the Pope, in order to hold its readers or to gain new ones. It's not quantity that counts, dear *Advance*, but quality; don't you see?

—A reader in Peoria sends us a circular issued by Spalding Council No. 427 of the "Knights of Columbus," under date of May 19th, 1904, wherein a baseball game is announced for Sunday morning, between two nines composed of members. To defray the expenses and pay for new uniforms, a card party is announced, which the members are requested to attend with their friends, in order "to help the good cause (?) along." Our Peoria friend makes this comment: "As you see, our model Catholics the K. of C. are trying by Sunday morning ball games to train their brothers and other Catholics to be what in the old country we used to call 'early-mass-Catholics.' It is no honor to be an 'early-mass-Catholic.'"

—The *Denver Catholic* (v, 32), reporting the initiation into the order of the "Knights of Columbus," of Mr. Patrick Ford, of the *Irish World*, says: "Now the St. Louis Knights ought to get Mr. Arthur Preuss of THE REVIEW to come in. Nearly every other great Catholic lay editor is a member and it is about time for Mr. Preuss to come in out of the rain."

Mr. Arthur Preuss is not so conceited as to imagine that he is a "great Catholic lay editor." But unlike some of his more or less esteemed confrères, he believes in living up to principles.

—We do not blame the ant, because, with thoughts intent on its tiny hill, it ignores the Himalayas in its vicinity; but that man should see his friends daily drop from his side and go over to the majority, and still persist in acting as if this life was to last forever, seems little short of incomprehensible.

—Charles Kingsley is credited with saying: "Take short views." A truer philosophy would bid us take long views—views which embrace eternity as well as time; for these only are *true*, and man's happiness can be found in the knowledge of truth, and truth only.

—In reference to a recent note in THE REVIEW, Mr. Martin I. J. Griffin informs us that Prof. McCarthy of Philadelphia, who has been appointed to the chair of history in the "Catholic University of America," does not belong to the Knights of Columbus. Mr. Griffin adds that he himself, though often solicited to join, is not a member of that organization.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., JUNE 23, 1904.

NO. 25.

## SPONTANEOUS GENERATION A DEMAND OF SCIENCE?



HERE was a time when the stars were believed to be essentially different from the "four elements" of this earth. Consequently, people who were unable to account for the sudden coming into existence of numberless animals of a lower order, thought that the celestial bodies animated the dust and transformed into new organisms the decaying matter of dead animals and plants or of anorganic substances. Thus St. Isidore writes: "Many have observed that bees are generated from the carcasses of oxen. In order to produce them, the flesh of slaughtered calves is pounded so that maggots are brought forth from the putrefying blood, and they then develop into bees. But properly bees are said to come from oxen, as hornets from horses, drones from mules, and wasps from asses."\*)

However, since the brilliant experiments of Pasteur, Tyndall, and others, the following three axioms are universally acknowledged by modern biologists:

1. Omne vivum ex vivo (ex ovo). William Harvey, 1651.
2. Omnis cellula ex cellula. Rudolph Virchow, 1858.
3. Omnis nucleus ex nucleo. Strassburger, 1897.

In accordance with these principles Rosenthal †) explains his views of "equivocal generation" as follows: "In order to exclude with certainty any development of living beings in infusions or fluids that contain the substances necessary for their nutriment, two conditions must be absolutely fulfilled: receptacles and materials must be perfectly free from living beings and their germs, and the subsequent entrance of the same must be made impos-

\*) Migne, vol. 82, p. 470.

†) Dr. J. Rosenthal, Lehrbuch der Allgemeinen Physiologie. Leipzig. 1901.

sible. But it is not easy to fulfill these two conditions. This is the reason why ever and again there are some who maintain that their experiments have proved primo-genesis beyond the possibility of doubt. But the very contrary must be asserted with so much the more emphasis: in all experiments that have been made with scrupulous care, living beings have never come into existence under the above mentioned conditions."†) And again: "However we may vary the conditions of the test, it can always be proved that no new substances can develop, if no living substance is present. Therefore we can maintain with certainty that no one has been able to prove primo-genesis, the origin of a living substance from one that had no life."§)

Now, we should expect Rosenthal to infer that, since the laws of nature are supposed to have been the same from the very beginning, it follows with logical necessity that the first origin of life is not due to spontaneous generation. But this conclusion, which directly leads to the acknowledgment of a Creator, of a personal God, is emphatically denied by him as well as by other modern scientists. "All that we may legitimately affirm," Rosenthal continues, "is that under the conditions which have been thus far realized in experiments, this origin of life does not occur." "Living beings originated perhaps in quite another way and from quite another material than that which we use in our experiments. Hundreds and thousands of years were perhaps necessary for such an origin. Perhaps. . . ."\*) He concludes in a manner very characteristic of him and his scientific friends: "It would be superfluous to continue this enumeration of 'perhapses.' We must leave unanswered those questions which we can not solve with the resources at our disposal. We must be satisfied with ascertaining that we know nothing about the first origin of living beings on our earth, and we must wait to see whether the discovery of new facts in the future will fill up this gap in our knowledge."†)

As this is the view of modern scientists, who even presume to call "spontaneous generation" a "demand of science," we take special delight in recording at least one testimony that follows the dictates of unbiased logic. In his 'Introduction to a Theoretical Biology,' Reinke says: "If we assume that living beings are at all and in any way derived from anorganic matter, the theory of creation is in my opinion the only one that complies with the de-

†) Rosenthal, l. c., p. 554.

‡) l. c., p. 556.

\*) l. c., p. 557. Rosenthal continues in enumerating a great number of such "perhapses," but the only "perhaps" referring to a Creator is not even mentioned!

†) l. c., p. 557. What modesty! Indeed, if one could forget Diogenes' torn and tattered garment, he should be inclined to admire such virtue.

mands of logic and causality, and consequently with a rational investigation of nature. I take creation to mean that at the beginning of time, when no living being of any sort moved on the surface of the earth, the first organisms came from the pre-existing conditions of the earth's crust through forces that were not contained within anorganic matter, but worked on it from without, just as iron and brass are turned into machinery by forces that are not a property of those metals."†)



### THE NEW SCALE OF RATES OF THE CATHOLIC BENEVOLENT LEGION.

The Supreme Council of the Catholic Benevolent Legion announces in a circular just received, the adoption of a new scale of rates, for the purpose of establishing the order on a permanent basis; having discovered that the assessments heretofore collected were too low for safety.

A comparison of the new rates with the premiums charged by the Widows' & Orphans' Fund of the German Central Verein since reorganization, will show that these different charges are nearly identical, and both these institutions can now be considered as having established a proper foundation for permanent prosperity. Both will hereafter provide for a scientifically adjusted reserve: the Legion on the basis of the actuaries' table of mortality, with 4% interest; the Widows' & Orphans' Fund on the basis of the American experience table, with 4% interest. The difference between these figures is insignificant, and both tables are perfectly safe for either company.

The present members of the Legion have the option of either joining the new organization at their present age, by paying the corresponding rate, or at age of entry; in which case the reserve which should have accumulated during their time of membership, must either be paid in cash or charged as a loan against the policy, bearing 4% interest, to be paid in equal installments with the premiums. This latter method was adopted by the Widows' & Orphans' Fund and really is, theoretically, the correct one.

The Legion offers its members one accommodation however, which is the revival of the premium rate plan formerly practised by the regular life insurance companies, but long since discarded as creating too much dissatisfaction. Under this proposition a

†) Biologisches Centralblatt. 1903, p. 176.

member is permitted to pay but half his premiums in cash, the other half to be charged against his policy, for which 4% interest a year must be paid. This looks very tempting on its face and is perfectly fair from a business point of view, but few members will anticipate its effects on their contracts and pocket-books.

For example, a man, age 50, joins for \$1,000, at an annual cost of \$38.48. He prefers to pay \$20 a year, leaving \$18.48 to be charged against his policy. After 15 years he has accumulated a debt of \$277.20, reducing his insurance to \$722.80. For that he must now pay \$20, plus \$11.09 for interest (4% on \$277.20), making \$31.09 for less insurance than he got the first year on the smallest payment made. "The more I pay, the less I get," is the way disgruntled policy-holders described that scheme to the writer, and as a man's earning power decreases with advancing age, it were more charitable not to permit him to assume unknowingly such a serious burden. Besides, the premium loan practically wipes out the reserve accumulations; so that such a policy holder merely pays for protection an ever increasing premium for a constantly decreasing benefit.

Besides these objections there is also the danger that a new member may determine the amount of insurance to be taken on the basis of the cash he can afford to pay, without taking the increasing interest charge into consideration. In other words, a man is apt to take more insurance than he can pay for in after years and will have to drop out when protection is most needed for his family. If the whole business were put on a flat cash basis, with the privilege of borrowing money later on, if needed, it were much better.

The circular is silent on some important points, such as terms of certificates providing for lapses, or how examination fees are to be paid, etc. However, the plan is an important step in the right direction, and it is to be hoped that the management of the Legion, in preparing the new certificates, will give the members all the benefits of the different options regarding the use of the reserve in case of lapse, which are guaranteed by the regular life insurance companies and also by the Widows' & Orphans' Fund.

THE REVIEW wishes the Catholic Benevolent Legion under the new system abundant success and feels hopeful that, with God's help, under honest management, it will become a prosperous and permanent institution.



## PIUS X. AND FRANCE.

In concluding my paper on the religious situation in France, in *THE REVIEW*, vol. x, No. 45, I said: "Liberalism has been the scourge of Catholic France for the last one hundred years. It was Liberalism that made possible the triumph of Freemasonry; consequently, so long as the hope does not die out to save religion by means of liberal ideas and methods, things are bound to go from bad to worse. And that is what they are doing to-day. Unless the attitude of our Catholic politicians changes completely and a loyal return to a wholesome intransigency takes place, all is lost. Is such a return impossible? Who would dare to assert it?"

Since I penned these lines, events have answered my question. Not only may we assert the possibility of a return to a healthy intransigency, but we may even hope that it will soon come to pass, nay that, in a measure, it is already a fact.

What induces me to speak thus confidently is the already numerous acts and singularly luminous words of the new Pontiff whom God has deigned to give to His Church.

Pius X. reveals himself to us more and more as one of those providential men whom divine wisdom has prepared for the accomplishment of a great work. We readily understand to-day why he so long refused to assume the burden of the supreme pontificate. Not only was the humility of the Patriarch of Venice affrighted by the honors of that most exalted office, but his nature trembled before the immense task ahead, before the conscience of a bishop who could not for a moment bear the idea of accepting the tiara without assuming also its terrible responsibilities and the crushing burdens which render it so heavy. Pius X. is far from being a type of the prelate who has been so often described, whose ruling motto is: "*Surtout ne me faites pas des affaires,*" i. e., don't bother me with difficulties to solve, responsibilities to assume, reforms to accomplish. He is not only not afraid of them, he seeks them and hales them before the august tribunal of his authority and conscience.

At the outset of his pontificate he started in to reform his household by brushing aside all formalities that might obstruct his personal activity or hamper his movements and, consequently, the supervision which he intends to exercise in his own home. He regulates the papal finances, reforms the Roman Congregations as his instruments in the government of the Church, suppresses useless offices, fixes salaries according to the amount of work each man performs; in short, he has taken the reins of government in to his own hands, in order to bring about rapidly and efficaciously the reforms which he contemplates.

These reforms were at once made public in their full extent,

not simply as projects, but together with the organs that were to realize them|wherever they did not exist.

Pius begins his reforms with the House of God. His *Motu proprio* on the Gregorian Chant is promulgated and at once made binding for the City of Rome. All precautions are taken that it may not be in any way eluded; that, despite all objections and difficulties, the Pope be promptly obeyed.

Next came the *Motu proprio* on the Popular Christian Action, entirely and appropriately taken from the encyclicals of Leo XIII. and destined to call back to their duty all those who, under the name and authority of Leo XIII., had promoted all sorts of doctrinal novelties and withdrawn themselves from ecclesiastical discipline. By his wise counsels the violent controversy stirred up by the Bologna Congress ceased, the bishops of Italy authoritatively vindicated and assumed the direction of the popular Catholic movement and now see to it that the nineteen articles of the *Motu proprio* are observed.

One of the greatest cares of the new Pontiff is the appointment of the right kind of bishops. Of all the Roman Congregations he selected for this task the one whose dignity and authority is greatest and whose activity is surrounded by the greatest prudence and discretion,—the Holy Roman and Universal Inquisition. Candidacies for bishoprics in all those countries where the choice is not regulated by concordats, are to be henceforth examined by this Congregation.

For a long time the Sacred Scriptures had been attacked by innovators, and under the pretext of historical criticism the foundations of the faith were sapped. Pius X. has condemned the latest and most dangerous books of this kind and created new academic degrees for the promotion of biblical studies. He has confirmed and renewed the prescriptions of Leo XIII. in favor of the Scholastic philosophy, and, finally, has decreed the codification of Canon Law, taking appropriate measures to have this great work accomplished with all desirable guarantees.

Nor is this all. There are other reforms, all of which we can not here enumerate. There is, e. g., the visitation of all the churches of Rome and Italy, which will give rise to a number of general or local reforms. There is the fight against Revolution and Freemasonry, the defense of Catholic interests all over the world, and, last but not least, the difficult affairs of France.

Yet all this is but the exterior side of the Pontiff's action in the Church. Still more remarkable is the manner in which this action is exercised and the spirit that moves him in these numerous and arduous undertakings.

The most striking feature in the allocutions and encyclicals of

Pius X. is the supernatural breath that animates him, and the spirit of faith that manifests itself in his words and actions. There is more than doctrine and piety in his encyclicals, more than unction and warmth in his allocutions; there is the accent of a soul deeply imbued with faith, and which, without neglecting any light that reason or experience can give, counts above all on the help of God. Not to Peter alone were the words of Christ addressed: Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it; they are also addressed to Pius X., and Pius X. knows it. Listening to him, you can feel that he is not less assured of their force than if they had been spoken to him in person. This fact explains all the words and deeds of our present Pope. Not only does he know, as a theologian, that the Church can not perish and that she has a right to rely upon the help of God; not only does he believe this as a Christian, but he feels it and is conscious of it—a fact that stands out boldly and influences all his decisions and acts.

The consequences of such a state of soul are incalculable. Allow me to indicate but a few. In the first place, it baffles all the wiles of human policy and sidetracks the enemies of the Church, who, not having the faith, are unable to estimate this supernatural energy. The Pope continually slips away from them and confronts them with unexpected decisions, because the motive that inspires him is far beyond their range of vision or understanding.

What dread could they inspire in him who fears only God? By what artificial means could they influence one who seeks only the supernatural? The best fencing-masters are said to be easily put out by an inexperienced fencer who fights left-handed,—but it is worse for a politician who finds himself in the presence of a negociator who is ready to sacrifice everything, relying on help from above that can not fail.

The second consequence of the great spirit of faith animating Pius X. will be to force the adversary to fight the inevitable battle on the field chosen by the Church and under conditions where the Church can unfold her full powers, instead of the Church accepting battle under conditions chosen by the enemy.

It is a great mistake, indeed, to believe, as is frequently the case, that the Church must fight her enemies on their chosen field and with the arms they prefer. It is on the contrary, an elementary rule of warfare to force the enemy to give battle where he does not want to fight, and with weapons not of his choosing.

The Socialistic idea, the word "liberty," are the preferred field and weapons of our adversaries. No doubt, they have a powerful influence, since they flatter the evil passions. To show that the Church is not the enemy of what there may be legitimate in cer-

tain aspirations of Socialism, that she herself knows and practices true liberty, is certainly possible; but it will be impossible to preserve the of the word "liberty," thus understood, and of the Socialistic idea, thus clarified, over the multitudes, since their magic power is derived mainly from what we must eliminate from them.

Another fatal fallacy is the pretension that we must use the same weapons against the enemy which he uses against us. In the first place, our adversaries employ weapons which a Christian is not permitted to use, such as calumny, lying, fraud, even assassination. They make free use of these, besides employing such as may serve both sides. Thus our weapons are inferior to theirs. What a power do not calumny and lying exercise on public opinion? Hence, it is but fair that we also make use of the weapons of faith. Let us force the enemy to do battle on the field of religion and keep them there in spite of themselves. Let us apply religious principles, Christian ideas and words that have more than human power and are alone apt to counterbalance the formidable influence of evil passions and successful crimes.

What have we obtained by invoking in our favor the so-called rights of man and liberty? Nothing; a great many of us have even lost the remembrance of truth. Since everybody claimed them, the false dogmas of 1789 have finally become recognized as incontestable truths. Had we protested against them in the name of God and of Catholic truth, we could not have lost more than what they took away from us; while the people would know that there are other rights besides those of man, and that the Church will uphold the rights of God rather than those of the State.

Pius X. will force the Catholics of France to doff the armor of Saul and march against the modern Goliath with the sling of David. There is now no longer any question of maintaining, at any cost, the Concordat and the French embassy at the Vatican. Nor is it necessary to know what will happen if the Concordat be abolished, or at what cost the present condition of affairs might possibly be prolonged. In the mind of the Pope a violent persecution would be less baleful. And after all the concessions made, there is but one duty left: to defend the interests of immortal souls and the inalienable rights of the Church. All the rest must be left to God. "Deus providebit," is the answer of Pius X. to all who try to advise or tempt him.

In the presence of this firm and simple attitude, the enemy are already routed; they hesitate and keep silent. They are not yet quite ready to break off completely or to make the supreme assault. The time for that has not yet come. Other indispensable measures have yet to be taken, but they have become more diffi-

cult by the Non possumus of him whom they hoped to balk and surprise on account of his inexperience and candor.

Whilst the faith of Pius X. thus baffles the schemes of the enemy, it restores force and confidence to the faithful. Such a pope is an example for the bishops and all the faithful. A pope so staunchly relying upon God's help, who makes his faith in the promises of Christ the fulcrum of his actions and resistance, preaches faith more eloquently by example than he could by allocutions. There is in consequence a re-awaking of that practical faith which regulates life and inspires heroism. Under the guidance of such a pontiff the Church will experience a new impulse of divine life, that will enable her to resist all assaults. She will be strong, because she leans not on any artifice of human prudence or wisdom, but on superior elements that are within her and belong to her exclusively.

By himself assuming the task of a reformer, Pius X. has taken the wind out of the sails of the so-called reformers who, for some time, have caused trouble in the Church. By pruning the Lord's vineyard he will make the sap flow more abundantly in the rejuvenated vines. And this is the first cause of my hope, not only for the Church, but also for France.

CHARLES MAIGNEN.

TOURNAI, BELGIUM.

(*To be continued.*)



## BOOK REVIEWS AND LITERARY NOTES.

---

*Die religiöse Gefahr.* Von Albert Maria Weiss, O. Pr. Freiburg and St. Louis: B. Herder. 1904. Price \$1.60.

Is religion in danger? The famous Dominican apologist, like ourselves, is very decidedly of the opinion that it is; he even thinks the danger is so great that if things remain as they are, we shall have to greet the next Pope with the sorrowful exclamation of the pseudo-Malachian prophecy: "Religio depopulata." The peril arises from what we in this country are wont to call Liberalism or Americanism, which is a tendency to accommodate the Church to the age, and whose tap-root is nothing else than the deification of man. In graphic language Fr. Weiss paints the present religious situation all over the civilized world, shows what the modern so-called science of comparative religions is aiming at; proves that atheism pure and simple must be the final outcome, and demonstrates the hollowness and danger of what is called "reform Catholicism." The religious danger, he concludes, is modern man himself; there is no conciliation possible between

his world-view and Christianity, and the only thing that can prevent the general sway of irreligion is the re-affirmation and re-assertion of the old, traditional, conservative faith and philosophy on the part of the select few who in this godless age still remain true and loyal Catholics. We shall probably have occasion in the near future to quote more extensively from this, by all odds the most important recent contribution to what every faithful Christian can not help considering the burning question of the day. We most urgently recommend its careful study to all our readers.

*L'Histoire du Canada en 200 Leçons.* Par le P. Ph.-F. Bourgeois, de la Congrégation de Sainte-Croix. Ouvrage orné de gravures, accompagné de tableaux chronologiques, et préparé pour les écoles, académies, collèges, etc. Librairie Beauchemin, 256 et 258 rue St. Paul, Montréal.

The title of this book explains its scope and purpose. It is a well written and, so far as we can see, thoroughly reliable school history of Canada, which may also prove serviceable to many who are not children, here in the United States, where the history and development of the Dominion is to the great majority a book sealed with seven seals.



—There has lately been established at Munich, Bavaria, a new high-class Catholic weekly review, to which we would call the attention of our German readers, especially among the reverend clergy. We refer to the *Allgemeine Rundschau, Wochenschrift für Politik und Cultur*, published since the end of March by Dr. Armin Kausen, whom we have already introduced to our readers on a former occasion as editor of that excellent monthly *Die Wahrheit*. The *Allgemeine Rundschau* contains sixteen double-column pages weekly and counts among its contributors some of the best Catholic writers of Germany. Its scope is fully as wide as that of this REVIEW and its spirit thoroughly orthodox. We are particularly glad to notice that Msgr. Baumgarten is keeping its readers well informed on ecclesiastical affairs in the United States. The subscription price, including postage, will not, we believe, amount to over \$3.50 for this country, where we hope this excellent new periodical will find its due proportion of readers. We have no doubt any Catholic book-seller in America will gladly forward subscriptions. Dr. Kausen's address is: Tattenbachstrasse 1a, Munich, Germany.



—A first-class teacher and organist, who for years taught school in cities and country places; mastering both the English and the German languages; single, sober and good-natured, is looking for a school in the fall. Address: P. O. Box 66, Frontenac, Kans.

## MINOR TOPICS.

---

*Schools and School Boards.*—A school is a means to a certain definite end: elementary, intermediate or higher education. According to different views, an elementary school may reach over into the pensum of what others call intermediate education, or the pensum of intermediate schooling may include subjects belonging to higher education; but all will agree that elementary education ought to lay the foundation on which to build any further development of knowledge. Fundamentals are: reading, writing, arithmetic, and, for a Christian, the elements of religion, catechism, and Bible history. To enable a pupil to read fluently, to write correctly, to solve common, every-day business problems, and to perform his duties towards God, his neighbors, and himself, is the pensum of an elementary school.

The purpose for which school boards are instituted is to devise means and ways by which schools, usually elementary schools, may obtain their end. Hence what a school board should investigate in the first place is the goal each school should reach. When that goal is established, the members of the board should examine the means most appropriate for reaching it. This seems to us the only natural way by which to proceed. But is it done? We have not yet found a single school board to proceed on this line. Too often we have heard the cry for uniform text-books, but never a cry for a fundamental plan in elementary teaching, though we have read about the adoption of non-Catholic manuals for Catholic schools, even of manuals that insult Christian belief. (Cfr., e. g., Woodward's Language Series, *Advanced Lessons in English*, page 138.)

Instead of adapting the manuals to the work laid down as the scope which a school should attain, we find more frequently that manuals are selected first and the school plan is then fitted to the books selected. Thus the *Catholic Columbian* of May 21st has the following:

"The Diocesan School Board is making an earnest effort to bring system and uniformity to the school work of the diocese. It takes time to do this, also much patience and generous co-operation on the part of the pastors and teachers. At present the board, with the help and advice of the teachers, is trying to secure a uniformity of text-books. Different committees of the Sisters have been appointed to examine certain books and branches of studies, and make a report to the board, and their judgment will be a powerful factor in adopting the text-books to be used. This is deemed advisable because those who are teaching every day certainly ought to be able to decide on the merits of a text-book, or at least give some practical idea about its fitness. The board will be cautious about hastily adopting or introducing any text-book until its merits are fully recognized and approved of by those who ought to know. After the text-books are decided upon, then will come the work of grading the school work. In this matter the teachers will again be consulted, and their opinions respected as far as possible. After one year's experience with the syllabus

given out for a trial, there certainly ought to be brought forward some wise suggestions for improvement or amendment."

Is that not putting the cart before the horse?

*Church Music Reform.*—In the June number of the *Messenger*, there is an excellent article on the much-disputed question of Pius X.'s *Motu proprio* on Church music, to which we would like to call the attention of THE REVIEW'S readers. It is written by a competent man, Rev. L. Bonvin, S. J., of Canisius College, Buffalo, whose fame as a composer and director has spread even beyond the Atlantic.

What is to be admired in his essay is the calm, clear, judicial presentation of the question at hand in all its bearings and importance. We would like to quote the concluding words, as a solution, to many a pastor, of a troublesome knot. What in the world are we to do without the direction of the bishops? To rest on our oars entirely and let all things go as heretofore, would seem irreverent to the Sovereign Pontiff; owing to the wide-spread publicity of his *pronunciamento* it might puzzle the faithful. Are we then obliged to do something, inaugurate some reform now? Father Bonvin thinks so, and we hasten to give his view of the situation: "If after all that has been said, the writer of these lines were asked for his unauthoritative opinion as to what the individual has now practically to do, he would first state in general: In things of such a nature that their introduction would cause disturbance in the diocese or (supposing only one person takes up the matter), in his own parish, the individual may and should await the ordinations of the bishop; but in matters, the introduction of which will presumably not be attended by such effects, the individual may and should proceed independently. To be quite practical, therefore, we should moreover express our opinion to the effect that regarding the editions of plain song and the presence of women in the choir, the directions of the ordinary are to be awaited; but that in regard to the use of no other than truly ecclesiastical music, one should proceed without unnecessary delay and without any direct order on the part of the bishop, however, to the best of one's knowledge and in a prudent way. The same obtains in the observance of the rubrics regarding music, e. g., that the liturgical text should not be curtailed; that the introit, gradual, etc., should be sung or recited. The introduction of these reforms will not cause any disturbance; it will at most, when heard for the first time, occasion some surprise, but no ill will. And should one in authority not allow the organist to act according to the rule given, the latter is not to blame; the whole responsibility rests then on the superior."

A reverend subscriber, to whom we are indebted for this note, writes: "I've tried to follow the advice given and found no trouble in introducing the recital of the whole text, and it did me good to hear it. A little inspection of the choir loft showed me some things needing a reform which must come gradatim. Suppose we all tried this much now; how well prepared would the ordinaries' letter find us!"

*Carmen Sæculare.*—On June 3rd the class of 1907, at Smith College in New York, gave an interesting presentation of the *Carmen Sæculare* as is it supposed to have been given over nineteen cen-



turies ago in the reign of Augustus Cæsar. The performance took place in the students' building of the college, and was under the direction of Prof. J. E. Brady of the Latin department. With the exception of one melody, which is the oldest recorded, and dates from 500 B. C., all the music for the occasion was composed by Professor Sleeper of the music department. It was based on the untempered scale, and in rhythms, intervals, and instruments, strove to reproduce exactly all that is known of ancient music. The stage-setting suggested the Palatine Hill, where the rites were originally celebrated, having a background of green boughs, with panels of the statues of Diana and Apollo.

The performance opened with the invocation to Apollo and address to the chorus found in Horace, Ode IV., 6. Following this came the "sacrificial ceremony," or offering sacred cakes on the altar fires, to Apollo and Diana, with prayers by Augustus and Agrippa, accompanied by sacred music. The "Carmen Sæculare," a hymn composed for the original occasion by Horace at the request of Augustus, as presented at Smith College, was sung by a chorus of fifty-four members of the class of 1907, twenty-seven dressed as boys and twenty-seven as girls of Roman patrician families; while the instrumental accompaniment, which really came from behind the scenes, appeared to be afforded by an orchestra of pipes, trumpets, and lyres at a slight elevation in the rear of the stage. The hymn was sung antiphonally by the boys and girls from opposite sides of the stage; and it was divided into two parts by the interposition of some evolutions of a sacred dance performed by ten members of the chorus and led by the chorus leader.

The whole presentation was one of unusual interest, because it was, in all probability, the first time that the attempt has ever been made anywhere to give a realistic revival of one of these ancient festivals.

"*Dead Laws.*"—The Yale *Law Journal* publishes a long article by Charles G. Morris, attorney-at-law, giving the results of an investigation of the dead or inefficient statutes of the State of Connecticut, which have not been repealed. Altogether 104 such statutes are pointed out, of which 5 are classified as "the expression of the sentiment of a portion of the community," such as the illegal practices at elections act; 22 under "local nullification," such as the military commutation tax; 14 under "universal infringement, the act merely expressing a sentiment as to what the law ought to be," such as the act against profanity and cursing; 22 under "infringement may not be discovered, save under exceptional circumstances," like many of the game laws; 14 under "weak machinery of enforcement," such as the act against posters on trees; 13 under "legal loopholes making escape easy," such as the "political agent" law; and 14 under "action left in hands of the individual," such as trespass by chickens.

The article asserts that one session of the State legislature "might well do nothing but repeal or amend all the acts which are not capable of enforcement."

Dead or inefficient laws are numerous in the statute books of every State in this Union. Nor are they all superannuated relics of by-gone days. Hardly a legislature meets which does not

burden the codex with some "law" or other that is introduced and passed for political purposes only. There is no intention to enforce it, and it is never enforced. In consequence we have learned to obey or disobey any law according to our good pleasure, with an eye upon its punitive provisions and their probable enforcement. There is little or no respect for the law as such. Nor is there any effective remedy for this demoralizing condition of affairs under our present political system. If all "dead laws" were cut out to-day, in Connecticut or Missouri, or any other American commonwealth, the next session of the legislature would bring forth a new crop.

*The First American Republic.*—The exposition now being held in St. Louis brings almost forgotten bits of American history back to mind. Most people suppose that the United States was the first republic on the Western Continent: instead, the first one was the republic of Louisiana. This territory, as everyone knows, extended from the Gulf of Mexico to Canada on the north, thence westward to the Pacific, curving around what was then called California. When France ceded Louisiana to Spain in 1764, the colonists strenuously objected to their new owners. They sent a delegate to Louis XV. protesting against the change. The King sent this delegate back with orders to his former subjects to submit. This they refused to do. A rebellion broke out, and on the night of October 28th, 1768, the colonists seized New Orleans with the French forts in the neighborhood, and declared a republic. Nicholas Chauvin de Lanfrenière was named president, or protector. The Spanish Governor, who had but just arrived, deserted the field and sailed for Havana. This republic lasted for nine months; then Spain sent over twenty-four ships and two thousand men, and the colonists saw their government overthrown. The president and four of his chief supporters were ingloriously put to death. Thus ended the first American Republic.—*Ave Maria.*

*Automatic Preachers.*—The church which is too poor to pay a living salary to its minister, is a subject of solicitude at the conferences of every denomination. The N. Y. *Evening Post* (June 8th) commends to its needs the system inaugurated by the Jersey City church which has its services conducted by phonograph. According to report, the machine gave out the hymns, led in song and prayer, preached a short sermon, and dismissed the congregation with a benediction. "There is no reason"—thinks our contemporary—"why the principle should not be indefinitely extended. The devout but humble congregation will doubtless be as much edified by the reproduction of sermons by some of the great city's pulpit orators as the ingenuous youth who, lacking the price of theatre seats, drops his penny to hear the latest popular song 'as sung' by the footlight favorite. On the familiar maxim of Wesley, the Devil should not be allowed to monopolize a simple and cheap method of bringing a large public within ear-shot of a voice which it costs too much to hear in the ordinary way. Sermons on wax cylinders may yet become as regular an article of commerce as hymn-books."

Catholic pastors, however, can not be displaced by automats,|be-

cause they are more than mere preachers—shepherds of souls and administrators of divine grace.



—Under the caption, 'The Widow's Mite and other Psychological Phenomena,' Dr. I. K. Funk has gathered in book form a mass of facts in favor of Spiritism. It seems to Father Northgraves of the *Catholic Record* (No. 1338), who has studied the volume carefully, that Dr. Funk has devoted a great deal of space to profitless writing. "The scientist may be useful in helping us to detect the base from the genuine in spiritistic séances. But to deny the possibility of the demon working in the world at all is to sacrifice facts to preconceived opinions or theories. Dr. Funk has given much time to mediums, is conversant with the writings of spiritists such as Russell, Crookes, Zoilucur, etc., but he is not prepared to admit with Dr. Myers that after deducting all that is fraudulent and misleading in spiritistic phenomena, and attributing all possible to subjective faculties, there still remains sufficient to justify sure belief in actual physical communication with discarnate spirits. The doctor does not state his reason for this contention. Believing in the Bible and admitting, we presume, its record of a witchcraft and of diabolic possession, he can not deny the possibility of all this. What strikes us is that he should have any doubt on this matter at all."

—The *Independent* (No. 2897) takes a more sensible view than many of its Protestant contemporaries of a subject which has recently been discussed somewhat acrimoniously in a portion of the American press:

"Those who wish to be presented to the Pope must kneel—such are the fresh instructions. That is all right, but those of us who do not care to kneel to any man are under no obligation to be presented. There must be rules of etiquette in all courts, to which visitors shall be required to submit, and the courts have the right to make their own rules." Only it "can not quite understand why any mere man should want his fellow-men to kneel to him."

Catholics do not kneel to the Pope as a "mere man"; the reverence they show him flows from their firm belief that he is Christ's Vicar on earth. Those who can not share this belief have no business to molest the Pontiff.

—Here is a timely contribution to the ever burning subject of the anti-Christian character of Freemasonry, from the columns of the *Western Watchman* (xvii, 31):

"The organ of the Freemasons in this State is the *Masonic Constellation*, a very vulgar anti-Catholic sheet. It is the boast of the Freemasons in this country that, unlike their congeners in Europe, they do not assail religion and respect all Christian creeds. A poem in the last number is entitled, No Purgatory, and gives a very unrhythmical, ungrammatical description of the visit of a Pope to Hell and Heaven; his rejection by St. Peter as an infidel, and his banishment from Hell as a man 'who had eaten his God and feasted on his flesh and blood,' and who would, perhaps, take it into his head 'to eat up the Devil.'"

—According to *Les Missions Catholiques* (No. 1825) the counties Cothea (?), Cascade, Fergus, Sweet Grass, Yellowstone, Carbon, Rosebud, Custer, Dawson, Valley, and Park in the State of Montana have been erected into a new diocese, that of Great Falls or Bittings (Billings?), and the Rev. Mathew Lenihan has been appointed as its first bishop.

The lately established Diocese of Baker City, Oregon, with its baker's dozen of priests, seems to have trouble enough for three; the new diocese of Great Falls will not even have a baker's dozen of priests. To judge from appearances, episcopal bees seem to be multiplying more rapidly in proportion than the Catholic population.

—Huxley was fond of reading the 'Summa' of St. Thomas. At page 142 of his 'Science and Morals' he says of the Angelic Doctor: "His marvelous grasp and subtlety of intellect seem to me to be almost without a parallel." And in conversation with Wilfrid Ward, he remarked: "Aquinas' bust on the Pincian Hill shows a combination of a singularly simple and devout heart, with a head of very remarkable capacity. He got his premises from his heart, and reached his conclusions through the admirable logical force of his intellect."

—It is impossible to exaggerate the services rendered to souls and to the Church by the religious orders. And in these days when the Devil is spreading his infernal hatred of the orders, and seeking every where to weaken and suppress them, it is all the more important that you should associate yourselves closely with the Vicar of Christ in their defence, and that you should entertain a high esteem for all who live up to their rule, and to the standard set before them by their holy founders.—Cardinal Vaughan, 'The Young Priest,' p. 130.

—It may be a very meritorious deed to take a Protestant friend into a Catholic church. In Cardinal Vaughan's posthumous work, 'The Young Priest,' we read (p. 151): "The Eucharist not unfrequently makes itself felt by persons who come into its presence. I have myself known several cases of Protestants who have received the gift of conversion through the sensible and overpowering influence of the Blessed Sacrament, when they had come into our churches."

—"As the *Catholic Citizen* remarks, it is not so much Catholic news that Catholics want, as the Catholic standpoint."—*Monitor*, lviii, 9.

And yet, when we advocate the establishment of a Catholic daily press, we are told that it is not so much the Catholic standpoint that our people want, as the news.

—"The Most Rev. Archbishop of Philadelphia, a few days ago said that the Knights of Columbus were not 'a Catholic organization' but 'an organization of Catholics.'"—Father McKernan in the *Wichita Catholic Advance* (v, 9.)



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JUNE 30, 1904.

No. 26.

---

---

## THE REAL CATHOLIC COLLEGE.

**T**HE *American Ecclesiastical Review* for April contained an article styled "The Ideal Catholic College," and signed with the initials M. D. The same paper had before appeared in the *Dolphin*. But the *American Ecclesiastical Review* added an introductory remark which said: "We should be glad if it (the article) were to solicit comments from readers on the important topic of present Catholic college education." The discussion thus invited on the subject appeared however to be entirely needless, and no one wrote to notice it. But a new effort has again been made in a third Catholic monthly by apparently the same pen to urge the same erroneous views. I think it therefore time to return a kind and clear answer, lest silence might be thought to give consent.

Mr. M. D. has allowed himself, it seems to me, to be carried too far by his noble ambition to improve Catholic colleges. In order to exalt the ideal, he has lowered the real college beyond recognition. This is natural enough for an earnest writer, especially if he is possessed of an exuberant imagination and lively sentiments. The very generosity of his heart will prompt him to admit weaknesses and mistakes in his friends, so as to appear very generous to his opponents.

Yet he should not forget that such admissions may be misunderstood. If what he has published had been spoken in a meeting of Catholic college men, who understand the real superiority of our Catholic schools to most secular institutions around us, he would have done no evil and some good. For instances occur, no doubt, at times of the defects he has pointed out. And if in such a meeting he

described these as common and familiar faults, a genial smile would welcome the good-natured hyperbole.

But I see strong reasons to fear that many of his readers in the *Dolphin* and the *American Ecclesiastical Review* know too little of the real Catholic colleges, as they are to-day, to view his humorous statements in their true light. Many parents and guardians may erroneously conclude from his strictures that our colleges are really far below the mark in some important respects.

I shall have to enter into some details to remove impressions from their minds which M. D. would himself regret if he found he had produced them. Of course he is right in pleading for high ideals of education in Catholic colleges. But he presents these ideals as conceived especially by young men who attribute their difficulty of rising in the world to their former teachers rather than to their own weak wills. He will allow me to suggest that the judgment of such young men deserves very little regard. When age and experience will have matured their wisdom, they will be more reliable judges of things. It is therefore not from such fault-finders as are here appealed to, that we should get our true ideals of what a Catholic college should be.

There are numbers of excellent Catholic educators in this land who have spent a long life in teaching and directing colleges, who have studied the working of every improvement suggested. These are the men to look to for true ideals. But these the unknown critic would set aside; for he writes: "The rector of a college has his best advisers even nearer him than he thinks. His best advisers are his own pupils." How differently all this sounds from Scripture doctrine, which tells us that Roboam was ruined by setting aside the old councillors of his wise father Solomon, to follow the advice of his young companions.

The gentleman next describes an ideal which would be an impossible combination of all scientific, literary, and material sources of progress for students. And yet his common sense leads him to add with honest pride: "How low this ideal is by the side of our poorest, worst-equipped Catholic college every religious man will at once perceive." He should give us more of this excellent teaching; it agrees with the doctrine of Christ: "Seek ye first the kingdom of Heaven, and all these things will be added unto you."

Now begins the fault-finding. He first complains of what he calls "*religious dyspepsia*," or "*cramming*" of religious practices in Catholic colleges. He argues the existence of this evil from the fact that some former students, when asked why they no longer practised their holy religion, have given as an excuse that so much religion was "crammed" into them at school that they got sick of it. He goes on to say: "Such iteration of an old familiar reply

has led to this article." It does look as if the article were written chiefly to demonstrate that an ideal Catholic college would be a place where religious practices would be few and mostly optional to every student. Does the gentleman not understand that young men will be led to neglect the practices of holy religion by many causes? That a common cause is the violence of the passions at their time of life, love of sinful pleasures, ambition, or greed of money? And yet many young men will put the fault on others, say on their educators, rather than on their own sinful hearts. Such excuses should count for very little or nothing; they should not be the main inspiration of loud complaints.

The critic, however, proceeds to prove that "cramming" of religion is a great evil in Catholic colleges. He has a long paragraph of examples. He writes: "Morning prayers are uttered mechanically, and then comes the holy Sacrifice of the Mass. A policeman (!), or prefect, is told off to see the Catholic boys commit no sacrilege." What does the gentleman mean? What sacrilege does he refer to? I do not understand this charge at all. Again: "Routine visits are made to the Blessed Sacrament during the day, with a policeman (!) at the head and another at the tail of the procession. On a feast-day there may be a routine Benediction." May it not be a very devout Benediction? Again: "Once a month a policeman (!) goes his rounds and hales the delinquents to confession. I dread the next thought, but there are, there must be routine communions. It is all part of the system." These are serious charges; are they true? He is very earnest; he tells the reader to ask himself the question: "Is the foregoing description fairly true?" It is not true in any of the many colleges I am acquainted with.

The matter is too solemn for pleasantry; and yet the proof he gives is but a play on the word "routine." This word means "a regular recurrence of practices." It is also used to denote "negligent performance of acts often resulting from frequent repetition of them." Now in the former sense there is of course much routine in all college exercises, devout practices included. But what right has our critic to suppose that college exercises are "routine" work in the bad sense of the word?

Do pious practices necessarily become indevout because they recur regularly and frequently? Holy Church does not think so when she inculcates the practice of daily morning and evening prayers, grace before and after every meal, the "Angelus" morning, noon, and night; when she encourages monthly and even weekly communions, especially for such youths as we are speaking of. Does she not offer special indulgences for each of the Sundays of St. Aloysius to induce students in particular to com-

municate on those days? Does she not encourage daily devotions during the month of Mary, that of the Sacred Heart, that of the Rosary? etc.

Or will it be said that exercises of devotion become indevout when they are made obligatory? Why then does Holy Church impose the obligation of Sunday Mass for all the faithful, and of the daily office for all her priests? Is the critic so sure that boys as a rule suffer more from routine than grown people? And even if they did, if the morning prayers became mechanical, are they therefore sinful? Do not we, grown people, sometimes say our prayers mechanically, even though we say them freely? There is, no doubt, danger that negligence will attend frequent repetition of any acts; but we do not, therefore, neglect to set daily tasks for students in literary exercises; why should we in spiritual exercises? As Phillips Brooks expresses it: "Routine is a terrible master; but she is a servant we can hardly do without."

Now for the presence of the prefect. If there are to be common prayers at all at any time, is it not proper that a member of the faculty, a prefect, should be present to check occasional thoughtlessness in youths or love of mischief in boys? Is not this a prudent way of preventing the disrespect which routine might engender?

I am surprised to see that the critic contemptuously applies the term "policeman" to the prefect, as if that term were commonly so used by Catholic students. As far as I know, this is done only by thoughtless or ill-bred youngsters, as gamins give ugly names to the guardians of the public peace.

Then too the description of college routine in devout practices is greatly exaggerated. I have spent about forty years in various Catholic colleges in this country; and I have never seen boys led to visits of the Blessed Sacrament "with a prefect at one end and another at the other end of the procession." Nor do I remember to have seen college boys, as he says, "genuflecting with the accompaniment of the prefect's hand-clapping"; though I would not disapprove of this training in the case of little children.

As to daily attendance at Holy Mass, it is certainly the spirit of the Church to inculcate this practice on her members; and this is best done with the young by making it a regular part of their education. I think it was so in pre-Reformation times in all English colleges. As some stones will take no polish, some minds no literary or scientific learning, so some hearts will not take to piety. But these are exceptional cases. Most Catholic students become more or less devout in our colleges; and large numbers remain so through life; and we need devout educated laymen much more than clever men. Nor must it be forgotten that the clergy is to be



recruited almost entirely from our Catholic colleges. You can not find vocations to the priesthood except among chaste youths; and to keep them chaste there is no more efficient means than much prayer, and especially frequent communions. These therefore should constitute an important element in Catholic college education.

Our critic complains that "once a month a policeman (!) goes the rounds and hales delinquents to Confession." What does the gentleman wish to be done? I can not think he would abolish general confession and communion days altogether. Nor will he object, I suppose, to their being so frequent as once a month. Whatever he may allow, let us suppose that the appointed day for confession is come. There is a boy who is tempted,—not by his good angel of course,—to shirk the unpleasant duty. The prefect has his eyes open,—as every one must have who has the care of boys, big or little,—and he "hales" the would-be "delinquent," and encourages him to do his manly Christian duty. He pleads God's cause with gentle charity. He uses only moral suasion. I have never known other than moral suasion to be used in such a case. Instead of recognizing in the pious counsellor the disciple of the Good Shepherd, carrying the stray sheep on His loving shoulders to the fold, shall we paint him as a policeman with uniform and club? "*Tempora mutantur, nos et mutamur in ipsis.*" This is not the old way of lovers of souls, and I can not make myself believe that the new is the better way.

Nor can I agree with the liberty-loving critic when he writes: "How many—have not been shocked—at the conduct of Catholic students returning home in the cars on the first day of the holidays,"—unless he means how many Pharisees, or well-meaning but ill-informed lookers on. That the youngsters are noisy and demonstrative of their joy on the occasion, I fully admit, and I would not have them otherwise if I could. That some excesses may be committed by thoughtless boys when they are exhilarated by freedom from tasks, prospects of soon meeting parents and relatives, of enjoying swimming and horse-riding to their hearts' content; exhilarated besides, may be, by the consciousness of labor well done, prizes and honors won—all this is very natural and generally free from serious faults. I picture to myself their very guardian angels smiling amid occasional remonstrances. But as to real serious sins, they may be fewer than on other days. Of course, there are black sheep in many a flock. On such an occasion those may give scandal for once who might have repeatedly done so during the year if watchful eyes of prefects had not guarded them from temptations.

This thought brings me to another complaint. The critic is

shocked at the incongruity of "a juvenile wearer of the cassock—looking after the conduct of four bearded veterans anxious for the stolen sweets of smuggled whiskey and contraband tobacco." From an odd occurrence, which must have happened once,—else he would not have mentioned it,—he leads the ill-informed reader to conclude that such is the ordinary discipline in Catholic colleges. But even in that exceptional case, was the discipline there so very bad if such a juvenile could keep the drinkers and smokers within the line of duty? Would he rather have thrown the bearded veterans on their honor, when experience had no doubt shown this to be an insufficient check? I have often seen such characters put on their honor and go to perdition.

The wrong impressions the article is calculated to produce may be lessened if attention is called to the peculiar style that characterizes the whole composition. For this purpose it may suffice to copy a few lines of it without comment. For instance: "All the convicts, I mean students, were driven in a chain-gang to Holy Mass, to prayers, and to everything." Of course, the gentleman is not serious; he does not mean what he says. The next paragraph is headed: "The Puritan Snake," by which name he denotes, he says, some "stern moralists among us" Catholics.

After the gentle critic is through with his fault-finding, he proceeds to propose improvements. These are of two kinds. One kind would, in my judgment, be changes for the worse: the other kind would be no changes at all, but mere approximations to existing features in all the Catholic colleges with which I am well acquainted. Here are some specimens of both.

1. *Changes for the worse.* He writes: "The ideal college. . . . would limit piety to what is of obligation. We must attend Mass on Sundays and holy-days of obligation; with regard to Mass on other occasions, the Church has left us free, that we may have something of our own to offer, without compulsion, to God." Have not the students plenty of other acts to offer freely; such as sodality meetings, visits to the Blessed Sacrament, the daily Rosary, weekly confessions and communions, etc.?

2. *Good traits, familiar features of such Catholic colleges as I know.* He mentions: A spiritual director who understands college boys, who loves them, and is loved by them; prefects who are in thorough sympathy with the students; the exclusion of "loafers," as he calls them, etc.

What I think would greatly benefit good, well-meaning men, like our liberal-minded critic, men whose experience seems to be limited to a very peculiar class of colleges, would be to travel and see with their own eyes what the majority of our existing Catholic colleges really are. Probably the gentleman will, to his great joy, find upon careful examination that his *ideal* falls far below the present condition of *the real Catholic college*.

## WHY SHOULD CATHOLIC YOUNG MEN ENTER NON-CATHOLIC RATHER THAN CATHOLIC UNIVERSITIES ?

For three reasons: 1. because they will not lose their faith, provided they know their catechism thoroughly; 2. because they will lead others into the Church; 3. because their faith will even become stronger and dearer to them.

The *Ave Maria* (June 4th) develops these three reasons as follows:

1. "In an address delivered at the recent conference of non-Catholic\*) missionaries in Washington, Judge William Robinson, dean of the law school of the Catholic University of America, declared that Catholic young men could pass through any great non-Catholic university without losing their faith, provided they had been rightly trained at home.....

"It is not true, as is often asserted, that the majority of the young men attending State institutions are indifferent to religion, or that the professors, for the most part, are infidels or agnostics. On the contrary, a great many of them are deeply interested in religious questions, sincerely desirous to know the truth, and curious to hear what any one may have to say in explanation or defence of the Catholic religion.....

"The opinion expressed by Judge Robinson is corroborated by President Angell, of the University of Michigan, who says (writing in the *Andover Review*): 'In twenty of the State institutions—from all of which I have facts on this point—it appears that 71% of the teachers are members of churches, and not a few of the others are earnestly and even actively religious men who have not formally joined any communion.... It must be conceded that the pupils in the State institutions are not exposed to much peril from their teachers....'

"It is not true to assert that the higher education of American youth is in the hands of men who sneer at Christianity as 'a creed outworn,' and make ponderous assaults upon it in books and periodicals..... And not every professor or preacher is an anti-Catholic or a bigot.... There was a time when tirades against the Church of Rome were freely indulged in by professors and preachers; but that time has happily passed, except with the professors of second-rate sectarian institutions, and preachers whose voices echo only in the backwoods. The sooner we Catholics realize this fact the better. The presence of Catholic students in all our State institutions, and of relatives of converts and friends of Catholics

---

\*) The *Ave Maria* means missionaries to non-Catholics. As we have repeatedly remarked, the expression "non-Catholic missionaries" is absurd.

in almost every large Protestant congregation, is not without effect.....

"As regards Catholic young men, they are in danger of losing their faith only when they cease to practice it. Religion lived up to never dies. Men whose own faith is weak or unenlightened are always in a great dread that other men will make shipwreck of it."

2. "Far from being in any danger of losing their faith, Catholic young men in State State universities, provided they know their catechism thoroughly and are faithful to their religious duties, will lead others into the Church. Knowing their catechism thoroughly supposes capacity enough to be convinced that no fact of science can contradict any truth of religion; that there is an answer for every objection that can possibly be made against the Church, though it may not be immediately forthcoming. Surely Catholic young men old enough to take up a university course must be convinced of this."

3. "Their faith ought to become all the more precious to them by contact with those who do not share it, and all the more strong by combating those who oppose it."

Thus far the *Ave Maria*. It proposes to you, Catholic young men, a noble goal, worthy of your ambition. Learn your catechism, but learn it thoroughly; practice your faith and do not cease to practice it. And then enter some great non-Catholic university. You need not be afraid to make shipwreck of your faith. On the contrary, it will become all the more precious to you and all the more strong. Nay more, you will become "non-Catholic" missionaries, "non-Catholic" apostles!

The *Ave Maria*, published at Notre Dame, Ind., is "a family magazine devoted to the honor of the Blessed Virgin," and "is the only periodical of its kind in the language." We recommend the remarkable article "Catholic Young Men and State Universities" to the serious consideration of the eminent Catholic educators who will hold their annual meeting at the St. Louis University on the 12th, 13th, and 14th of July. According to the circular announcing "The Sixth Annual Conference of the Association of Catholic Colleges," the first paper to be read and discussed will be: "Statistics of attendance of Catholic College Students at non-Catholic Colleges and Universities and the Causes thereof," by Charles P. Neill, Ph. D., Catholic University.



## REAL AND APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

4. In case of sudden death, life lasts probably up to the time when putrefaction sets in. This is true not only in cases of drowning, hanging, death by lightning or electricity, etc., but also apoplexy, epilepsy, hysteria, hemorrhages, intoxication, poisoning, cholera, pest, etc. For of all these cases so many instances are adduced of returning to life and health by the use of proper restoratives, that no other criterion of real death is admissible than putrefaction. Before putrefaction has set in, it remains probable that the victim is alive still or it is at least doubtful whether he is dead; consequently he may be absolved conditionally and receive extreme unction.

Proofs for this assertion are given abundantly by *Razòn y Fe* (No. xxxiii, pages 99 sq.) where amongst others a case is cited of a man returning to life after being one hour under water, and of a soldier who was apparently dead for twelve days in consequence of hemorrhages caused by wounds.

Hence, practically, in all such cases the priest must proceed as if the man were still alive.

In those dying of protracted illness, life remains at least for half an hour after death has apparently set in. When the patient has drawn his last breath, a physician may be justified in saying that death has set in, or is sure to set in after a short while; yet even in these cases it is of interest to know when it really does set in. Capellmann, Noldin, Villada, and Alberti believe the patient is dead after six minutes. In the XVII. century, some held to a quarter or half an hour; in the XVIII., Lacroix quotes physicians who thought death would surely set in after half an hour; while Father Ferreres in *Razòn y Fe* would not condemn any one for extending the limit beyond half an hour, for the following reasons:

As it is commonly admitted that life continues for some time after death has apparently set in, and as no physician has any certain signs of death outside of putrefaction and, perhaps, cadaveric stiffness, a priest called upon, and arriving after the patient has seemingly drawn his last breath, is justified in treating him as if he were yet alive; the more so as it is evidently better to treat a dead person as a living one, than to treat a living one as dead. For there have been cases where persons, after passing through diseases ordinarily ending in death, have been brought back to life and the full enjoyment of their senses. (Cf. *Razòn y Fe*, ib., pp. 103—107.)

If this is true of death caused by ordinary diseases, it is still more true of such deaths as are caused suddenly by a complica-

tion of diseases. Here we may assume that life continues not only for another thirty minutes, but for one or two hours after the last breath has been drawn. Consequently, a priest is justified always, or almost always, in administering the sacraments of penance and extreme unction conditionally, so long as putrefaction is not manifest.

Although conditional absolution should precede the administration of extreme unction, it is really of more importance to administer the latter than the former sacrament. For, according to theologians, at least some sensible manifestation of repentance in the dying is required to produce, with absolution, the effect of the sacrament of penance, while extreme unction requires no such signs; its effect is assured if the other conditions required for penance are present.

Hence, after giving conditional absolution, extreme unction should always be administered. Bystanders may wonder at such unusual action on the part of the priest; but that can not be a reason for the priest to omit it. To gain time he may use the formula: "Si vivis, per istam sanctam unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quidquid deliquisti per sensus, visum, auditum, odoratum, gustum et tactum," anointing each organ as he mentions it.

But from such a proceeding laymen should not draw the conclusion that it is time to cail the priest when a person has drawn his last breath. The object of this paper, and those which have preceded it on the same subject, is simply to call attention to what possibly may be done in cases of extreme emergency.



## MINOR TOPICS.

*The Catholic Federation and Politics.*—At a public meeting held under the auspices of the American Federation of Catholic Societies the other Sunday at Carnegie Hall, New York, Archbishop Farley said (*Catholic News*, xviii, 35):

"I know that one objection that has been made to the Federation is that it would form a class—a Catholic party—and enter politics. On that moment it would sound its deathknell. On that moment my approbation, and that of many others who are here to-night, would be withdrawn. On that I wish never to be mistaken."

While it is well for the Federation to guard against becoming a "political party" in the ordinary American acceptation of the term, it must have something to do with politics if it hopes to accomplish many of its important objects.

At the same meeting in Carnegie Hall, President Minahan said :

"The objects of the Federation are to agitate the question of sectarian schools and to receive proper recognition for Catholics along many lines. Under the head of religious objects the Federation groups the questions of education through Catholic schools and universities, literature and emigration, homes for Catholic sailors, etc. Among social questions, the labor problem and the question of divorce are made the most prominent, while under civil questions the religious rights of Catholics, taxation of Church property and protection of Catholic civic rights are made prominent."

The *Freeman's Journal* (No. 1703), from which we take this latter quotation, discusses the whole question judiciously as follows:

"These, needless to say, are excellent objects, very proper to be taken up by the Federation, but how, except through political action, can they be promoted or attained? How, without 'politics,' can Catholic claims in the matter of education be urged or Catholic views in regard to any questions affecting their civic rights be carried into effect? Legislation means politics, and it is through legislation that civic rights are obtained and protected. A writer in a French paper, deploring the conditions in his own country with respect to religious rights, makes a comparison as follows with the state of things in a neighboring country: 'The contrast on both sides of the Vosges is striking. While France is driving Jesuits and other religious orders away, Germany is opening her doors to them; while the eldest daughter of the Church wages upon Catholicism a war without mercy or respite, Protestant Germany protects Catholic interests, respects the Holy See, maintains and increases the power of the clergy and combats secularizing factions. France expels the congregations. Germany recalls them and repeals old decrees that seem to her unworthy of a State claiming to respect individual liberty and solicitous of promoting the interests of the Fatherland. In France the Catholics are oppressed, in Germany they triumph.'

"They triumph in Germany because they are well organized and make their influence felt in politics; in France they are oppressed because they do not take the political means to resist the oppression. In constitutionally governed countries the ballot box is the agency by which civic rights are protected, and the ballot box is politics."

*The Genus "Hobo."*—A comparison of authorities by the University of Missouri shows that the people of the United States pass out annually through their back doors nearly \$10,000,000 worth of old clothes and cold victuals to the 46,000 "tramps" of the country. Surprising as it may seem, ninety per cent. of the American "hobos" are married. "Driven from home by their wives," is the comment of one of the Missouri species. Fifty-nine per cent. of these "Weary Willies" have a trade or profession and could make a decent living, had not this irresistible antipathy for work seized them. We Americans usually pat ourselves on the back when talking of this part of our population and speak wisely about the restriction of foreign immigration, but statistics show that over fifty per cent. of our tramp population is of American parentage.

What makes all our tramps? Statisticians tell us that sixty-

three per cent. of them are made so by intoxicating liquors. "Women," says the tramp, "have done more to keep me down than any other evil. Fast and designing women I have reference to."

How are we to get rid of our tramp population? The tramp, himself, would solve the problem this way: "Create a demand for mechanics and labor in this country, and the problem will solve itself, and then if men are found begging and out of work, the authorities can find a job and the great tramp and hobo nuisance of the United States will be settled."

Dr. Chas. A. Ellwood, of the sociology department of the University of Missouri, would put these thirsty fugitives from work and soap on "reformatory industrial farms where they must abstain from drink, must work, and must keep clean for an indefinite time." He thinks they might in this way be made to nearly or quite support themselves and thus cease to be a burden upon those who toil.—

We print the above item as it has reached us from the University of Missouri, but we can not help adding the remark that it seems strange that an institution of higher learning should be content with such a shallow and one-sided treatment of a subject which has a deep sociological foundation and a grave importance in our social life.

*The Training of the Young Priest in Pastoral Theology.*—In his admirable conferences on the Apostolic life, published posthumously under the title 'The Young Priest,' the late Cardinal-Archbishop of Westminster makes a suggestion with regard to the training of the clergy, which strikes us as particularly sane and timely. "It were greatly to be desired," he writes, "that the period of preparation for the ministry could be systematically lengthened. The advantage of two or even three additional years given to study in Rome or elsewhere after the ordinary curriculum would tell powerfully on the spiritual influence a priest would exercise over his flock. I have myself felt keenly that I have been rendering a real service to souls when I have been able to keep a young priest back to enable him to pursue his studies and his spiritual training for two or three years after his ordination. Our Lord began his active ministry at thirty, and this no doubt was, like all else He did, for our example and instruction. But short of so far reaching a change which we can not expect to become general, except under special circumstances, it would be highly desirable to give to every young priest a period of at least from six to twelve months, during which he might be, as they say, feeling his feet and deliberately preparing his soul by study, reading, and prayer for a life of Apostolic perfection. For this a house of pastoral theology, under some experienced priest, or apartments in the Episcopium under the eye of the Bishop, as in ages of greater faith and fervor, would be needed. But this is by no means impossible. Experiments in this direction have been made in different dioceses during the last thirty or forty years, and if they have not been altogether successful, they need not discourage us. We can see where mistakes have been made, where a provision and remedy is needed, and what is required to make the system work



smoothly and profitably. The difficulty, of course, is to find a suitable head. But even here we need not be dismayed if we find something less than perfection. Far more important is the grounding of our men, while in the central seminaries, in a good Apostolic spirit and in a humble and docile mind, than the finding of a genius or of a saint to put at the head of such an undertaking." ('The Young Priest,' pp. 5-6.)

*Financial Unsoundness of the "Western Catholic Union."*—In his recent lecture to the C. K. of A., Archbishop Glennon said: "It is little less than criminal for a Catholic society to declare that it can insure all its members for amounts much greater than it expects these members to pay."

In a communication to the official organ of the Western Catholic Union (*Western Catholic*, Quincy, Ill., vii, 36), Mr. J. W. Freund applies this test to that organization. He writes:

"At the age of 18 to 25 we assess \$8.40 per year. The life expectancy is 42 years. Each member would pay in this time \$352.80 and receive \$1,000. Are we not promising much more than we expect members to pay? We are promising to pay just about three times as much as we expect to receive! That is according to His Grace's opinion 'little less than criminal!' Will we continue these criminal tactics after being warned by such authority?

"Do the rates proposed by our special committee meet the requirements? Let us see. The proposed rate at the age of 30 to 32 is \$1 per month or \$12 per year. The life expectancy is 35 years. A member will pay in this time \$420 for a \$1,000 policy. At the age of 44 the rate is \$19.80 per year. With a life expectancy of 25 years each member pays \$495 for \$1,000. So in any case we promise more than twice as much as we can reasonably expect to receive, and I ask the members of that special committee whether in their honest opinion that isn't 'much more than they expect the members to pay,' and whether our business transactions must not be branded as 'little less than criminal?'"

The financial instability of the W. C. U. was demonstrated by our esteemed contributor Rev. J. F. Meifuss already some ten years ago. But the warning was not heeded. We hope Mr. Freund's admonition will awaken the sleeping members to a realization of the perilous situation of their society.

*Ex-Rev. Thomas J. Hagerty, Socialist.*—We have repeatedly been asked for information about "Rev." Thomas J. Hagerty, who for some time has been going about the country seeking lecture engagements from labor unions and preaching Socialism wherever he was given a chance. In the *Catholic Columbian* of Columbus, O., (vol. xxix, No. 25, June 18th) we find in a letter from Rev. W. S. Kress, of the Cleveland Apostolate, the following statement, which we would advise our clerical subscribers to preserve, as it may be of good use to them some day when this unfortunate ex-priest bobs up in their neighborhood:—

"Father Hagerty claims to be a priest in good standing; but a diocesan priest without a diocese or bishop, who is not permitted to say mass or perform any of the other offices of the priesthood, is not only not a priest in good standing, but is a priest without any standing at all. He is as much a silenced priest as his brother

Socialist, the Rev. Thomas McGrady, who was suspended on Dec. 10th, 1902, for 'refusing to retract some of his wild doctrines.' The last place to which Father Hagerty was assigned as a priest in good standing, according to Wiltzius' Directory, was in New Mexico in the year 1902. A letter from the secretary of the Archbishop of Santa Fe, dated March 9th, 1903, disowns him and disclaims all responsibility for his doings and utterances. At Brockton, Mass., in November last, Hagerty stated in public that he would give \$1,000 to anyone who could prove that either he or McGrady were silenced. I read and then offered to place the documents that proved my title to the thousand dollars in the hands of anyone of my audience, promising a commission of \$999.50 for its collection. I am still looking for my 50 cents.

"That such men can not speak for the Catholic Church or expound her doctrines is evident."

*The Growing Preponderance of Women Teachers and Students.*—The *Educational Review* for June discusses the question of the great preponderance of women teachers in our schools, adverted to by the Mosely Education Commission as having a tendency to feminize school-boys. During the last twenty years the number of women teachers in the schools of the United States has doubled, and meanwhile the number of men has fallen off by about one-quarter. In the schools of the cities of the Union 93% of the teachers are women. In the whole history of education there has been nothing before like to this condition, and it has only taken place in this country during the last generation.

Another fact brought out in this review is very striking. It is that among students also there is a preponderance of the feminine. In the public high schools of the Union there are three girls to two boys; in New York four to three; in Chicago two to one, and in Philadelphia even four girls to one boy. In colleges where a few years ago there were no young women, these make up now a quarter of the students; in coeducational institutions they have increased from 51% in 1880 to 71% in 1900. We are told of a "commercial high school in Philadelphia, devoted to specific preparation for business pursuits, filled with 1,500 girls and not a single boy." This would seem to be an incredible statement, but the reports of the Board of Education are adduced as authority for it.

It needs no argument to show that this is an unhealthy condition, which is bound to have other evil consequences besides the feminization of our school-boys referred to by the Mosely Commission, and the lowering of the marriage rate, deplored by the N. Y. *Sun* of June 12th, to which we owe the above statistics.

*A Doctor's Warning Against Serums.*—Dr. C. S. Carr, the editor of *Medical Talk* (v, 9) warns his readers against the various serums and vaccines. "The only way to keep safe from the consequences of their use," he says, "is to let them entirely alone. Do not use them. We hope all the fathers and mothers who read *Medical Talk* will resolve at once that never will they allow any such thing to be used in their families. Draw the line on vaccination and serums. The writer lost his only son by the use of one of these horrible serums. Overurged, and in a moment of despair, with three strong physicians insisting upon the operation, he allowed

the dastardly deed of injecting serum for diphtheria to be done. The boy died instantly. The injection was not completed before the boy was dead. Ten minutes before he had been talking to different members of the family, and although weak and desperately ill with something resembling croup, he had his senses perfectly, and no thought of his dying had been entertained. There, in the presence of the dead body of his only son, the writer vowed that so long as he had voice or pen he would never cease to cry out against this murderous business. We, therefore, beseech parents who love their children to protect them from all serums, from every sort of blood poison contrived to prevent or cure disease."

*A Representative Catholic?*—From a clergyman in the city of Newark, N. J., we have received the subjoined communication :

"Some time ago you spoke of Ex-Senator James Smith, Jr., of Newark as a great advocate of parochial schools. In the recent 'History of Catholicity in New Jersey,' by Dean Flynn, it is shown that were it not for the selfish conduct of Smith, there were in 1892 excellent prospects of getting State aid from the N. J. legislature for our parochial schools. Smith practically had the bill killed when there were enough votes in favor of passing it. He wanted to be United States Senator and was afraid the passage of the bill would hurt him. Again : though a trustee of Seton Hall, Smith withdrew his son to send him to Princeton. It is asserted that he spoke in private disparagingly of Catholic education—as being not up to date with Protestant colleges, socially inferior, etc. When he was preparing to send his son to Princeton, he resigned as a trustee of Seton Hall, but Rev. Stafford, the president, would not accept it."

If this statement is true (and we have no reason to doubt it) it seems all the more remarkable that ex-Senator Smith was recently honored, at the commencement of Seton Hall College, by the presentation of the Knights of Columbus honor medal. We find a detailed report of the celebration in the *Newark Evening News* of June 15th. From Msgr. Stafford's presentation address we gather that Mr. Smith received this medal for his distinguished services to the Catholic cause, with the consent of the bishops of Newark and Trenton.

What are we to think of all this ?

*Our Starving Dependency.*—According to an editorial in the *Philadelphia Record* of the 18th of June, the poor natives of Porto Rico are "dying of hunger." Connection with the United States has deprived the islanders of a market for their coffee, which formerly went to Spain, and at the same time under the "blessings" of the Dingley tariff has increased the prices of all necessaries of life to exorbitant figures. Even the official reports of the insular Board of Health are compelled to recognize and publish the fact that "chronic anæmia, superinduced by malnutrition," is a frequent cause of death. (That means "starvation," in plain English.)

Did that happen to Armenians under Turkish, or to Jews under Russian rule, the American public and our energetic administration would promptly consider the necessary means to remedy such "a disgrace to civilization." Since it only concerns a million

Catholics "benevolently assimilated" by Uncle Sam "for their improvement," even the watchful opposition newspapers, with but a few exceptions, ignore the matter.

What do the Catholics of the United States say to this latest example of "American Imperialism"?

—It is difficult for the modern Protestant preacher to know just where to stop in borrowing from the Devil. Not all are so moderate as Wesley, who wanted only his pleasing tunes. Few, however, have equalled the Rev. Samuel P. Montgomery of the Jefferson United Presbyterian Church at Gill Hall, a suburb of Pittsburg. Others may convert their churches into theatres, but he goes the whole length and transforms his pulpit into a prize ring. According to the *N. Y. Evening Post* (June 11th), "in the presence of his congregation, at the close of a sermon on 'The Peacefulness of David,' the reverend pugilist proceeded to enact Goliath to the David of one of his elders. There was peculiar appropriateness in this assignment of parts, the elder being, like the son of Jesse, a musician—that is, the choir leader. History reversed itself this time. Goliath knocked David down twice and left him senseless behind the organ, and the effect was heightened by his throwing the elder's mother over the pulpit steps. The Rev. Mr. Montgomery, it is stated, has been acting as agent for a mining company, and his choir leader seems to have objected and to have blocked some sales of stock. But if the affair at Gill Hall calls attention sharply to this particular phase of clerical activity, the elder will not have been pumelled in vain."

—The German-speaking Catholics of this country may be proud of the compliment recently paid to their religious zeal by the Rt. Rev. Charles H. Colton, Bishop of Buffalo. In a letter to the German Catholic State Federation of New York, dated Buffalo, May 12th, 1904, His Lordship says: "I have always admired the fidelity of German Catholics to their faith. A German Catholic is a good Catholic or nothing. He is faithful to the teachings of Holy Church, faithful to her sacraments, and self-sacrificing in the building of churches and schools and in maintaining them."

—It seems to me to be a very poor compliment to Our Lord to be making continual compromises with His enemies, or to adopt an apologetic and deprecatory line with the world, when we ought boldly to love and serve Him in preference to all else beside, and to let men see that we are not ashamed of the Gospel; *Non enim erubescio Evangelium* (Rom. i. 16).—Cardinal Vaughan.

—To regard marriage as a sacrament of the church, not within the jurisdiction of legislative enactment or man-made laws, is the attitude of a large proportion of the Christian church. It begins to look as if it would have been better for the morality of the family if this view of marriage had been strictly adhered to.—*Medical Talk* (non-Catholic) v, 9.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JULY 7, 1904.

No. 27.

---

---

## CATHOLIC SOCIAL REFORM IN BELGIUM.

**T**HE *Visitor*, the Catholic paper of the Providence Diocese, and the *Northwestern Chronicle*, the St. Paul diocesan organ, are entitled to a medal each: the former for the wonderful knowledge which it lately displayed in an article treating of "Christian Democracy" in Europe, and the latter for coming to the assistance of the *Visitor* in diffusing that knowledge.

Passing over much matter in the article that would all read better in a Protestant than in a Catholic periodical, we beg to quote those lines which especially concern the progressive little country whose hospitality the writer is just now enjoying:

"We are bound to aver that the Catholic Conservatives (in Belgium) have done next to nothing, in the way of social legislation, towards the betterment of the laborers' condition. They have been all-powerful in both houses now for fully twenty years, and, while their personal and charitable deeds are deserving of sincere consideration, they have enacted but a very few laws for alleviating the lot both of the lower middle-class and what is called the proletariat."

Now, if we had read these lines in any other but a Catholic paper, we should have said: The scribe who penned them is either an ignoramus or a bigot; for what the Belgian Catholics, as a political party at the head of the government for the last twenty years, have done for the laboring classes, so far surpasses anything done anywhere else in Europe or America, that only a man who gets his cue from the editorials of the Socialist and Masonic press, or one who is imbued with the spirit of the worst enemies of all that is Catholic, could come out with such a bold-faced falsehood. What then are we to think of a Catholic writer, in an American Catholic weekly, whose duty it is to take up the

cudgels for Catholic interests, making a statement so sweepingly condemnatory of a Catholic government, as if that government had utterly failed in its trust? What, for instance, would a Democrat think of the Democratic paper of his choice, if the party of which it is the recognized organ were assailed in it in such a way? We believe that said Democrat, if he has any backbone, and thinks anything at all of his party, would, after one or two repetitions of like flings, fling the paper to where it could no longer offend his eyes and ruffle his temper, and, no other exponent of his cherished political principles being at hand, would subscribe to a Republican journal; for it is not half so hard to be smitten by one's enemies as by one's own. What use is there in a Catholic burdening his budget with the price of a subscription to a Catholic weekly, if it takes up, and makes its own, the slurs on Catholics of the Judeo-Masonic press, instead of posting itself and refuting them. Why are people urged to subscribe to the Catholic weekly? It need not be to secure the local church news; for that is, as a rule, secured quicker in the secular daily than in the ex-professo Catholic weekly. It is the foreign and distant news of things Catholic, the comments and appreciations on Church matters with which the American dailies regularly regale their unsophisticated readers, that must be set aright by the Catholic weekly. It is in correcting the false impression the newspaper devotees too often glean from the dailies, that it has one of its chief *raison d'être*. If it only partially accomplishes that duty, why, there is no need for having it; for the daily has also its days when it gives articles favorable to the Church. Its editors are capable men, well posted, and as such, unless conspicuously hostile, they know better than to make statements disparaging to Catholics and not born out by facts, such statements, for instance, as the one made by the Providence *Visitor* and reproduced by the *Northwestern Chronicle*.

"The Belgian Conservatives have done next to nothing in the way of social legislation towards the betterment of the laborers' condition!" Forsooth! We have before us a list of forty-five laws in favor of the laboring classes, enacted by the Catholic government during the twenty years of its power. Computed in cash, the advantages of these laws for the working people represent an outlay of ninety million francs per annum, and that, we beg to remark, in a country not by a thousand square miles the size of Maryland. Of these ninety million francs, the State spends fifteen million yearly in pensions for aged workingmen and fourteen millions in remunerating workingmen's sons whom conscription calls to the army. The national treasury is yearly the loser of thirteen millions because of the special, ridiculously low rates accorded to workingmen going to and coming from

their work. These rates granted to workingmen only are on the basis of a descending, scale ranging from one-third of a cent per mile for distances under three miles, to one-twelfth of a cent for distances of sixty miles and over. Moreover, thanks to the aid furnished by the State and to the prosperity of the country under the clerical administration, thirty thousand families of laboring men have become the owners of their homes during these twenty years; and these homes, as well as the homes of all the working people, are exempt from any and every house tax. The deposits in the post-office saving-banks have increased from 178,356,733 francs in 1885 to 760 millions in 1904. This amount is divided between nearly 2,000,000 depositors—a proof that it is the money of the poorer people; for it gives one P. O. bank-book for every four inhabitants.

We might go on aligning columns of statistics to show what the government of the *curés* has done for the most interesting and most numerous class of its citizens—the common people. However, we hardly think that there is need of saying more. Nevertheless, we might add two facts that were lately brought to our notice. One of these goes to show that if the clerical government has done “next to nothing to alleviate the lot both of the lower middle class and of what is called the proletariat,” these classes seem to be singularly adverse to escape—notwithstanding a density of population greater than that of any country in Europe—from under the sway of a government so outrageously indifferent to their wants; for of the 178,350 emigrants who embarked on the Antwerp boats for the United States last year, less than three per cent. were Belgians. Of the ninety-seven per cent., the vast majority were Germans and Poles. The other fact is that Mr. Carnegie said of this little country: “Belgium, considering its size, is the most wonderful of industrial countries. The extent of its commerce is something astounding. Its imports and exports per capita are far ahead of those of England: its exports are twice as large and its imports still larger.” Would this be the case if the government had done next to nothing during the course of these twenty years for the immense majority of its people? We think not; at least not in a country with 544 people to the square mile and with no extraordinary natural resources. Mr. Carnegie was evidently better posted on Belgian conditions than the writer in the Providence *Visitor*, who would do well to put into practice what he no doubt preaches to his readers, to look for Catholic news in Catholic papers, and, incidentally, for Belgian Catholic news in Belgian Catholic papers. To make up for lost time and opportunity, he might read with profit the latest edition of Father Vermeersch's work, ‘La Législation et les Oeuvres en Belgique.’

## THE ROMAN PRONUNCIATION OF LATIN: PRACTICAL ASPECT OF THE QUESTION.

We have heard so much of late in favor of what is called the Roman pronunciation of Latin, that some of us have probably begun to doubt the advisability of retaining the old system, a system which, with little differences peculiar to race and country, is, and for many centuries has been, the accepted ecclesiastical pronunciation throughout the Catholic Church. That the claims of the Roman pronunciation are deserving of consideration, I have no intention of denying. Indeed, I am convinced that its advocates have been quite successful in their efforts to reconstruct in a general way the sounds of vowels and consonants as pronounced by the Romans of the latter days of the Republic and the early Empire. But granting all this, does it follow that it would be a good thing for us to adopt it? The question is not whether Cicero's way of pronouncing Latin was better than ours, but whether under present circumstances it is practical and desirable to change our way for his. Such a change has already been effected in our State universities and in most high-schools. Catholic colleges have, however, as far as I am aware, clung to the old system with a tenacity characteristic of Catholic conservatism. And in my opinion they have acted wisely.

The apparent reason why the colleges and universities of the country showed themselves so ready to adopt the new method, was the lack of uniformity in the pronunciation of Latin prevailing throughout the United States. Certainly, the inconvenience of having no national system, as the English and Germans and Italians have, had something to do with the rapid spread of the new method amongst us. This inconvenience, however, is scarcely felt among Catholics.

Little differences are observable, but they are not such as likely to induce us to bring about a radical change of method, especially if the inconveniences connected with the new system are greater than those that have place in the old.

Moreover, in the Catholic Church, Latin can not well be called a dead language. It is dead in the sense that it is not the everyday speech of any one people, but it is very much alive as the official language of the Church, and as such is not only used throughout her liturgy, but is even now written with considerable elegance of style and spoken too in her schools of philosophy and theology. To break the continuity of this method of pronunciation, which has back of it some 1500 years, by a return to the system of cultivated Rome, requires a more substantial benefit than that of harmony of sound, or the pleasure of knowing that we are



coming closer to the pronunciation of Cicero and Livy. No one thinks of introducing in English the pronunciation of the age of Shakespeare, much as one may be devoted to the study of Shakespearean literature: and why should we adopt the Roman method of pronouncing Latin, unless some other benefit is held out to us than that of knowing that the system is an approximation to the sounds of the classical period.

Its advocates claim that "it is more musical and harmonious in sound and that it makes the structure of Latin verse clear even to the beginner." Yes, theoretically the Roman method may be the best, and if it could be reinstated with half the perfection with which its theory has been set forth in books, there might be some justification for the assertion. But what is the practical result obtained by those who have put the method to the test? Professor Bennett,\*) who says of himself that fifteen years ago his zeal for the Roman pronunciation was unbounded, and that for years he "cherished the hope that with time and better teaching a decided improvement in the results yielded by the Roman pronunciation would manifest itself," now confesses (*ib.* p. 75) that "the difficulties are really so great that anything like an accurate pronunciation of Latin under the Roman system is practically impossible except by the sacrifice of an amount of time out of all proportion to the importance of the end to be attained. As a matter of fact, few teachers and practically no pupils ever do acquire a pronunciation of any exactness." No doubt this very imperfect acquaintance with the new method accounts for the fact that the reading of Latin poetry as actually practised according to the Roman method often impressed me as so thoroughly unrythmical, that I could never bring myself to consider such pronunciation even a distant approximation to the way in which Horace and Virgil must have recited their poems.

There is no need of discussing the difficulties that stand in the way of acquiring a fairly perfect pronunciation based on the principles of the Roman method. The vast array of words whose vowel quantities, hidden and otherwise, the student must familiarize himself with, the very nature of quantitative reading that seems so awkward to the beginner and makes large demands on his time and attention, constitute probably the most difficult and trying part of the work,—trying to pupil and teacher alike. These together with other serious inconveniences, inherent in the system, have proved such obstacles in the path of teacher and student, that Professor Bennett gives it as the result of his personal observation, that "those who pronounce Latin with accuracy accord-

---

\*) The Teaching of Latin and Greek. Bennett and Bristol, p. 79.

ing to the Roman method are so few as to constitute practically a negligible quantity." And he declares very frankly that, in his opinion, "the introduction of the Roman pronunciation was a fundamental blunder and that its retention is a serious mistake."

There are those who fancy that, if Latin poetry were read according to the newly revived method, we should again be in possession of the melody and rhythm with which Cicero spoke and Horace sang.

Even supposing that accuracy in reading according to the new system were within reach of the majority of pupils, instead of the few that "constitute practically a negligible quantity," I believe that there is a serious mistake underlying such an opinion. Melody and rhythm are not the result merely of measured combination of long and short syllables: they are the product of so many factors, the cumulative effect of qualities so subtle of analysis and so difficult of acquisition,—tone and quality of voice, delicate shading, easy and graceful modulation, stress increasing, sustained and vanishing,—that I can easily imagine a student reading with formal correctness, whose manner would yet be totally devoid of the rhythm and movement characteristic of the Latin of the Augustan age. And why? For the simple reason that with Latin many of the factors contributing to the production of rhythmical reading and speaking are completely unknown to us. Suppose that English as a spoken language were to die out all over the world for several centuries, and that after this lapse of years a new people with a new language, altogether different from ours, were to set about reconstructing the present pronunciation from the written records of grammars and dictionaries and other sources at their command, they might succeed indeed in restoring the spoken idiom in its bare essentials, they might pronounce the vowels and consonants so as to approach with more or less accuracy the sounds as uttered to-day, but more than this, it seems to me, they would not, could not, get from the dead letter of written rules. The music and rhythm, the flow and cadence and harmony of the spoken language, must be learnt from the lips of teacher and speaker. Interrupt the living tradition of the spoken word and all other sources of information and help at once become inadequate.

And so it is with Latin. The old Latin grammarians have left us, it is true, minute directions how to shape the mouth, how to hold the tongue, and how to manage the rest of the vocal organs in the pronunciation of the several letters of the alphabet; orators and teachers of rhetoric have put down practical hints here and there. All such helps are not to be cast aside lightly or made little of: they may even be sufficient for recon-

structing a skeleton pronunciation in imitation of the live organic system that once had flesh and blood. But as a living organism can proceed only from a living being, so the genuine ring of the spoken word can be caught only from the speaker's lips. The music and melody of Latin poetry, that charmed and delighted fastidious Roman audiences at the opening of our era, must be learnt from an instructor who himself has heard the strains and felt the value of every sound and movement. In certain matters, books are sorry substitutes for the living voice of the teacher. Imagine a young man learning English pronunciation solely from written directions, or with the help of a teacher who himself had no other guide but books,—imagine such a one reciting the most rhythmical passages of Newman's prose or Tennyson's poems. Intelligible it might be, but musical and rhythmical with the music and the rhythm of present-day English, it could not be.

The book can not take the place of the teacher. And for this reason has it become impossible for us to read Latin with that melody and rhythm with which it was read in the golden age of Roman literature. While this is true, it is no less true that the teacher who is in sympathetic touch with his subject and has an ear for the musical flow of words in the vernacular, will not fail to read Latin in a manner pleasing to the ear. And though he must keep in mind that Latin is not a strongly accented language, he will succeed better, I believe, by following the old continental pronunciation than by venturing upon a method, which whatever its theoretical claims, too often results in a stiff, mechanical way of reading, and destroys that very harmony of sound, that ease and flexibility of tone, which are put forth as one of its chief claims to recognition. Whatever system is followed, it is futile to think that, by an accurate observance of syllabic and vowel quantities, we shall be able to reproduce the melody of speech that was one of the great charms of recitation for cultivated Romans.

To sum up these few remarks, the lack of any substantial benefit to be gained from the new method, the uncertain character of a pronunciation learnt from books, and the very great difficulties encountered in its acquisition, have always seemed to me effective arguments against the adoption of the Roman pronunciation. I strongly suspect that the next quarter of a century will be marked by a tendency to return to the continental system. And the schools of Europe, which so far have resisted all change of method, may have a quiet laugh over our progressive methods once more turning back to the starting point.

CREIGHTON UNIVERSITY,

MATTHEW GERMING, S. J.

OMAHA, NEB.

## FREEMASONRY AND CATHOLIC ASCETICISM.

Would you like to see another Catholic subject treated by a Freemason? Dr. Mackey, in his 'Masonic Symbolism,' has occasion, or takes occasion, to give us his ideas of Catholic asceticism. Treating of the "Symbolism of Labor," he says :

"There was a saying of the monks of old, which is well worth meditation. They taught that 'laborare est orare'—labor is worship. They did not, it is true, always practice the wise precept. They did not always make labor a part of their religion. Like Onuphrius who lived three score years and ten in the desert, without human voice or human sympathy to cheer him, because he had not learned that man was made for man, those old ascetics went into the wilderness, and built cells and occupied themselves in solitary meditation and profitless thought. They prayed much but they did no work. And thus they passed their lives giving no pity, aid, or consolation to their fellow men, adding no mite to the treasury of human knowledge, and leaving the world when their selfish pilgrimage was finished, without a single contribution, in labor of mind or body, to its welfare. And men, seeing the uselessness of these ascetic lives, shrink now from their example and fall back upon that wiser teaching, that he best does God's will who best does God's work. The world now knows that heaven is not served by man's idleness—that the *dolce for niente*, though it might suit an Italian lazzarone, is not fit for a brave Christian man, and that they who would do rightly, and act well their part, must take this distich for their motto:—'With this hand work and with the other pray. And God will bless them both from day to day.' Now, this doctrine, that labor is worship, is the very doctrine that has been advanced and maintained from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality, that fosters the social feeling, that teaches brotherly love; and all this is well because it is true; but we must never forget that from its foundation-stone to its pinnacle all over its vast temple, is inscribed in symbols of living light, the great truth that labor is worship."

In a subjoined note we find the following from Aristotle: "He that can not contract society with others, or who through his own self-sufficiency (*αὐτάρκειαν*) does not need it, forms no part of the community and is either a wild beast or a god."

The text is taken from the 'Politics' of the famous philosopher, and like many another passage, taken apart from the context,

falsely expresses the mind of the author. The impression obviously sought to be created in the mind of the reader is: "The Catholic solitary is either a wild beast or a God: he is evidently not a God; therefore he is a wild beast; at least such would he be considered by the great Aristotle." Now, of a fact, Aristotle never treated the condition of a Catholic solitary, for such a condition did not exist in his time. It is a product of the Christian dispensation, and this, as is natural, was beyond the view of the pagan sage. He is speaking of the mere natural condition of man and conceives in such a condition but two cases possible in which a man would separate himself from society. The one is the case of forced exile; the other is that of voluntary exile, but the exile of one who hates society and seeks solitude as a bird of prey the crags or a wild beast the jungle.

"From what has preceded," he says in the same chapter from which the citation of our author is made, "it follows that society is of nature, and that man is naturally a social animal; so that he who by nature and not by fortune, is separated from society, is either more than man or a perverse man, as was he berated by Homer (Iliad, ix.) as 'without brotherhood, without law, and without hearth': for one can not be such without at the same time loving war as the solitary beast of prey among the rock." (Politics, c. i.)

"Nature destines man for society," he says. "Nature, therefore, can not cut a man off from society unless the fault be his. Now this fault can not be other than perversity of human nature, as in the misanthrope who seeks solitude to prey upon others, as the bird seeks the crag or the beast the jungle." But this is when nature cuts a man off and not when misfortune does so. In this latter case, man is not a wild beast. He injures nobody, loves his fellow-man, is willing at any time to give what assistance he may to such as, lost in the forest, have claims upon his help—there is nothing of the wild beast in this. Not therefore every solitary is, according to Aristotle, ἢ θηρίον ἢ θεός, either a wild beast or a god, but every one who is cut off from society by nature. God, in virtue of His nature, is superior to every social need; the misanthrope, by infidelity to nature, sinks beneath the social level; they whom fortune has cut off, form a class apart. To this class the Christian solitary belongs. Of nature, therefore, in ordinary normal conditions, is he speaking when he says: "If each one when separated from society is not self-sufficient (*αὐτάρκης*), he will bear the same relation to society that other parts bear to the whole to which they belong: but he who can not live in companionship with others (*ὁ δὲ μὴ δυνάμενος κοινωνεῖν*) or who on account of

self-sufficiency stands in need of nothing, is not a part of society, and hence is either a wild beast or a god."

His position is perfectly plain. Under ordinary conditions, in the purely natural order, no one is self-sufficient, but each needs the aid of his fellow-man. If he is not self-sufficient, he will naturally form part of the whole which is to impart that sufficiency; hence under ordinary conditions man will be found living in society. This is all that Aristotle holds and what everybody may hold. But it in no way assails the Catholic solitary. He indeed dwells at a distance from human habitations, but he is ever joined in good will to his fellow-men. His wants are few and easily supplied by the natural products of the forests. His self-sufficiency is not one of pride or arrogance or contempt of others, but one of self-abnegation and sacrifice, which often leaves to others a greater measure of enjoyment because undivided with them. His brotherhood is still the brotherhood of man; his law is the natural law as well as the revealed law of Christian love; what is there of the wild beast in this? His self-sufficiency is at most a material one, because nature herself supplies all his material wants; in a religious sense he is never self-sufficient, but ever participates and longs to participate in all the spiritual benefits which flow from the Catholic Church, of which he is ever an active member. He is not indeed God, though he is more than the ordinary man; for he is more master of himself than the common run of mortals, and this is a perfection. If he avoids intercourse with men, it is not that he hates them, but that he may be freer to hold intercourse with God.



## BOOK REVIEWS AND LITERARY NOTES.

---

*The Young Priest.* Conferences on the Apostolic Life. By Herbert, Cardinal Vaughan, Archbishop of Westminster. Edited by his Brother, Msgr. Canon John S. Vaughan. London, Burnes & Oates; St. Louis, B. Herder. Price \$2 net.

This little volume, which is ornamented with its author's likeness, contains a series of reflections penned by him when he lay stricken with disease and was unable to preach, ordain, confirm, or superintend the affairs of his diocese. His object in composing it was to offer useful suggestions, not to seminarians and elderly clergymen, but to the young priest passing through that anxious and vital period of transition that begins with ordination and continues during a somewhat undefined and uncertain period, that is, until the mind and character have taken their permanent bend

and direction. Needless to say, these suggestions are admirably adapted to their purpose. We know of no better or more useful book that could be presented to a newly ordained priest upon the day of his first mass, than these conferences of the learned, pious, and experienced Cardinal-Archbishop of Westminster, now resting in the peace of his Master, whom he served so well.

In a second edition we should like to see the numerous misprints that disfigure the Latin citations, eliminated.



—On March 24th (No. 12, p. 185—6) we said in a review of 'The Two Kenricks' by John J. O'Shea :

"Archbishop Ryan in his brief introduction tells us that it was once his ambition to be the biographer of the Kenricks, whom he rightly styles 'two great ecclesiastics.' It can not be too deeply regretted that, being unable to accomplish a task for which he was well fitted, Msgr. Ryan delegated it to a newspaper hack so utterly incompetent as the author of the present volume, which, honesty compels us to say, is a distinct and unmitigated failure from any and every coign of vantage from which we may choose to view it. Rude in the disposition of material, unscholarly in treatment, slovenly in style, and careless in typographical make-up, it is a full-fledged specimen of what such a book should not be."

It may interest those who thought this criticism too severe, to know that our foremost authority on American Catholic history, Mr. Martin I. J. Griffin, not only agrees with us but even goes a step farther and charges Mr. O'Shea with wilful prevarication. We quote two passages of his review (*American Catholic Historical Researches*, xxi, 3):

"The work is of little historical value. It is a made to order piece of work, a job lot of whitewash and flummery and wholly unworthy of the two Kenricks. But having written it at appointment of Archbishop Ryan, who examined the manuscript, it must of course be regarded as a great work. If it is the best that can be said of the two Kenricks it is not much to boast of. The work would have no standing whatever but for Archbishop Ryan's connection therewith and his approval of it as meritorious."

"The account (of the historical fight between Bishop Egan and the trustees of St. Mary's, Pha.), given in 'The Two Kenricks' is wholly untrue. All the facts in the case were easily accessible to Mr. O'Shea. There are signs that he did examine. Yet the facts are perverted in order to be in accord with a method on which Catholic history is usually related."

## MINOR TOPICS.

*The New Professor of History in the Catholic University of America.*—When it became known that the chair of American history established by the “Knights of Columbus” in the “Catholic University of America” had been tendered to, and accepted by, Prof. Charles H. McCarthy of Philadelphia, we remarked (No. 22, p. 352): “If Professor McCarthy has any literary or scientific reputation, it has not yet reached the wild and woolly West.”

That the appointment of Professor McCarthy was a grievous blunder, now appears beyond a doubt from a paper by Mr. Martin I. J. Griffin, whom we know to be an honest man and a capable historian, in the July number of his *American Catholic Historical Researches*. We quote:

“What is his fitness for the position? To the public that must be a settled matter. His selection must be considered as endowing him with the qualifications necessary to justify his election and to carry on the work it is declared the Chair to which he has been appointed has been founded ‘to preserve and teach.’ And yet in his known historical contributions there is no note of his possessing the *Catholic* historical spirit which the Chair is supposed to be the exponent of. He is only stated to have issued a work on Lincoln’s Reconstruction. He has lectured on the Louisiana Purchase. The *Catholic University Bulletin* of April contains his review of the three volumes of Trevelyan’s ‘American Revolution.’ This may be considered his thesis by which his appointment to the Chair was judged. Yet when he comes to the religious chapter, his review ceases—without a word of comment on ‘the bearing of religious controversies on the war.’

“So in whatever is reported or known to be his work, the Catholic aspect or mind has not been manifested. His historical mind is secular and national, not religious. It runs in the line of national affairs, not in that of Catholic events. So to make the Chair accord with the intent of the Knights and of the Cardinal, he must reverse or keep more in abeyance his historical temperament and bring out more forcibly the Catholic spirit in dealing with public events in the history of our country so as to manifest more clearly the doings of the Church and her children ‘in the up-building of the country.’ So he really must begin to study what he is to teach others.

“There is not the least doubt but that he is fitted to teach American history. He has yet himself to learn that which he is expected to teach the country, for it must be recognized that whatever may emanate from his Chair must be a lesson of education to all the land.

“It is also noticeable that Prof. McCarthy has not received his education under Catholic educational direction—that his primary education was in the public schools and his collegiate education in non-Catholic institutions. So it is not to be wondered at that the trend of his mind has not been religiously inclined, and so in his writings or lectures the Catholic historical spirit has not been manifested.

“His selection best testifies to the need of a Catholic University



from which in time men may come competent to be teachers in our Catholic institutions, capable of developing the intellect along Catholic lines and awakening the Catholic spirit of our educated ones. After a long period of our educational institutions they could not turn out one capable of being chosen to this professorship.

"The lack of the very element which should at once be foremost in the occupancy of the Chair is not censurable. What he does not possess, who else does? Save Rev. Dr. Lambing, the historian of Western Pennsylvania, no one else in all America has that Catholic historical spirit or has toiled in that unrequited and cheerless field. He has spent, as he says, 'thirty almost thankless years' in working out not only Catholic but also secular history. He is the only one to whom the Chair might have been most fitly offered. He has proven his worth and work. He has the Catholic historical spirit and a mind inclined to the investigation of Catholic historical matters. He has dealt sufficiently with secular or national affairs to so unite the two needed elements necessary in the Chair as to make one wonder why the Chair was not first offered him, especially as he is a priest and priests usually get the preference even when not so worthy, in all Catholic affairs. Perhaps he may have been.

"Next to him would have been Prof. James F. Edwards, of Notre Dame University. He is professor of history there. He has the Catholic historical spirit or temperament so fully developed that he has gathered the greatest Catholic historical collection for the University that exists in the country. . . . Most likely, however, neither Dr. Lambing or Prof. Edwards were even thought of. Not at all likely. Such kind are usually forgotten or ignored. They do the work and others are given the token of recognition."

*The "Knights of Columbus" and Partisan Politics.*—We read in the *Catholic Columbian* (No. 8): "Mr. D. I. Murphy, erstwhile editor of the *New Century*, Washington, D. C., and ardent defender of the present administration, has been appointed secretary of the Panama Canal Commission. We are somewhat disappointed. Our suspicions led us to believe Mr. Murphy was aspiring to a cabinet portfolio. At any rate, many of the matters which appeared in the editorial columns of the *New Century* are now made clear for the first time."

It is painful to note that the "greatest and most ideal Catholic organization in the country," the "Knights of Columbus," instead of attempting to stem the tide of political corruption which is gnawing at the root of American citizenship, is, according to its most zealous champions in the press, rather using its influence in the opposite direction. Says the *Milwaukee Catholic Citizen* (xxxiv, 30):

"The Knights of Columbus, according to rumor, are to be investigated by Cardinal Satolli during his. . . . visit to this country. This is important if true; but it is probably not true. The Knights of Columbus may safely disregard the pin-headed heresy hunter. The real danger to that organization is from within. It must guard itself against the local politician, the over-festive-do-

nothing disposition and too much ritual work. We notice as an illustration of one of these dangers that John J. Delany, present corporation counsel of the city of New York, by virtue of Tammany's success, is being severely criticized in a New York Catholic paper. Mr. Delany is a very prominent member of the Knights of Columbus, it is even said that he owes his appointment as corporation counsel to the K. of C. In appointing his assistants, it is alleged that he passed over an applicant strongly endorsed and well-qualified, who was a member of the Knights of Columbus and appointed a Republican negro instead. Our New York Catholic contemporary asks: 'Who is Delany that he should take upon himself, in disregard of the demand, in neglect of the interest, and in contempt of the traditions of the Democratic organization of New York, to instal a negro Republican in a position to which his own organization recommended and endorsed a Knight of Columbus?' We don't know. He may have done right; but, nevertheless, the incident is symptomatic of conditions that 'the greatest order that ever existed in the Catholic Church' should concern itself about."

Is it not significant, by the way, that THE REVIEW has of late been able to conduct its crusade against the "Knights of Columbus" almost entirely with weapons furnished by newspaper organs which have hitherto been the order's most strenuous champions?

*A New Calendar.*—A reformer in the N. Y. *Sun* proposes a new calendar. In the first place, he thinks, the year should be called Anno Veri, the year of truth, instead of Anno Domini, because all years since creation are "years of the Lord." It should begin from the time when we first discovered what caused the year, viz., the revolution of the earth around the sun. This was practically established in 1600 by Galileo. The present year, therefore, would be A. V. 304. Our months originate from the phases of the moon. There are thirteen "moonths," hence there should be thirteen months. It would be better that these months should be named numerally—Latin numerals preferred. Since, however, people are averse to changes, perhaps the simplest plan would be to add one more month. If the months retained their present names, instead of numerals, as suggested above, it would only be necessary to add another and call it Treceember, or the abbreviated thirteen. Each month should have twenty-eight days, or seven weeks, which correspond to the aspects of the moon from dark to full and back again. Each day of the month would then occur on the same day of the week throughout the entire year. Thirteen months of twenty-eight days equals 364 days. There would thus be one odd day each year and two such odd days in leap years. This day should not be counted in the calendar at all, but set aside and celebrated as New Year's day. In leap years there would be two such holidays. The first of the fiscal year should be the first Monday after the winter solstice, excepting the New Year day. This would be December 23d. In the year 1907, December 23d will occur on Monday. The day of rest should not be the first, but the last day of the week, as the Bible directs that it should be. Coming, as they do, so close together, Christmas and New Year's day could be celebrated as one.

*Houtin's Book 'L'Americanisme' on the Index.*—In our review of the Abbé Houtin's book on Americanism (*L'Américanisme*, par Albert Houtin. Paris, 1904. Emile Nourry) we said (*THE REVIEW*, vol. xi, No. 4, January 28th, 1904):

"All in all we can not recommend the book. Its author's methods are those of the shyster, and his purpose is to upholster a falsehood. . . . It would not surprise us if the Sacred Congregation of the Index would inscribe 'L'Américanisme' . . . on the official roster of dangerous and forbidden books."

Our expectation has been realized. By decree of June 3rd, Houtin's book has been put on the Index.

The following two works have met the same fate: 'Saint François d'Assise,' by Ciro Alvi; and 'Nostra maxima Culpa. Die bedrängte Lage der kath. Kirche, etc.,' by Anton Vogrinec.

The decree also announces that Charles Denis and Michel Georgel, whose names were inscribed on the Index last December, "laudabiliter se subiecerunt."



—Most of our Catholic papers have alluded frequently to the kind of literature to be found in barber shops. It is usually of the *Police News* order. A friend of the *Sacred Heart Review*, however, tells that estimable journal (xxxii, 26) that "there are barbers, and barbers." He strayed into a shop in Charlestown the other night, and was surprised to find upon a table, together with other high-grade papers and magazines, the *Boston College Stylus*, the *Holy Cross Purple*, the *Tablet* and *American Ecclesiastical Review*—current numbers too, and all bearing evidence of having been read by many. The yellow journal and the pink police papers were conspicuously absent. "The proprietor of this shop," remarks our contemporary, "is setting an example which others of his trade might well follow."

Many would doubtless follow it if the Catholic men who patronize barber shops would do their duty by protesting against bad literature and demanding clean—and, where there are a number of Catholic customers, Catholic newspapers.

—After the recent "National Council" of the "Knights of Columbus" in Louisville, Ky., the delegates made a trip to Mammoth Cave. There, we read in several of our exchanges, "a large bronze Knights of Columbus emblem on a large iron pole was planted with a short ceremony at the entrance to the cave. Each Knight present thereupon cast a stone at the base of the staff, and hereafter every Knight passing the emblem will cast a stone at its base, until a large mound of pebbles shall have been cast as a mark of world-wide respect."

A truly worthy monument to a society of modern Catholic "knights" who see one of their chief aims in the aping of Masonic fol-de-rol!

—With all the recent flurry over reduced steerage rates, the fact is that immigration is decidedly on the ebb. The greatest on record was that of 1903, when 857,046 aliens were admitted.

The decline set in last December. In that month the total was only 28,000, against 36,000 the year before. Since then the figures have gone down steadily. The busiest months at Ellis Island are April and May. Last year in April 91,000 came in; this year 63,000. For May the corresponding figures are 92,000 and 68,000. The total immigration at New York for the fiscal year ending June 30th, 1903, was 599,488; the total up to date is 479,286. For the whole country it would seem safe to predict an immigration in 1904 not exceeding 700,000.

—Commenting on a subject recently mentioned in THE REVIEW, the *New World* (xii, 43) says: "The action of the Chicago Board of Education in abolishing secret societies in the city public and high schools deserves commendation. There are altogether too many secret societies in the country already, and inoculating the minds of young people with the lodge-idea is ridiculous. It is, to put it mildly, a very poor preparation for home life. It is nauseating to contemplate the several hundred thousand glitter-and-tinsel Supreme Eminent Knight Commanders now strutting the American stage. Let our young people at least be innocent of such folly."

—A writer in the Chicago *New World* (xii, 43) shows that public (State) schools are hotbeds of Socialism. "In the public schools of our land," he says, "a godless, shiftless, ease-loving, slavish generation is springing up like mush-rooms in a dark and damp cellar. . . . If it were not for the influx of so many people from all the countries of Europe, who are not tainted with the air of godless public schools, and if it were not for the many private schools existing and bearing fruit in the land, there would be small hope for this country."

—According to Mr. W. E. Curtis, of the Chicago *Record-Herald* (quoted in the *New World*, xii, 43), Governor Wright in the Philippines distinctly told apostate Aglipay, a few days ago, that he must obey the law and quit seizing Catholic churches which do not belong to him.

—The unusual spectacle of a Catholic priest opening a national convention of a political (the Republican) party with prayer was witnessed at Chicago recently. We have not heard anybody say that it was an edifying spectacle.

—A Catholic teacher and organist of long experience is seeking a position. Able to teach German and English. Well versed in Gregorian Chant. Best references. Address: C. R., office of THE REVIEW.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JULY 14, 1904.

No. 28.

---

---

## A CRITICAL EXAMINATION OF MODERN SPIRITISM.



INTEREST in Spiritism is constantly growing, and it is well that the moral and physical dangers which attend some of the experiments should be fully understood and recognized.

We therefore hail with gratification Mr. J. Godfrey Raupert's newest contribution to the subject, which has just appeared under the title of 'Modern Spiritism. A Critical Examination of its Phenomena, Character, and Teaching, in the Light of the Known Facts.'\*)

In the first chapter Mr. Raupert, who is a zealous and scholarly convert to the Catholic faith, presents "the evidence;" that is to say, he shows by the testimony of eminent and thoroughly reliable authorities, that there is no longer any doubt that, in the presence of certain peculiarly constituted individuals, and under certain well-defined conditions, a series of abnormal phenomena can be induced, which can not be accounted for by the known laws of nature; that many of these phenomena are objective in character and directed by extraneous intelligence, and that that intelligence is frequently one apart from and independent of the intelligence of any person or persons assisting at the experiment (p. 22).

These objective phenomena are :

1. The movement of heavy bodies with contact, but without mechanical exertion. This phenomenon takes place when a number of persons gather together for a "séance" and place their hands upon a light table around which they are seated. It is generally ushered in by a sensation, on the part of the investigators,

---

\*) London, Sands & Co.; St. Louis, B. Herder. 248 pages. Price, net \$1.35.

of a current of cold air passing over their heads. When the mysterious force is fully developed, three or four strong adults, deliberately exercising all their physical strength, may be wholly unable to control it. Under favorable circumstances, a ponderous dining-room table, on which many heavy objects have been placed, may rise up bodily into the air and remain suspended for some seconds, gradually resuming its normal position.

2. The phenomena of percussive and other allied sounds. Table taps often become not only loud and very distinct, but distinctly intelligent in character,—a means, in fact, by which questions put by the investigator can be answered and by which information, in some instances wholly unknown to any person present, can be conveyed.

3. The alteration of the weight of bodies. This phenomenon has been scientifically tested and its reality established by Sir William Crookes.

4. Movements of heavy substances, when at a distance from the medium.

5. The rising of tables and chairs off the ground, without contact with any person. Heavy objects and pieces of furniture, such as pianos and dining-room side-boards, are thus shifted or floated with the greatest ease, chairs with persons seated upon them are lifted to the ceiling and lowered again to the ground.

6. The levitation of human beings. Mr. Home, for example, was raised completely from the floor of the room in more than one hundred recorded instances.

7. Movements of various small articles, without contact with any person. Photographs or small ornaments are seen to change their places, and articles kept in another room have been brought through closed doors and deposited at a spot previously indicated. Many such remarkable instances of apport and of matter passing through matter, have been observed under the strictest possible test conditions, and Mr. Raupert has himself witnessed an instance of this kind under circumstances precluding the possibility of deception.

8. Luminous appearances, or "spirit lights"—phenomena which take place in the dark. The light is unlike any other kind of light of which modern science has any knowledge. "The phenomenon resembles perhaps most closely that exhibited by the movements of a number of large glow-worms on a dark and still summer's night. If a dark room be imagined, with a multitude of these wonderful little creatures readily passing from point to point, now exhibiting the light, now obscuring it, occasionally settling upon an object and remaining stationary, and then again moving

on, a fairly accurate impression will be obtained of the character of this very extraordinary phenomenon" (p. 37).

9. In some instances the appearance of these lights is followed by other similar manifestations in the shape of a luminous hand, the outlines of a luminous face, head, or body. In some cases, the light would appear to become solid, an audible sound being produced upon its coming in contact with any hard substance. The important point is that these "spirit lights" are unquestionably controlled and directed by independent intelligences. They will flash out intelligent answers to questions put by a pre-arranged code of signals, etc.

10. Direct writing, a technical term in contradistinction to automatic or planchette writing. It is frequently obtained in the presence of developed mediums. Mr. Raupert has obtained it in fairly good light, the sitters being more than a foot distant from the table, and remaining throughout the experiment under constant mutual observation. It appeared on paper previously marked and initialed, written with a pencil, in a regular and orderly way. The writing is sometimes marvelously beautiful, is executed with almost impossible speed, and the communications conveyed are often of a highly intelligent and apt character, directly bearing upon the purpose for which the experiment is made.

11. Phantom forms and faces. This is what is called "materialization." The phenomenon is obtained in the presence of a sensitive medium of exceptional power and "development," while in a condition of sleep trance or insensibility. Hands manifestly not belonging to any person in the room, or the dim outlines of faces or human forms, become visible and gradually gain in solidity and clearness. In some instances the entire form, enveloped in what would seem to be a kind of light drapery, is fully and immediately "materialized," moves about the room, speaks to the sitters in an audible whisper, and after a time, melts away before their eyes, like a large wax doll, a white cloud of vapor remaining finally visible for a moment or two on the floor through which it would seem to pass. Under favorable conditions these forms may have the characteristics of real human beings, with all the functions of the human body. In some instances the forms are known to have remained materialized for a considerable time, to have apported flowers and other light articles, to have carried on prolonged and interesting conversations, and to have acted in other respects like ordinary human beings, operating in an ordinary human body. Sometimes they will bring with them a luminous kind of substance about the size of an egg, which they will pass over form and features, imparting to them a peculiar diaphanous brilliancy, apt to produce a very striking

effect in a dark room. These apparitions usually occur only in the dark, but trustworthy accounts are to hand which give particulars of materializations having been obtained in the broad daylight. Mr. Raupert declares, from his own personal experience and the testimony of eminent authorities, that the independence and objectivity of these forms is beyond all reasonable doubt.

The universal testimony of these materialized beings is that they are spirits of departed men and women, some of whom have learned the art of manipulating the delicate matter abstracted from the organism of a sensitive (medium), and of shaping it into bodies resembling those of their past earth life, and that they do this for the purpose of giving evidence that they have survived the shock of death and are able, under favorable conditions, to enter once more into communion with the living. They further declare that this process of materialization is an exceedingly difficult and complex one, requiring much patience and experience on their own part and entire co-operation, in the shape of passivity, on the part of the medium. This explanation Mr. Raupert finds to be entirely in keeping with the circumstances which have been found to attend the development of these peculiar phenomena (p. 52.).

To these objective phenomena must be added three, which may aptly be called subjective, because the operations are here carried on from within, the mind of the medium being controlled and influenced in such a manner as to become the means of conveying, in a natural and automatic way, independent spirit communications. These subjective phenomena are classed by our author as follows :

1. Planchette and automatic writing ;
2. Clairvoyance and clairaudience ;
3. Trance oratory and speaking with tongues.

While these phenomena may, in a large measure, be accounted for by a development of natural faculties, all experienced occultists agree that this does not cover the whole ground and that, occasionally at least, knowledge is conveyed and information given which could not, by any possible stretch of the imagination, have been normally acquired, or been absorbed by either the conscious, or what is called the subconscious, mind of the medium.

How are we to account for all these strange phenomena ?

There are two theories : the spiritistic and the subliminal mind theory. The latter may be briefly stated thus : There is in the mind of man, besides the ordinary and known processes of thought, etc., an inner, secondary, and vastly more complex process of mental operation incessantly at work. It is in large measure distinct from and independent of the normal one, and in healthy



minds only occasionally gives indication of its presence. By means of this secondary mental process, a system of mind registry is unceasingly in progress, which embraces the whole of our complex lives, including anything and everything that has ever come within the sphere of our conscious or unconscious self. In abnormal conditions of the mind, such as artificial sleep, hypnosis, the trance state, this secondary mental faculty, ordinarily dormant, begins to work, displaying not only a vast amount of independent knowledge and information, but also the power of weaving and constructing that knowledge into a consistent whole, and drawing from it conclusions in some instances wholly at variance with those drawn from the same facts by the normal waking mind. How and to what extent these two processes of thought and mind operation act upon each other, it is impossible to say. Certain it is that the "subliminal reservoir" is ordinarily under control of the supraliminal mind and wells over only when, for some reason or other, the powers of the ordinary waking mind are rendered inactive and the will is held in abeyance.

The subliminal consciousness has, it is asserted by some modern psychologists, the tendency or characteristic, under certain abnormal conditions, to pose as an entity wholly distinct and separate from the normal self, and by casting the knowledge at its disposal into dramatic form, to play the part of an extraneous and outside intelligence. It may even, under exceptionally favorable circumstances, come in telepathic contact with the minds of persons in psychical affinity or rapport with it, and may abstract from those minds, or perhaps passively receive from them, information which it may manipulate in its own peculiar way and for the purpose of completing its personation of a deceased human being.

Mr. Raupert does not examine this theory in detail, but contents himself with showing that, while it may explain many of the strange things referred to above, it is wholly inadequate to account for the physical and objective phenomena the occurrence of which is now universally admitted. Moreover, it does not cover the phenomena by means of which information is conveyed, or knowledge displayed, which could not possibly be within reach of the minds of the medium or the sitters, and the correctness of which is only ascertained upon subsequent enquiry. From the moral point of view there is this grave difficulty, that such a power as claimed for the subliminal mind would manifestly introduce the most terrible complications into our moral and social life and would lead to a state of confusion and anarchy. Add to this the curious circumstance that the communicating intelligences almost always claim to be those of de-

parted persons. Can the subliminal self, while replete with information normally gathered, be supposed to be under a permanent chronic and profound delusion as to its own identity?

The spiritistic theory, in the narrower and conventional sense, holds the intelligences that manifest themselves to be the souls of departed human persons.

To disprove *this* assumption is really the chief purpose of Mr. Raupert in the present book. We can only skip over his arguments briefly. They must be read in full to be duly appreciated.

The spiritistic theory has the advantage of simplicity. It may further be urged in its favor that, at first sight, it would seem to explain all the phenomena and to cover the whole ground. But, on the other hand, there are many strong arguments against it.

1. There is the difficulty, if not impossibility, of satisfactorily establishing identity.

2. There is the known love of personation on the part of the manifesting intelligences.

3. Again, there is the general moral character of the manifesting intelligences. There is scarcely an investigator who has not a story to tell of cunning and crafty deception, of the exhibition of deliberate falsehood and prevarication, and of the display of heartless and wanton cruelty. Mr. Raupert asserts, on the strength of a mass of first-class evidence, that the spirits, masquerading under the guise of every virtue, are keenly intent upon working the moral and physical ruin of their victims. Spiritistic literature abounds with exhibitions of moral perverseness on the part of the "intelligences." From prolonged observation the writer is inclined to think that their real aim is the desire to gain control of the sensitivite or medium, and that such control is frequently effected. Surely the delicate mission of enlightening and instructing a doubting world with regard to the life beyond, and of opening up communication with it, can not have been entrusted to intelligences who, at the very best, can be shown in nine cases out of ten, to be of a low moral order and bent upon deceiving us. It stands to reason that the habitual cultivation of mind-passivity, now so increasingly prevalent in connection with spiritistic experiments, may, in the course of time, become a source of the gravest mental and moral danger, and that it is not at all improbable that the cause of many of those more obscure mental aberrations and delusions which have so long puzzled psychologists and helped to fill our insane asylums, must be sought for in this direction.

4. As a fourth objection must be urged the general effect of spiritistic practices upon the sensitive and the investigators. Mr. Raupert quotes the testimony of the husband of a noted American

trance medium (p. 179) to the effect that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritistic theories; and that of another authority: that Spiritism, in a very large class of minds, tends to beget a kind of moral and religious atheism.

5. A fifth and perhaps the strongest argument against the spiritistic theory, is the contradictory character of the teaching given by the "intelligences." One must read the facts and testimonies quoted by our author to realize how grotesquely absurd and contradictory these communications are on all subjects. The theory indeed, utterly breaks down when fully and fairly tested by its own evidence.

Mr. Raupert clinches the argument against Spiritism by showing, from its own teaching, that it denies the divinity of Christ and contradicts the teaching of the Catholic Church on His life and doctrines, the institution of the priesthood, eternal retribution, and many other essential doctrines of revelation. Whatever else the "spirit creed" may be, it is utterly and wholly incompatible with, and indeed manifestly antagonistic to, the teaching of Holy Scripture and the traditional creed of Christendom.

Mr. Raupert, while he does not attempt to work out a theory of his own, is evidently a spiritist in the sense that he believes that these intelligences are spirits,—not spirits of departed men, but evil spirits, who are permitted by God to tempt and mislead men of little or no faith and loose morals in these piping days of "modernism," which, as P. Weiss, O. P., so convincingly shows in his latest remarkable book†), is nothing but the deification of man.

---

†) Die religioese Gefahr. Von Albert Maria Weiss, O. Pr.—B. Herder, Freiburg and St. Louis. 1904. Price \$1.60. A book of absorbing interest, which no student of the religious movements of to-day can afford to be without.



—According to a *Globe-Democrat* special from Mobile, Ala., dated July 4th, a conflict has there arisen between a civil court and the Freemasons. Pending in the circuit court is the case of R. W. Stoutz vs. Adam Glass, wherein the complainant claims damages in the sum of \$50,000. The suit is the outcome of Glass preferring charges against Stoutz in a Masonic lodge. The defendant was served with a number of interrogatories bearing upon the trial at the lodge, all of which he refused to answer. An appeal was made to the court and an order issued by Judge W. Sanderson, that defendant must answer the questions or be committed for contempt.

If our judges were not so many of them Freemasons themselves, such conflicts would arise much more frequently than they do, opening the eyes of the people to the danger of Masonry to civil society.

### NEW HOPE IN FRANCE.\*)

For centuries the lot of France has been intimately linked with that of the Church. Since 1870, the trials of both have not ceased. Apparently each blow struck by the Revolution against the one inflicted a wound also upon the other. Has not the absence of will-power, the diminution of truth, the disappearance of character in France affected the clergy and the faithful of the whole Church? But energetic character rests on powerful convictions, and convictions are strengthened by blunt assertion of principles. In France, with its brightness of mind and its love of simple truth, the Church will gain more souls by a firm profession of her principles, than by prudent and subtle concessions. And the souls thus gained will be ardent, energetic souls, full of conviction and ready to make great sacrifices; I might even say, eager to face dangers and to suffer losses. Twenty or thirty years of Masonic rule have not entirely changed the temperament of our race. There are still emulators of our old-time heroes, soldiers of La Rochejaquelein and Zouaves of Charette; they appear in our colonies and wherever else circumstances furnish an occasion for the noblest qualities of our race to show themselves. The reason why this energy and heroism remains latent and inactive at home in the mother country, is because modern life is calculated to snuff out every manifestation of virility. All our institutions and social forces, all the collective and individual influences to which we are subject, conspire to bind an active man in the narrow bonds of every-day conventionalities and petty interests. Many a soul suffers from this restraint and cries out for a little more air and a little more room to assail the enemy vigorously and cheerfully. The simple and firm attitude of Pius X., as we have sketched it in our previous paper, will separate the two hostile camps. As long as they intermingled, a great decisive battle was impossible; but once separated, they may measure arms and begin the fight in earnest. The decisive hour will be the rupture of the Concordat, which is manifestly not far off. After the crisis is past and ruins are heaped up in France, the Church will be stronger and freer. Such is the hope of Pius X., and it is shared by many good Frenchmen, who, when the storm is over, will not wish for a renewal of the Concordat of 1801. One century of administrative oppression and hypocritical tyranny has shown us sufficiently how the enemies of the Church can abuse such a contract.

The social and religious restoration that followed the Revolution

---

\*] Continuation of the paper on "Pius X. and France" by the same distinguished author, in No. 25 of THE REVIEW.

took place under most adverse conditions, whence have resulted all the disturbances of the past century. Napoleon, whose administrative, legislative, religious, and social activity has survived that of all other modern governments, re-made French society; not by rejecting but by organizing and disciplining the Revolution. Now, Revolution is the evil, the pestiferous principle of political and religious society, the work of Freemasonry that, by this frightful cataclysm began the annihilation not yet completed of Catholic nations and the destruction of the Church.

The infernal genius of Napoleon Bonaparte succeeded in constructing upon the revolutionary principles a certain transitory social order, destined to train new generations for the work of destruction. But he was no more a new Constantine than he was a new St. Louis.

Present-day French society, which is of Napoleonic origin, may be compared to a man whose limbs are broken and badly reset by an inexperienced surgeon. He lives, but can make no movement without pain. His bones must be broken anew and reset properly by a deft hand. The operation is painful, but absolutely necessary to restore the patient's good health. The Jacobins and Socialists, who wish to revive the Revolution, are ready to begin this operation, which we would not have the courage to undertake on a patient so dear to us as our poor country. It therefore becomes the duty of all good Frenchmen and true Catholics to hinder them in their nefarious undertaking and ourselves to proceed with God's help, to recreate a France that is really France, i. e., the most Christian of nations. But this will be possible only if we repudiate all revolutionary principles, ideas, and institutions. None of the generations which preceded us would have been able to carry out this program. But the rising generation seems to be prepared to break with the traditions of 1789.

I do not wish to appear too confident. The evil is immense, and the symptoms of an intellectual revival which I wish to point out, are but in their inception. But it can not be denied that our brightest minds in France are in the way of ridding themselves of the revolutionary utopias more radically than has been the case at any time in the past one hundred years.

Circumstances strongly favor this effort of the French mind, for the authorized representatives of the Republican party in power are demonstrating the iniquity of these revolutionary principles by pushing them to their last consequences.

We have to-day quite a number of clever and influential writers, such as Paul Bourget, Charles Maurrass, Henri Vaugois, Léon de Montesquion, who are engaged in the war of extermination against the principles of 1789, and who distinguish themselves by

their scientific method and the literary and philosophic power with which they clothe their arguments. If their influence has not yet reached the masses, it at least strongly touches the élite and wins over many men of renown and writers of great talent. Thus Jules Lemaitre and Edouard Drumont have already for some time published articles clearly inspired by the school under discussion.

The recognized organ of this school is *L'Action française*, a bi-weekly review, devoted exclusively to the defense of the nationalist idea in its full extension. Its principal characteristic is that it is royalist, not through respect for inherited rights, but by virtue of scientifically proved conclusions and the necessity of the national interests. Its champions—all young men, all Republicans by education and sentiment, (some are even of revolutionary ancestry), have, by the impartial and methodic study of the conditions essential to the maintenance of the French nationality, arrived at these conclusions by themselves.

This school may be said to be Catholic in a sense: not exactly by faith—some of its most prominent representatives being Positivists and atheists—but in the sense that it recognizes the public practice and social profession of the Catholic religion as an integral part of the national life of France. Thus even non-Christians entertain juster notions of the rights of the Church and the necessity of professing the Catholic faith, than most of the Catholics who sit in our parliament. Of this fact one recent proof deserves to be pointed out: Whilst the splendid protest of Count Boni de Castellane, in the Chamber of Deputies, against the proposed voyage of President Loubet to Rome, was not applauded by most of the Catholic representatives, the Positivists of *L'Action française* brought him an ovation.

Whilst the most prominent representatives of the Catholic party, the association specially founded for the defence of the Church, exhaust themselves in proclaiming that the Church demands only the *droit commun*; whilst some even go so far as to ask equal privileges for all; the Positivists of the *Action Française*, in the name of the national interests, maintain that the Catholic religion must have a privileged place in France, and that the nation as such must make public profession of the Catholic faith.

That I quote these opinions favorably does not mean, as you will understand, that I find them irreproachable; this way of looking upon the Catholic religion purely as an institution of national necessity; of performing in public certain outward acts of religion, remaining inwardly infidel all the while—resembles rather the manner in which Cicero honored the gods of ancient Rome; and it certainly can not satisfy a truly Christian heart.

What I wish to show is the pleasure I feel in seeing certain eminent minds renounce the liberal thesis of the religious neutrality of the State—a renunciation based upon the scientific study of the natural laws of human society. I rejoice at this new movement, which will aid us in upsetting the utopia of Liberalism. And I hope that the example of these men, whom the light of reason, or rather common sense, has led away from Liberalism, will encourage Catholics to battle unwaveringly for the sacred rights of truth. When the teachings of our holy faith are added to the demonstrations of science, both proclaiming aloud that society, like the individual man, is bound to practice the true religion; will courage then fail us to profess publicly the Catholic doctrine and to condemn what the Syllabus condemns?

TOURNAY, BELGIUM.

CHARLES MAIGNEN.



## MINOR TOPICS.

---

*Imperialism "Rampant et Roarant."*—The recent order of the Secretary of State as to the official title of our ambassadors and consuls abroad, is as astounding as it is revolutionary. Can the name of our country be changed by the stroke of the pen of a cabinet minister? "To sink the United States in the official title of the diplomatic service"—says a writer in an Eastern daily—"is to pave the way for the same change in every department of the government."

Evidently the Constitution of the United States may no more be invoked to restrain the power of the newly risen nation. If we are no longer a federation of States, we shall soon be what enthusiasts have indeed already styled us—a "Republican Empire," or plainly an empire, and one to which neither a continent nor a hemisphere may set bounds.

The history of the United States is brought to a close in the year 1904, by order of Mr. John Hay, under Roosevelt, and that of "America" begins. Let the strains of that stolen air, the so-called national anthem, resound, and patriotism and loyalty accommodate themselves as best they may.

"This alteration"—says the *Pilot* (lxvii, 27)—"is not unlikely to be resented by some citizens of the United States as an unwarranted liberty with the ancient and well-established style of their great country. The word 'American' is not used once in the Constitution. There they have not 'American citizen' nor 'American Congress,' but 'citizen of the United States,' 'Congress of the United States.' Hence, it is doubtful if even an act of the federal legislature would suffice to fix in the law of the country such a change as Mr. Hay has inaugurated. Any litigious person could appeal to the Supreme Court against a proceeding under

the seal of an 'American Consulate' or a treaty bearing the stamp of an 'American Embassy,' and might succeed in having such transaction declared invalid, whether the word 'American' were authorized by statute or merely ordered by a member of the cabinet.

"Besides the sticklers for constitutional form, traditional practice, and historical continuity, there can not but be objectors among our neighbors of the United States. There are other American countries, and though Canada is not one that wishes to be confused or obscured under any continental appellation, yet her people do not like to see the title of the whole hemisphere arrogated by the United States. The appropriation of the word 'American' by any one power has a tendency to magnify that power at the expense of the others. That consideration might commend the adoption of the word to the United States' foreign secretary. The word would seem to put into the name of this country the vinculum of the Monroe doctrine. It is as improper and misleading for the United States to denominate itself 'America' as it would be for the Republic of France to call itself 'Europe.'"

*The Responsibility for the Growth and Influence of "Yellow Journalism"* lies largely with those who are at heart opposed to sensationalism, but can not withstand the persuasive power of a good big check. Our readers know what we think of Catholic prelates contributing to newspapers of the Hearst kidney, and will no doubt read with interest the following extract from an article in the *Independent* (June 9th) on Hearst's candidacy for the nomination for the presidency:—

Some time ago a young writer applied to Mr. Hearst for employment on his New York newspaper, and was engaged to fill a position which would become vacant at the end of a week, but in the interval the fact came to the attention of a university professor who had always taken an interest in the young man's advancement.

"I am sorry," said the good man, "that you should have chosen that particular school of journalism for your professional start." And he proceeded to descant upon the responsibility a journalist owed to society, the influence of one educated youth's example upon others of his class, the tone a writer inevitably took from the character of the journals he worked for, etc. "And your untarnished sense of self-respect, my young friend," he concluded, "will be worth more to you, when you reach my time of life, than all the salaries an unprincipled employer can pour into your purse."

So impressed was the neophyte with this lecture in morals that he called upon Mr. Hearst the next morning and announced that he had changed his mind about accepting the proffered position. The editor scanned his face shrewdly, and then enquired the reason. After much hesitancy the young man told him the whole story and started to leave.

"Ah!" said Mr. Hearst. "Be seated a moment, please." And turning to his secretary, he added: "Write a letter at once to Professor X. Y., present my compliments, and say that I should be pleased to receive from him a signed article of five hundred words—subject and treatment to be of his own choosing—for the



editorial page of next Sunday's paper. Inclose check for \$250."

"Now," he remarked, with a cynical smile, as he bade his caller good-by, "you can see for yourself what comes of that."

He did. The Sunday issue contained a signed article, which gave the paper the reflection of a good man's fame, and spread the influence of his example among other university professors, and—did what to his self-respect?—all at the net rate of fifty cents per word!

*Are the American People Degenerating?*—Dr. Charles Cuthbert Hall, President of Union Theological Seminary, in an address before members and friends of the Religious Educational Association in New York, said among other things (v. New York *Evening Post*, May 19th):

"We all rejoice in the remarkable growth and the excellent features of American civilization, and we are pleased at the relatively good state of the common morality of the people; but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction. It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activity we have astonished the world, but morally we are rapidly going astern—so rapidly that one is dumfounded at the contrast after a visit to some of the countries of the Old World. I am an optimist through and through, but I am not a stone-blind optimist. I feel, and I know from observation, that religion has little if any part in our American civilization to-day. This is a lamentable state of affairs, and it behooves each and all of us to do all we can to help to stem this tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."



—On\* page 88 of the current "Year-Book" of the "Catholic University of America," we read in a note:

"At the meeting of the Board of Trustees held April 17th, 1904, it was decided that the University offer courses of studies leading to the baccalaureate degree, open to graduates of high-schools, academies, and others of like scholastic attainments. It was hoped that the preparations for this work would be completed in time to begin it in October, 1904, as stated in the public press and in circulars issued by the University. This hope has not been realized, and the Executive Committee of the Board of Trustees has ordered that only such courses as fall within the existing resources and equipment of the University be offered at present."

Why was the ill-advised plan given up? The "Year-Book" does not give us the true reason. The *Western Watchman* (xvii, 30) a few weeks ago betrayed the secret. The project, it declared, had been "disapproved" by the Holy Father, who notified Cardinal Gibbons that the University will "have to be maintained on the same level in which his predecessor had placed it," and continue to "limit its courses to purely post-graduate studies." The reasons given for the veto are twofold:

the University "would suffer diminution of cast and dignity by opening its doors to undergraduates," and "there being many other Catholic colleges in the United States which Rome wished to foster, the Pope did not desire established in the University an unfair rivalry and compromising situation."

—We read in the *Dubuque Catholic Tribune* (No. 284):

"The Knights of Columbus had the front of the stage again for the last few weeks. Some one heard it whispered that Cardinal Satolli was coming to America to find out whether the valiant plumed fighters were a Catholic organization. Then a 'prominent' knight of Rockford, Ill., surprised the world by announcing that Msgr. Satolli had come all the way from Rome merely to 'join' the knights and get the forty-eight millionth degree of chivalry and original (very original, in fact) knighthood. All these rumors were bad enough, but Mayor Sears of Sioux City, Iowa, capped the climax by addressing the Iowa Grand Lodge of Freemasons and declaring that he was of the opinion that the Knights of Columbus were going to be the means of 'bridging the abyss between the Roman Church and the innocent order of Freemasons.' And then followed a storm of 'explanations' that filled the columns of the dailies. The Masons 'explained' that the Catholic Church was all wrong if it did oppose the American Freemasons, and the good knights 'explained' that there was no connection whatsoever between the K. of C. and the real original Masons with horns and hoofs. At the time of our writing the 'explanations' are still on. Our advice to earnest Catholics is to become members of societies that need not 'explain' so much."

—"It is a just criticism of our college and convent graduates," says the *Church Progress* (xxvii, 12)—"that they abstain from active participation in all affairs of a Catholic character. Their actions reflect no credit upon them. What is worse, they are placing the Catholic institutions which trained them in a false light before the world. Hence justice to themselves, to their preceptors, and to their Alma Mater demand a correction of this condition."

Is this statement not too broad? Have we not a considerable number of college and convent graduates who take an active interest in Catholic affairs and prove themselves worthy of their Alma Mater? We believe the editor of the *Church Progress* himself is a Catholic college graduate. Surely he would not admit that his actions "reflect no credit" upon the institution which gave him his higher training.

In *this* sense, we readily allow, the charge is true: that our college and convent graduates are not all doing their duty; that, as a body, they are not as important and active a factor in public life as they ought to be.

—Prof. George L. Scherger, like numerous writers before him, assures us in his lately published book 'The Evolution of Modern Liberty' (New York: Longmans, Green & Co.), that individual liberty was not recognized in the ancient State. The more we learn of the institutions of early times, the more clearly

we see that the rights of individuals, implied in customs, always have existed. Nor is evidence lacking that in theory the absolute right of rulers was denied. The 'Antigone' of Sophocles contains the truth concerning liberty, ancient or modern; the truth that what may be called indifferently the law of God, or natural law, or the supremacy of conscience, is above the power of government. Rulers may be able to exile, to torture, to put to death subjects who refuse to obey their commands. But when men are commanded to do what they think is wrong, the best of them, ancients or moderns, have replied that they must do what they think is right, and governments have usually been wise enough to give a tacit recognition to this principle.

—The *Champlain Educator* (xxiii, 6) protests against a class of animal stories which has lately become popular: "Looking at such literature from an educational standpoint, little can be said in its favor. The attempt to humanize animals by exaggerating the qualities they possess or by attributing to them an intelligence that alone belongs to human beings is to attempt to break down the barrier that separates man from the lower animals, to confuse reason with mere animal instinct, and so introduce an element into popular literature as dangerous as it is false to nature. It is one thing to relate anecdotes of the doings of animals fairly within the limits of their own order of intelligence,\*) but quite another to depict them as acting with the deliberation, thought and purpose which only belongs to rational beings. No amount of idealizing will ever make them human or raise them one bit above the brute creation."

—The philosophical faculty of the University of Berlin has decided to discontinue the "doctor disputation" altogether, and, by the abrogation of this ceremony, has put an end to a venerable academic custom inherited from the scholastic Middle Ages. In former times such disputations were a part of the regular program in the doctor promotions of all the faculties, and the new graduate was compelled to defend his theses in Latin against any opponent who might put in his appearance. In more recent times the Latin language had been abolished, and the disputation consisted in a debate pre-arranged with some friendly critic and was little more than a formality.

•—The Fourth Annual Convention of the American Federation of Catholic Societies will take place in Detroit, Mich., August 2d, 3d, and 4th, 1904. All organizations wishing representation should secure credential blanks from the National Secretary, Mr. Anthony Matré, 612 East Pearl Street, Cincinnati, Ohio, not later than July 28th. Parish representation is especially desired, so as to bring in the whole Catholic body, and every clergyman in the United States is invited and requested to appoint one or more delegates to represent his parish, and, if possible, to attend himself.

\*) The *Champlain Educator* and our Catholic press generally could do much towards destroying the current false conception if they would avoid the term "intelligence" in connection with the brute creation. Animals have a soul, but no intellect, and therefore no intelligence.—A. P.

—According to a “general summary” printed on page 23 of its “Official Year-Book” for 1904-1905, the “Catholic University of America” had in the past year one hundred and ten (110) students, most of them inmates of the so-called “affiliated institutions”: St. Thomas College (Paulists,) the Marist College, Holy Cross College (Fathers of the Holy Cross), St. Austin’s College (Sulpicians), etc. The number of officers and teachers being fifty-one, the University now has a little more than two students to each officer and instructor, which, we must allow, denotes a degree of progress.

—The Paulist Fathers have elected a new superior-general in the person of Rev. George M. Searle, a convert to the faith and author of ‘Plain Facts for Fair Minds,’ a good book, of which we are pleased to hear that it “has reached a circulation of more than half a million copies,” though we can not help adding the wish that it may be cleansed of the few blemishes which Rev. Father J. F. Meifuss pointed out in its pages, in a REVIEW criticism about a year ago.

—We notice (*Church Progress*, xxvii, 12) that Archbishop Quigley is advocating a great Catholic university for Chicago. What a pity the ancient University of St. Mary of the Lake was suffered to go under! If it had been sustained, the hybrid at Washington yclept “The Catholic University of America” (as if the U. S. were America and as if there were no other Catholic university on the continent!) would probably have never been founded.

—The *Church Progress* (xxvii, 12) prints in its “household” column some “Friday Menus,” in which we find these items: “Omelet with Chopped Meat,” “Roast Chicken,” “Minced Beef on Toast.”

Can it be that every prepaid subscriber to the *Church Progress* gets with his receipt a dispensation absolving him from the law of Friday abstinence?

—At the recent congress of the National Educational Association, held here in St. Louis, secret fraternities in high-schools were criticised very severely by G. B. Morrison, who claimed, rightly no doubt, that these societies serve to disorganize and make selfish the members belonging to them.

—The “Christian Scientists” dislike to be called “Mothered-dytes,” but it is as just and significant an appellation as Lutherans or Wesleyites.





# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., JULY 21, 1904.

NO. 29.

---

---



My dearly beloved father, Dr. Edward Preuss, the illustrious scholar and convert, for thirty years editor-in-chief of the German Catholic daily *Amerika* of this city, after having been completely disabled for over two years, died last Sunday morning of senile debility at the age of seventy. We buried him Tuesday morning. R. I. P.

I have written an account of his eventful life in the daily *Amerika* for July 18th, which also appears in the first semi-weekly issue of that paper for the current week. Those of his friends and admirers who would like to have a copy of this obituary, may apply to me. I shall attend to their orders after my return from a two or three weeks' vacation, on which I am going in order to recuperate as far as possible from the physical and intellectual strain under which I have labored for the past two years.

*There will be no REVIEW issued either next week (July 28th) nor the week after (August 4th), but with the help of God I hope to be sufficiently restored by the middle of August to take up with renewed vigor the journalistic work to which, after the example of my dear departed father, though not with his virtue and ability, I have consecrated my life.*

Meanwhile I would solicit from all my friends and readers, but especially from those who knew him personally or by reputation, a pious memento for the repose of the soul of Dr. Edward Preuss.

A detailed history of his remarkable conversion is contained in the last chapter of his book 'Zum Lobe der Unbefleckten Empfängnis, von Einem, der sie vormals gelästert hat.' St. Louis, B. Herder, 1878), copies of which can still be had,

ARTHUR PREUSS.

## THE "KNIGHTS OF COLUMBUS" AS ABETTORS OF FORBIDDEN SECRET SOCIETIES.

A WARNING VOICE FROM OUT OF THEIR OWN RANKS.



WE are glad to hear at least one of the organs of the "Knights of Columbus" raise a warning voice against the admission into, and the retention in, that *soi-disant* Catholic organization, of Freemasons and members of other forbidden secret societies.

The *Register*, published in the interest of the "Knights" weekly at No. 46 Park Place, New York, says editorially in its edition of July 9th (Vol. v, No. 223), under the pathetic caption: "Who Will Protect Us?"—

"The failure of the National Council to take stern, quick, and strong action upon the question of dealing with members of this order who may become members of societies forbidden to Catholics is arousing more and more adverse comment every day. Members point to the Coughlin case, and ask if the order desires to face more lawsuits rather than to provide at once against a repetition of such occurrences.

"The Coughlin case is still fresh in the minds of our members. Patrick Coughlin was Mayor of Bridgeport, Conn. He was a member of the Knights of Columbus. At his death it was revealed that he was also a member of the Masons. He was insured in our order, and his heirs or beneficiaries are rightfully trying to collect his insurance. The public standing of the man rendered it unlikely, if not impossible, that his connection with the Masonic fraternity could be unknown to all his brother Knights. This journal advised the Board of Directors to contest the payment of the insurance upon Coughlin's life to the court of last resort, and to spend five times the amount involved, if need be, to prevent or delay payment of the claim.

"The reason for such advice is patent to every thinking Knight of Columbus. Coughlin may not be the only man occupying the position of being a member of the Knights of Columbus and likewise belonging to a forbidden society. By contesting his insurance to the limit, notice is at once served upon those who hypocritically live like Coughlin, that at death, if their perfidy be not revealed before, they will leave a lawsuit instead of a sure claim for insurance money.

"The Board of Directors, after investigating the Coughlin case, passed resolutions as follows: 'That a Committee of the Board be appointed to visit Bridgeport, Conn., with a view to ascertaining who are responsible for allowing Patrick Coughlin to exercise the privilege of a member of this Order, and to ascertain whether there

are others, who are members of prohibited orders, exercising the privilege of membership in this Order.'

"A resolution brave in words and in message. Mark well the use of the word defining membership in this Order. The word is 'privilege,' and justly so. Membership is not a right, unless a member fulfills all conditions of membership. But how could Patrick Coughlin's acquaintances, under our present laws, have punished him for his perfidy?

"There is no way that Coughlin could have been reached save by having some members make charges against him, embracing either the charge of scandalous conduct or failure to continue a practical Catholic. And after such charges had been made, the burden of proof would have been on the accuser. Coughlin would have merely had to deny the charge. How could the accuser have proved it? Would the Masonic lodge, through its officers, have produced its records upon the request of a Knights of Columbus Council, which was attempting to injure a fellow Mason? Hardly. *The Masonic fraternity does not regard membership in the Knights of Columbus on the part of a Mason as an offense punishable in any way or requiring any action.*\*) This statement is made upon the authority of the Master of a Lodge in New York City. Therefore, Coughlin was practically secure. And so is any other traitor occupying a similar position.

"After the brave words and just indignation of the Board of Directors, one would have expected that august body of our Order to have suggested legislation to prevent similar happenings, so far as possible. If the Board suggested any such legislation, the fact has not reached us. But some amendments were offered to provide against such contingencies—offered by members of the National Council. One was that any member who joined or affiliated with any society in which membership was forbidden by the rules of the Catholic Church, should forfeit his membership. Another was, if a man's application paper showed him to be a member of such a society, entrance to this Order be denied him. *Both were defeated. In each case the Committee on Laws reported against the proposed change.*\*) This Committee included the National Advocate, J. E. McConnell, State Deputy Pelletier, of Massachusetts, Deputy Supreme Knight McArdle, and State Deputy George F. Monaghan, of Michigan, all of whom are members of the Board of Directors. Likewise the National Advocate spoke against the suggested changes.

"The burden of the argument against striking at once against the men who may be in the Order and are also in forbidden soci-

---

\*) Italics mine.—A. P.

eties, was that the Catholic Church permitted a Catholic, under certain conditions, to retain membership in forbidden societies, and that the suggested action might deprive good members of our Order of membership, when their continuance in a forbidden society had been permitted by their confessors. Let us look this question over.

"To begin with, what excuse has a Knight of Columbus for joining a forbidden society? The Knights of Columbus offers him an insurance death benefit, if he is physically capable of passing the required examination. Hence, it can not be insurance that he seeks. If he wants insurance other than in the Knights, there are plenty of permitted fraternal orders granting insurance that he can join. He does not have to join a forbidden society. *If it is sick benefits, he can get these by joining the Foresters, Red Men or some other permitted society.*†) He does not have to join a forbidden body. What earthly excuse can be made for the man who, after entering the Knights of Columbus, joins one of these forbidden societies? Remember that to catch him, after he is in our ranks, one must prefer charges as above recited, and prove the charges. The suggested amendment causing any member of our Order to forfeit his membership if he joins a forbidden society after entering ours, can have no good objection raised against it.

"It is to be remarked that no member of the Board of Directors suggested any way of changing the offered amendments so as to make the method of ejection of these hypocrites against whom the amendments were aimed more facile, more legal, or to improve it in any way. *The proposition to rid our Order of Knights of Columbus who are Freemasons, Knights of Pythias or Odd Fellows was voted down.*‡) Why? One answer leaps to the mind that no one will utter, except after much hesitation. Its apparent truth confronts one more and more as thought is given to this subject.

"The Freemasons offer fraternity, relief in distress, protection in old age, protection of widows and orphans, but not direct insurance. The Odd Fellows offer fraternity, sick benefits, care of widows and orphans, relief of the needy and burial of the needy dead. The Knights of Pythias offer fraternity, sick benefits, insurance, and relief of distress.

"The Knights of Columbus offer insurance, fraternity and relief of distress. There is good reason why an Odd Fellow or a Knight of Pythias, holding membership with the approval of his confessor, should come into the Knights of Columbus. If he comes

---

†) It is significant that the Register advises "Knights of Columbus" in search of sick benefits to join—not any Catholic society, but such doubtful and nefarious non-Catholic semi-secret organizations as the "Foresters" and the "Red Men!"—A. P.

‡) Italics mine.—A. P.



in under fair colors, upon a full statement of his case, he may legally enter. It is true, however, that it is only in the most exceptional cases, that there is any need for such a man to continue membership in the orders that are without the pale. He can get everything that they offer in a material way in unprohibited societies.

"But what reason is there, save the one of selfishness, that a Knight of Columbus can give for seeking membership in the Masons, Knights of Pythias or Odd Fellows *after* coming into our Order? Do we want that kind? If one may judge by the vote of the National Council, we do."

The *Register* feels that "the sense of the Order at large is that we do not want such men." But if this be true, why does not the "Order" exclude Freemasons and their kin?

The fact that one of their own organs finds it necessary to clamor thus solemnly and pathetically for protection against the un-Catholic spirit pervading the leaders of the "Order," is a fresh proof that we "old fogies" on the outside are entirely justified in viewing the "Knights of Columbus" with a well-founded and constantly growing distrust.

The real basic reason of their sympathy for the Masonic craft and its numerous feeders, is, we firmly believe, that their own aping of Masonic mummery is blinding them to the fundamental Catholic principles which underly THE REVIEW'S opposition against their newfangled and dangerous organization.



## FREEMASONRY AND CATHOLIC ASCETICISM.

2. The "uselessness" of prayer is another of the anti-Christian and anti-Catholic doctrines of American Freemasonry (vide Mackey in his *Masonic Ritualist*.) The Redeemer did not practice and teach what is useless; yet He Himself prayed and taught us how to pray. Was the contemplation of the perfections of God a useless occupation? a *dolce far niente*, fit only for an Italian lazzarone? a work unfitted to the brave Christian heart?

Mr. Mackey forgets that contemplation on the name and attributes of the Supreme Being, whom Masonry calls God, is, according to himself, the noblest occupation of a Mason, and the object of every Masonic meeting: "A lodge is said to be opened in the name of God and of the Holy Saints John" (*Ritualist*, p. 14) "as a declaration of the religious purposes of our meeting, of our profound reverence for that Divine Being whose name and attributes should be the constant theme of our contemplation, etc." And lower on the same page: "Its members are met together to unite

in contemplation on the symbolic teachings and divine lessons, to inculcate which is the peculiar object of the degree."

Masons may therefore contemplate the name and attributes of their God, they may join in contemplation on the symbolic teachings and divine lessons imparted in the various degrees of the craft, and do well; but if a Catholic solitary spends his time in contemplation on the name and attributes of the Christian God, on the divine lessons taught by nature and by Christian revelation, "he is serving heaven by idleness"; he is enjoying "the *dolce far niente* suited to an Italian lazzarone"; his occupation "is unworthy of a brave Christian name"; he must get up and work with his two hands—this is Christianity according to Dr. Mackey.

But where did our author learn his Christianity? Certainly not from the Gospels; certainly not from Christ. We can imagine him in the little town of Bethania and in the house of Martha and Mary. How Martha bustles around the house, busy with her hands preparing food for her divine and weary guest, while Mary her sister sits at the Savior's feet, contemplating his sacred countenance and drinking in the lessons that fall from those gentle lips! How Doctor Mackey admires Martha, the brave Christian, praying as hard as she can with hands and feet, and how his lip curls with scorn as he beholds Mary in her *dolce far niente* like an Italian lazzarone, serving heaven by idleness at the feet of the Master! "Laborare est orare," he says to her: "To work is to pray." Get up and help your sister. Know you not that man is made for his fellow-man? "With this hand work and with the other pray, and God will bless them both from day to day."

The learned Doctor does not address himself to Jesus; for Jesus is too sectarian for him, and is not recognized by Masonic ritual. Poor Martha! she is quite taken by the Doctor's sympathy. She does not know that his ideals are pagan; she only knows that he has advocated a brave Christianity, and this appeals strongly to her nature. She is too honest herself to suspect duplicity in another; and moved by a force that she least suspects, she makes her complaint: "Lord, hast thou no care that my sister has left me alone to serve? Speak to her therefore, that she help me. And the Lord, answering said to her: Martha, Martha, thou art careful, and art troubled about many things: But one thing is necessary. Mary hath chosen the better part which shall not be taken away from her" (Luke x, 40).

We can imagine the abrupt departure of our Doctor, who pretended to know so much about Christianity. But why were you not honest, Doctor? Why, when you assign as the special object of Masonic gatherings, "the contemplation of the divine name and the attributes of your Supreme Being, and the divine lessons im-

parted in your degrees: why stigmatize Christian contemplation of the Christian God and His attributes and His divine lessons, as a serving of heaven by idleness, as a lazzarone's *dolce far niente*, as the quintessence of a useless and selfish life?

Is manual labor the noblest of human operations? Has man no mind, no heart? You speak of creating a spiritual light in the human soul—is this the work of hands? You pretend to propose truth—divine truth—the nature and essence of God and of the human soul as the object of the Masonic quest—what have hands to do with this? Be consistent, Doctor, be honest; and while we know that our God is not your God, and His divine lessons are not your divine lessons, and Christian contemplation is not Masonic contemplation: have at least the decency to respect our human nature and do not by constituting material, manual labor our end in life, reduce us to the level of the brute. Christ has not established such an end in life for the brave Christian.

And what do you mean by asserting that “man was made for his fellow-man”? Do you mean that humanity is the ultimate end of our existence? That humanity is the only end? If you hold that it is the ultimate end, you not only contradict yourself when you speak of the rewards expected by the Mason beyond the grave, but you condemn mankind to the basest of slaveries here upon earth. For humanity has no abstract existence. It exists in the rich and in the poor; in the strong and in the weak; in the talented and in the stupid; in the governing and in the governed. Once lay down the principle that “man is the sole and ultimate end of his fellow-man,” the selfishness of human nature will do the rest. We know what will become of the poor, the weak, the ignorant, the subject. No, thank God, Onuphrius knew better. He knew that man was made for God, the ultimate end of all; but he knew at the same time that he was to help his fellow-men according to the claims of justice or of charity that they had on him. His worship therefore of God, even in solitude, was neither useless nor unprofitable; he was attending “to the one thing necessary”: and had parents or friends required his help for their sustenance, had duties devolved upon him that others could not have performed, he would have left his solitude, obedient to the voice of charity or duty. His example of detachment from the goods of earth was useful to Christians, and Masons should not deny him the honor of practising perfectly what they consider the cardinal virtues, viz.: “secrecy and silence.”

But our author is not content to attack the solitary alone; he joins in a sweeping condemnation the whole of Catholic asceticism and the life of the monks. Verily were those monks who have left Europe and America dotted with their name, lazy fellows!

The Franciscans, the Dominicans, the Benedictines, and kindred organizations whose members faced the ocean and the wilderness and savage man more fierce than the beasts that surrounded him, to bring religion and civilization—these are the lazy, selfish spirits who, when their pilgrimage of life was over, left the world “without a single contribution in labor of mind or body to its welfare. Pardon me, Doctor, if I dissent from your Masonic theory when I consider your Masonic practice; or, if you wish, allow me to accept your theory as an exoteric one intended for the profane, not an esoteric one intended for the brethren. If these monks are idle and lazy, as you say, why is Masonry, with all its power, so active against them? What calls for such exertions? Sloth, inertia, the *dolce far niente* of an Italian lazzarone? Far from it. Were the monks lazy, Masonry could easily permit them to die of inertia. But it is because the monks are not lazy, because they are active in the hospitals, in preaching and catechising and defending the Church of Christ, because they are engaged in the education of youth, that Masonry by force and prescription and the flagrant violation of constitutional rights and constitutional oaths, strenuously labors to stamp out Catholic asceticism. The incessant warfare of Masonry is the most convincing proof of the innate vitality and vigor of the spirit of the monks. An active, bitter, relentless campaign has something more for its object than supine laziness.



### PROTESTANT AUTHORITIES ON GREGORIAN PLAIN CHANT.

It may not be out of place to acquaint the readers of THE REVIEW with a movement in the Anglican church which seems to run parallel with the regulations contained in the *Motu Proprio* of His Holiness Pope Pius X., issued from the Vatican on the Feast of the Immaculate Conception, 1903, and formally enacted as a code of law January 8th, 1904.

In the *Church Eclectic*, an organ of the Episcopalian sect, (vol. xxx, No. 6) published at New Brunswick, N. J., appeared an eloquent “plea for the restoration of the ancient plainsong of the Western Church.” The author, Rev. H. R. Gummey, B. D., of Philadelphia, had originally delivered the very able discourse, first before a body of Anglican clergymen in New York, and later on before a similar assembly in Philadelphia.

“If one should make a note of the notions,” he says, “that are current concerning Plainsong, and compare and analyze them, it is to be feared that the result of such an undertaking would not be altogether edifying. In some quarters we would be told, in

vague, off-hand fashion, that Plainsong is merely a stage in the development of modern music, and hence worthy of little consideration,—in fact semi-barbarous. Again, we should learn that many regard it as a collection of musical relics of a rather melancholy character, preserved in quaint old notation. These and similar opinions we should meet with, and that too, in spite of the fact that the great Catholic Revival, which originated in and with the Oxford Movement, and which set men to work diligently to study the antiquities of the Church, led naturally to a revival of the ancient music of St. Ambrose and St. Gregory. Yet, alas for Plainsong! the revival thereof was so imperfect, that the errors made at the first restoration of it created a prejudice against it, that has not yet been dissipated. Since the late Middle Ages Plainsong had become a lost art. . . . It was presented rather as a corpse than as a living entity. It is no wonder then, that for many years, distinguished modern musicians were inclined to toss the whole subject aside with a sneer, as something too crude and barbarous for serious consideration. Plainsong had indeed suffered in the house of his friends. In 1880, however, the Rev. Dom Pothier's book, 'Les Mélodies Grégoriennes,' appeared, which gave again to the world what had been lost since the XV. century—the true method of rendering Plainsong. This great discovery, for it was nothing less, was the result of years of patient study of 1. the allusions to Church music in the writings of the fathers, 2. of the treatises of mediæval writers on music, above all 3. of the rise and development of the system of notation and marks of expression, as given in the manuscripts extant, which date from the X. century onwards. The Benedictine Abey of Solesmes, to which Dom Pothier belonged, became famous as the centre of this revived art, and the work of research and publication continued there in full vigor until under the Law of Associations the monks removed to Appuldurcombe House, Wroxall, Isle of Wight."

Is it not strange that many Catholics must learn from an Anglican minister, that the work of the Benedictine Fathers of Solesmes may justly be called the discovery of a lost art? Why was so profound a silence kept on the part of many Catholic church musicians in a cause so sacred and so closely connected with the sacred liturgy?

In the year 1901, Anton Urspruch, Professor in the conservatory of Frankfort on the Main, who is a Protestant and a composer of renown, published an article on Gregorian Chant in the *Allgemeine Zeitung* of Berlin.

"The Western Church," he says, "possesses a crown-jewel over a thousand years old. . . . Gregorian Chant. . . . born indeed in the Catholic Church. . . . carefully guarded by her greatest men. . . ."

The great pope who recorded it and lent it his own name is represented with a heavenly dove upon his shoulder . . . Up to the present day she (the Church) has guarded and cherished it as a sacred treasure . . . . . But does she reflect its true image which science, art and good will should be able to reproduce? No, alas, no. They (Catholics) quarrel over the origin, form, and color of that image. On account of that domestic quarrel over Gregorian Chant they forget to work for it . . . . . A quarrel had to ensue, the voices of knowledge and art are not all hushed. Those very voices, the oldest, ablest, and best disciplined which ought to have been heard when a certain version of Gregorian Chant was made official, those very voices could by no means be silent . . . . The history of the Benedictine order and the history of Gregorian Chant are almost one and the same. From the holy Pope St. Gregory, who issued from this order, down to St. Augustine of England, Notker of St. Gall, Hucbald, Guido of Arezzo, this monastic order records a continuous series of brilliant names of great men, who took an active part in creating, organizing, and teaching Gregorian Chant; even to-day the greatest choralists are found in the same order. I mention only Dom Pothier of Solesmes and P. Ambrose Kienle of Beuron. A number of successful singing schools reach down from St. Gall, Reichenau, Fulda, in the Middle Ages to our own days, where in Solesmes, Beuron, Maredsous, and Emaus, Plainsong is rendered in undimmed beauty . . . . A scientific work published by the monks of Solesmes ('Paléographie Musicale') is one of the most valuable productions of present music lore in general and in matters of Gregorian Chant a work of unquestionable authority. In the Solesmes Chant editions is laid down the fruit of many years' labor, of tradition and of teaching."—So far our Protestant author.

When the "Motu Proprio" on the return to the old traditional Chant came to the notice of a certain zealous and far-seeing priest, he exclaimed: "Thanks be to God, the fatal spell is broken! That move of Pope Pius X. stands on a level with the discovery of America; it is indeed not the discovery of a gold-land; it is far more, it means the discovery and recovery of devotion for our churches from which it had disappeared ever since worldly music began to reign there."—

FR. GREGORY HÜGLE, O. S. B.

CONCEPTION, MO.



—We notice from the *Catholic Columbian* (xxix. 22) that the new Bishop of Columbus, Msgr. Hartley, also desires that not only should every parish have its parochial school, but "every school should be free to the children of the parish."

## MINOR TOPICS.

---

*The Egotism of Copyright.*—Under this caption Dr. Carr, in his excellent magazine *Medical Talk* (July), prints some remarks which we heartily approve and would like to make our own. Speaking of a certain periodical which makes it a practice to print “copyright” over each one of its articles, the Doctor says :

“At the top of each article is the notice : ‘Now don’t steal this. All trespassers forbidden at the penalty of the law. You horde of thieves and robbers who read these pages, beware ! If you steal we will prosecute you.’ It seems like a mismatched threat to be placed on articles that breathe philanthropy, generosity, optimism, from every line . . .

“Suppose it be admitted that these articles, guarded by copyright, are as precious as the publisher seems to think. Suppose it is admitted that without this barbed-wire fence around each one they would be stolen, every one of them republished in other magazines. Suppose all this were admitted. What of it ? Why wouldn’t this be a good thing ? We presume the writer intended to have his thoughts go out into the world. The more people read them the better it will be. Surely the writer or the publisher can not object to having many readers. It is not at all likely that they are better satisfied to have few readers than many. Thoughts multiply themselves according to the number of readers.

“If other publishers choose to go to the expense of republishing these excellent articles and again sending them out into the world to cheer and guide and inspire, is it not a good work ? The writer does not lose anything by the transaction, the publisher is not robbed in that way. To be sure, neither gains anything—the writer nor the publisher makes any money by such a process. But is it to be presumed that money is all these men are after ? Having had the first use of these articles, why not let the world use them as it will ? . . . .

“If we have ever written anything in our lives that other men wish to use, they are perfectly welcome to use it. It would be courteous, of course, to give credit when an article is borrowed from a magazine. We invariably do so. We notice, however, some other magazines do not. We have seen many of our articles appearing as editorials in other magazines without the slightest credit given. This does not make us mad. We are glad that some one thinks enough of our writings to wish to assume their paternity. We are not only glad of this, but we are glad they have taken up the words we have uttered and passed them along. If our writings reach a hundred and fifty thousand readers, we are inspired by the multitude to make our best effort. If we suspect that somebody else may copy our articles and so increase the number of our readers, it increases our inspiration. It does not dampen our ardor nor excite our cupidity. It appears to us a little bit egotistical and a large bit selfish for any one to invoke the protection of the law against those who would widen the circulation of our written words. We feel like saying to every other pub-

lisher in the world who sympathizes with our articles: Pass them along. If we have said anything worth quoting, pass it along. Give credit if you please to; omit to do so if you prefer. But pass it along. Give it to the world. Publish it and republish it. Stamp it with your own trade mark if your conscience will allow you, but do not hesitate to pass it along. You flatter us when you do so."

If this is true of good literature generally, how much more is it true of Catholic literature? And yet there are Catholic periodicals too which, by getting them copyrighted, purposely limit the good their articles can do. Just think of having the Catholic truth "copyrighted!" It's like stringing a barbed-wire fence around the Church, into whose pale it must be the supreme purpose of all Catholic writers to bring the great misguided masses of heretics and unbelievers.

*Catholic Parochial, Compared With Public State Schools.*—Rev. Morgan M. Sheedy, of Altoona, Pa., discusses in the current number of the *Catholic Review of Reviews*, the educational results of parochial schools. Father Sheedy was recently invited by Commissioner Harris, of the National Bureau of Education, to prepare a paper on the Catholic parochial schools of the United States. While engaged in this work, he had occasion to compare the efficiency of our parochial schools with that of neighboring public schools.

Father Sheedy finds (we quote the summary of his paper given by the *Catholic Sentinel*, vol. xvii, No. 30), that "the results of Catholic educational effort are not in the least disheartening. He was, of course, unable to institute a comparison all along the line, but as far as he went the results were invariably favorable to the parochial schools. In the State of New York, where pupils from the parochial and public schools take the Regents' examination, it was comparatively easy to get data. In the comparison of work done there, the parochial schools were distinctly in the lead. The schools of Rochester offer a typical example. During the past four or five years the parochial school children have had an appreciably larger relative representation in the honor class, that is, among those who received a mark of 90% or over, than the public schools have had. Since 1903, 81.3% of the parochial school children have passed the Regents' examination, as against 74% of the public school children. Commenting on the school conditions of Rochester, the *Post-Express* of that city says: The letters from the Secretary of the Board of Regents and the tables enclosed, taken as they stand, constitute an educational scandal. The falling off in the high-school in three years is amazing; and apparently the grammar schools have sunk below the parochial schools in all respects, so far as the records of the Regents show; and this failure in education is accompanied by a heavy increase in expense.'

"It is not, of course, contended that such marked superiority, or indeed superiority at all, will be found throughout the country. In many cases our parochial schools are newly organized and very poorly equipped, financially, for the contest. But the notion which stands out boldly in Father Sheedy's researches, and which needs to be emphasized and insisted upon, is that with any sort of



a fair show we can put up as good an article of secular education as the most highly endowed public school. In that fact is contained the germ of the solution of our school difficulties. When we get on our feet, so to speak, we shall furnish such a superior kind of education that our non-Catholic friends will recognize its value and will flock to our schools. There will then be no longer a necessity for paying taxes for the support of public schools and the increased tuition will enable us to better constantly our own equipment."

This latter hope is, of course, entirely too optimistic. But it is gratifying indeed to learn that some of our Catholic parochial schools compare favorably even in the secular branches with the public State institutions. The equally patent and undeniable fact that many are still far beneath the standard, ought to spur us on to new endeavors. The only way in our opinion, to ensure the stability of our parochial school system in this country, which, in the words of the Fathers of the III. Plenary Council, is quasi-essential to the life of the Church, is to make all our Catholic schools equal, and if possible superior, to the public schools, and by and by to abolish tuition fees.

"*Mysterium Fidei*."—In the consecration of the chalice three words occur that can not be found in Holy Scripture: "mysterium fidei" and "æterni." Saints Matthew and Mark quote the words of the institution of the Blessed Sacrament as: "Hic est enim sanguis meus novi testamenti"; and Saints Luke and Paul as: "Hic calix novum testamentum est in meo sanguine." The meaning is the same, although the wording varies. But how did the words "mysterium fidei" and "æterni" get into the canon of the Mass?

Msgr. de Waal, standing in the Catacombs before an altar that has a column at each corner, is quoted by the *Linzer Quartalschrift* (1904, p. 466) as explaining it thus: "No doubt, you have frequently noted in the consecration at Mass the words 'mysterium fidei,' which are found in none of the gospels and in their position in the (consecration) formula nearly sever the connection with the words 'qui pro vobis.' How did they get into the formula? You see here how this solitary altar is surrounded by four columns that carry a simple canopy. Attached to these four columns were curtains, which were lowered during the canon of the Mass and hid the celebrating bishop from the eyes of the faithful, thus to impress deeply upon them the mysteriousness of the sacred function. To enable them, however, to follow mentally the sacred action and to call their attention to the consecration proper, a deacon outside said aloud to the assembly: 'Mysterium fidei,' i. e., now the most sacred act of consecration is being performed, the great mystery of our faith. Because these words of the deacon to the assembly were so closely connected with the consecration, in the later development of the liturgy they were admitted into the formula of consecration and were left there in the missal as reformed by the Council of Trent."

Msgr. de Waal apparently forgets that the word "æterni" is likewise not in any of the Gospels. Did the ancient deacon say that too? His reason for the introduction of "mysterium fidei" is far-fetched and unsatisfactory. Is it not far simpler to admit

with Leo IX. in his Epist. ad Michaellem Imperatorem (ca. IX.) and with St. Thomas, that "æterni testamenti, mysterium fidei" were the traditional words received from St. Peter, who is the author of our liturgy?

*Prof. G. Stanley Hall on Coeducation.*—In one of the conferences of the department of higher education at the recent meeting of the National Educational Association, coeducation was discussed by several eminent university men. President G. Stanley Hall of Clark University said among other things, according to a report in the *St. Louis Republic* (July 3rd):

"In a recent study it seems established that higher education in this country reduces the rate of both marriage and offspring, so that barely three-fourths of our male and only about one-half of our female graduates ever marry, and those who do so, marry late and have few children. How the high school interferes with these laws of nature, recent studies show, in which a large per cent. of girls actually wish they were boys. Their ideals grow masculine, and we seem slowly to be developing a female sex without a female character. So far have the reactions against the old restraint gone that feminists still regard every effort to differentiate as endangering a relapse to old conditions. Again, the rapid feminization of our schools encourages women teachers to give their own masculine traits and ideals free rein. Once more, girls' manners are roughened, and they do not develop pride in distinctively feminine qualities or the grace and charm of their young womanhood, or lack a little respect for their sex. . . . ."

"Where the presence of good girls stimulates thought of wedlock before its time in young men, plans for bread winning are involved. If he marries a classmate a year or two after graduation, happy as these unions often are, he is often led to teaching or other occupations that involve a compromise with his ideals and perhaps a change of plan or profession. . . . ."



—The appearance of Father Joseph Rickaby's promised English version of the 'Summa contra Gentes' will be awaited with interest by philosophical students, says the *Tablet* (No. 3346). Readers who are already acquainted with the work in the Latin original will naturally wish to see its merits more widely known and appreciated. But some, we fancy, may be inclined to doubt the possibility of a satisfactory English translation of this masterpiece of mediæval philosophy. It is true that some other writings of St. Thomas Aquinas have already been done into English. Thus the treatise on the Blessed Sacrament was translated many years ago by Dr. Neale, the well-known Anglican hymn-writer, and now recently by the late Father Rawes, O. S. C., who also published English versions of the little tracts on the Lord's Prayer and the Ten Commandments. Father E. O'Donnell made an abstract, or an abbreviated translation, of the 'Summa.' And a few years ago Father Rickaby himself published an English version of the moral teaching of St. Thomas under the title of 'Aquinas Ethicus.' At the same time the translation of the philosophical 'Summa' presents a more special difficulty. It is the very difficulty that was felt by the great Latin poet in the case of

Greek philosophy—"propter egestatem linguæ et rerum novitatem." For in both instances the translator is under the necessity of creating a new technical terminology. But this classic example should surely serve as an encouragement to the English interpreter of St. Thomas.

—In his valedictory in the *Red Man* Col. Pratt the deposed tells what he as superintendent of the Carlisle (Pa.) Indian school, has done for the Indian. His description of the humanitarian methods adopted for the uplifting of poor Lo is interesting chiefly because of the source from which it emanates. Col. Pratt confesses that "we have forced upon him more idleness than industry, furnishing him the means to become a demoralized spend thrift, and have made him and his the miserable creatures of the vilest influences of our frontier adventurers. We have frequently not only deprived him of life, but always of his liberty and that high pursuit of happiness only to be found in manly self-support, and this happiness he enjoyed before we assumed control of him and his affairs. Our system is so perfectly miserable in its character as seemingly to make it impossible for us to reach any measure of 'liberty' for the Indian, and it therefore besmirches our lofty declaration of principles made in the beginning."

"The Spanish method of civilizing the Indians brought under the influence of that despised and effete monarchy, was certainly productive of very different and emphatically better results," rightly observes the *Monitor* (lvii, 14). If we had had no Catholic Indian missions and schools, there would be absolutely no redeeming feature in our treatment of the original owners of the land.

—Mr. James R. Randall writes in one of his recent letters to the *Catholic Columbian* (xxix, 22):

"I was talking with a . . . gentleman who once controlled, as proprietor, a Catholic newspaper. Transferring the property to another party, backed by a very high member of the hierarchy, he was allowed the collections on all debts for subscription and advertising. The total sum was \$9,000 for subscription dues and \$2,700 for advertising. He collected the whole advertising list within \$12.50 and not a dollar of the \$9,000 for subscription, though he expended \$31 in sending out bills and circulars. I asked a Catholic banker what he thought of that. He replied: 'Apparently, the business men were more honest than the other parties.' How a man with a Catholic conscience can go on reading a paper he never pays for, even when the debt, long due, is politely required for settlement, passes ordinary comprehension. The law is very plain on this matter of stopping subscription. That not a single dollar was paid on \$9,000 would seem extraordinary indeed, and justifies what an eminent jurist once told me that an order should be established, like the Paulist, to preach to some Catholics as well as non-Catholics."

—Nothing could be more curious than the state of mind which prompted Lord Lansdowne's recent remarks on the Protestant succession. A resolution was introduced in the House of Lords by the Duke of Norfolk, that the Coronation Oath should be so amended as not to "include a condemnation of doctrines forming

a part of the conscientious beliefs of any of his Majesty's subjects." Immediately the Earl of Jersey moved that, while the House of Lords was desirous that no expression unnecessarily offensive to any of his Majesty's subjects should be required of the sovereign, "nothing should be done to weaken the Protestant succession." This motion was carried. In the debate occasioned by it, Lord Lansdowne said it was deplorable that a grievance should rankle in the minds of the Roman Catholics, but it was impossible for the government to effect a settlement "until the leaders of public opinion were able to show that they had arrived at a basis of settlement." But what basis of settlement would satisfy the average British peer short of a complete renunciation of papal authority by the Catholics of England?

—A valuable and striking testimony to the social legislation of the Catholic party in Belgium comes from a Socialist and strongly anti-Catholic source: "In the *Petite République* (quoted in the *Tablet*, No. 3346) there is an extremely interesting interview with Léon Troclet as to Socialism in Belgium. 'Would you say that the Socialists,' he was asked, 'should be prepared to take up office?' 'Yes! We ought to say so in a general congress of the labor party.' 'And why is it that in some parts of the country the clerics have improved the position?' 'Why! it is all explained by the work they have done. They have founded almost everywhere old-age pension schemes, workmen's dwellings, and co-operative agricultural societies in the count. And though our working men as a class are profoundly anti-clerical, yet many individuals in the total mass have been allured away by the prospect of these advantages.' As for the future, however, M. Troclet felt confident that his Socialist friends could meet the clericals on their own ground."

—In a paper by Paul Krutschek in No. 7 of the *Cæcilia* we find the rule, that "those vesper selections which consist in the performance of a few verses of each psalm, must be abolished," illustrated by this curious note:

"Years ago an Illinois pastor chose for his 'Capitulum' at such vespers the English words of the diocesan statute book: 'If vespers can not be sung as they ought to be sung, they ought not to be sung at all.' And the choir dutifully answered: 'Deo gratias.'"

—The *Tablet* (No. 3344) is authorized to state that, while the bishops of England are most anxious that the prescriptions of the Holy Father's *Motu Proprio* on Church music should at once be adhered to as closely as circumstances will permit, they have resolved not to take any collective action in the matter until further instructions on certain specific points have been received from the Holy See.

—Men are restrained from evil deeds by conscience, by regard for public opinion, or by fear of punishment. The last motive should be appealed to only when the others are inefficacious, and when it is invoked, its operation should be certain. Reformers would do well to concentrate their efforts on the machinery of justice; we need fewer laws and more punishments.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., AUGUST 11, 1904.

No. 30.

---

## NON-CATHOLIC PUBLISHERS IN THE CATHOLIC SCHOOL-BOOK BUSINESS.



WE read in the *Catholic Union and Times* of Buffalo (xxxiii, 13):

“A recent innovation on the part of the American Book Company shows what rapid strides Catholic schools are making in this country and the interest taken in them. The company has opened a private office and reception room where teachers and those connected with parochial schools in the United States and Canada may go at their leisure and obtain at their convenience such information on educational matters as the company is able to give. In a circular announcing the new departure the company says: ‘It will be our pleasure to co-operate in every way possible, either by correspondence or personal interviews, with the teachers in our Catholic schools, and it is not anticipating too optimistically the future of the work to say that even before this department has become an established fact, the many letters of commendation received from leading Catholic educators all over the country prove the timeliness of the move.’ This new line of work has been placed in charge of Miss Helena T. Goessman, a Sacred Heart graduate well known in the literary world, who may be addressed at 100 Washington Square, New York, and who will be glad to give all information.”

How carefully this non-Catholic firm has prepared its inroad into the Catholic school-book business, appears from the following puff-note in the *Champlain Educator*, formerly the *Catholic Reading Circle Review* (June 1904):

“Miss Helena T. Goessmann, M. Ph., has been placed by the American Book Company, Washington Square, New York, over a business department that will, we feel confident, commend itself

to Catholic teachers and others actively connected with Catholic education. This department will include in its scope the academies, high schools, normal schools, and colleges of the United States devoted to the education of young women, and consequently Catholic institutions of learning. It will have its headquarters in the company's magnificent building on Washington Square. There will be a special reception room where the teachers in Catholic schools can come and examine the latest publications, obtain supplies and confer upon the latest methods in the educational line.

"Miss Goessmann is the daughter of Dr. Charles A. Goessmann, head of the department of chemistry, State College, and Director of State Experiment Station, Amherst, Mass. She is a graduate of Sacred Heart Academy, Providence, R. I., obtained her degree of Master of Philosophy at Ohio University, and subsequently took further courses of studies in England, France, and Germany.

"Miss Goessmann was among the first to identify herself with the Catholic educational movement that culminated in the establishment of the Catholic Summer School of America at Cliff Haven, where she lectured during the sessions of 1893, 1894, and 1903, and at the Winter School, New Orleans. She has also been invited to lecture again at the former institution this summer. That Miss Goessmann enjoys the esteem and confidence of her associates and friends is demonstrated by the fact that she was chosen president of the Elmhurst Alumnae, 1900-1902, and president of the Alumnae Auxiliary of the Summer School at Cliff Haven. She was also head of the Department of History at Notre Dame College, Baltimore, 1897-1899."

Miss Goessmann is no doubt a very estimable lady; but we must confess we are surprised at seeing Catholic periodicals aiding her ill-advised effort to introduce text-books published by a non-Catholic book trust into our Catholic schools. For that is what this "recent innovation on the part of the American Book Company" amounts to.

*We are in favor of Catholic books, published by Catholic firms, for all our Catholic schools.* Any aid the Catholic public may give Miss Goessmann or the American Book Co., is, we firmly believe, a step in the wrong direction. If there are certain lines of text-books which Catholic publishers have not yet undertaken to get out, these publishers ought to be encouraged and aided in supplying them. There is absolutely no reason why we should give our patronage, or part of it, to non-Catholic firms.



## WHAT CAN SAVE FRANCE?\*)

Thanks be to God, all French Catholics do not make a compromise with the errors condemned by Gregory XVI., Pius IX., Leo XIII., and Pius X. There is in France a race of men, the most precious reserve of religion and country, who cultivate fidelity and, despite all revolutions and apostacies, preserve intact the indivisible inheritance of our best national traditions. There are still in France, in this XX. century, families whose ancient traditions of honor and faith remain unchanged. For more than a century they have been hated by the Revolution, despised and ridiculed by Liberalism. Through twenty revolutions they have remained true to their political as well as religious faith. Though serving faithfully and without hope of reward their exiled princes, they were always ready to shed their life-blood for the France which their ancestors had made and which seemed to despise them. Deprived of part of their possessions, excluded by the distrust of the public powers from most of the official positions, shunning trade and commerce by force of tradition, these old French families, together with others from the high bourgeoisie, were the indefatigable dispensers of charity and religion. If wealth and political influence escaped them more and more, nobody disputes their charity. Despite outward appearances to the contrary, they possess in a high degree the esteem, confidence, and admiration of the people, and that is the very reason why certain parties feel such animosity against them. Many a time these representatives of a better France have been reproached with holding themselves too much aloof from public life and with being, as it were "émigrés à l'intérieur." Yet it is well known that for the last one hundred years one could rarely obtain a public office unless he was a Freemason or under Masonic influence. For a time the magistracy and the army were more accessible to merit, and our élite families furnished many incumbents of these noble careers. But since 1889 civil offices are closed against them, and now the army too has so degenerated that even Marchand, the hero of Fachoda and son of a laborer, is forced to leave it. In elective offices, such as parliament, municipal or general councils, we have always had a certain number of representatives from these old noble families or from the higher bourgeoisie. Where the voters have remained true to Christian or monarchical traditions, the French aristocracy still furnishes representatives who are the honor of our elective assemblies. But must not the aristocracy be reproached with too often holding

\*) Concluding paper of a series by Rev. Dr. Chas. Maiguen, "the Martel of Americanism."

aloof from electoral bodies? I believe not. Whoever knows what an electoral campaign in a bad or even mediocre district means, can not blame a man who has by his hereditary training acquired an exquisite politeness and a delicate sentiment of honor, for not descending into a political arena where slander, vituperation, and vote-selling are the concrete form of what is pompously called "consultation nationale." To promise what one knows he is unable to fulfill, to praise those who are unworthy of praise, to flatter the passions and popular animosities, to side with private, instead of with the public interest, to dissimulate one's noblest sentiments and profoundest convictions, or simulate love for what one despises, this and more must a candidate do who hopes to be elected in such districts. Frequently his name alone is sufficient to make him impossible. Can one blame our ἀριστοι for not battling with such arms? On the contrary, their abstention honors them. But if the fight is carried to another field, all their good qualities will reappear. We have seen that in 1870, we have witnessed it when Pius IX. appealed to our young men to defend the patrimony of St. Peter. Was the aristocracy which furnished heroes at the end of the second empire so different from that of to-day?

Hence, open war between the Church and the Revolution is an indispensable condition to enable the French mind to recover its native qualities and to catch fire for the truth. This condition is already fulfilled, and it will soon be still more manifest, so that the effect we expect from it, will be logically and physiologically produced. On the other hand, war, real war with canon-shooting, is not so far off, nor so improbable as it was eight months ago. The Russian-Japanese war may, at any moment, spread over Europe and the world. Such a prospect is not re-assuring, yet as we French Catholics have no responsibility whatever in the occurring events and, the international treaties that bind us to other nations, we may be allowed to consider war, if it breaks out, as a favorable occasion to defend and save France by delivering it from the enemy within as well as without.

Our officers who, out of a spirit of discipline and to save the army by keeping it out of politics, allowed themselves to be decimated and forced to resign, to-day understand that they have saved nothing, but have rather delivered the army which they were bound to defend to the enemy. There are among them minds and hearts sufficiently clear and brave to understand what their duty is, and to dare to do it.

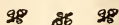
In certain cases, the salvation of the nation is the highest law of the soldier and citizen, as well as of the ruler. The only means to save France is to deliver it not only from the men (utterly im-



potent themselves) who betray it but also from the institutions which have made possible, aye almost unavoidable, the shameless domination of these traitors.

Such is the only solution of the gigantic conflict between France and the Revolution, a conflict already more than a hundred years old. The crisis is not far off. Because it is approaching, and because Catholic life again begins to manifest itself, I hope for a renaissance of religion and France when the terrible tempest shall have blown over.

I might add what I understand by this renaissance, but I have already taken up too much of THE REVIEW'S valuable space; Deo volente I shall treat of it some other time. CHAS. MAIGNEN.



## PROTESTANT AUTHORITIES ON GREGORIAN PLAINCHANT.

2. Reviewing the characteristics of Plainsong according to the method of Solesmes, the Anglican author of an article in the *Church Eclectic*\*) says :

"If we are to take in the beauties of Plainsong, as a distinct and complete musical system, we must lay aside the preconceptions derived from our modern music as far as possible and approach the subject practically 'de novo.' Modern music has exploited the harmonic riches of a part only of the older system; the rest has been left on one side and forgotten. Plainsong was complete in itself before harmony was attempted, and the evolution of the gorgeous glories now made possible under the tutelage of harmony, while it has given us at length our modern music, has, at the same time, narrowed our musical taste and perception." [Aias, too true! Whilst the fields of harmony have been cultivated to excess, modern music has become poor in melody; of the original eight tone modes only two were retained, and if our average musicians come across a song written in Lydian or Phrygian mode, they turn away and say (this time very appropriately): "That's Greek to me."]

"Modern music knows only two modes, major and minor, and these two have been assimilated to each other more closely under the powerful influence of the leading note and its harmonic progression. Again, exact time rules over our modern music; a thing unknown to Plainsong, for it is the rhythm (movement) of the dance-songs of Northern Europe that has determined our modern notions of rhythm—a thing utterly foreign to the mind of the early ecclesiastical musicians.

[Some months ago a certain parish priest asked the lady or-

\*) *Church Eclectic*, New Brunswick, N. J., vol. xxx, No. 6, September, 1902.

ganist to practice the creed in Plainchant with the choir. After a few days the organist quite perplexed came to the priest saying: "But Father, I do not see how that creed can be sung: it has no 'time.' "]

"Plainsong was developed from the exigencies of speaking in a large building. In ordinary conversation the human voice rises and falls in accordance with general conditions. But these alterations of pitch are, as a rule, indefinite. If, however, many persons recite together (e. g., the Lords' Prayer); or if one person is speaking or reading in a large place, these modulations of the voice, ordinarily indefinite, become more exact and have definite musical relations to the average pitch employed by the person, or persons, reciting or speaking. A similar phenomenon is observed in street cries and the like: e. gr., the newsboy, the caller of trains in any large railway terminal, who use (all unconsciously perhaps) exact intervals of the diatonic scale." [Thus also a famous St. Louis train caller replied some years ago to the *Globe* interviewer: "Only musical tones are heard above the crowd."]

"Plainsong has its roots in human nature, and no matter how elaborate some of its melodies may be, (as e. gr., of Graduals and Alleluias) we still find the same musical construction underlying each, viz.: 1. A dominant note which is the pivot of the melody, and which largely determines its character; 2. An inflection (simple or elaborate) at the end of each phrase, or musical sentence, or distinction; 3. A reverse inflection at the beginning of each distinction, or musical sentence, whereby the voice rises to the dominant, just as in conversation we begin on a low note and raise our voice to the average pitch as we proceed . . . ."

"Plainsong, at first, was so simple that the Church musicians did not use the elaborate Greek notation, although it lay ready to their hand." [Thanks be to God that they left the ancient Grecian "semeiography" alone; it comprised about sixteen hundred and twenty straight, tumbling, oblique, mangled, mutilated or distorted signs. See Dr. Haberl's 'Magister Choralis']. "Instead of this they employed the accents, acute (´) and grave (`), which indicated respectively, as we all know, a raising and a lowering of (the pitch of) voice. These signs, separately and in combination, were used to suggest, rather than to indicate, the melody to be sung. Thus grew up the system of notation known as 'neumatic,' each accent or combination of accents being known as a 'neum.' Although, at times, letters were used to show the exact note; as a rule the cantor of the X. century was obliged to learn all the chants by heart by hearing his teacher sing them, a process which took ten years, we are told, as the neums in front of him would serve merely as reminders of the melody and as indi-

cations of the grouping of the notes. In the course of the XI. and XII. centuries the neums were developed into the system of notation with which we are familiar. The change was gradual, following, at first, slightly different lines in different countries, yet issuing in the practical uniformity of the perfected Plainsong notation in the XIII. century. The spacing of the neums with reference to the dry line ruled on the parchment, the use of one line, of two, of three or more (till at length four were considered to complete the staff), the use of all the letters as clefs, were stages in the course of this development. Guido of Arezzo gave but the finishing touch to the system of notation by fixing the clefs as three, C, F and b flat, and the number of the lines as four. He did not invent a new system into which he then translated the old melodies. This fact assures us of the substantial accuracy of the melodies when they first appear in the diastematic notation (i. e. on and between the lines); for the scribes in different parts of Europe worked slowly, yet progressively, independently, yet simultaneously in transforming the earlier system, and the change was not abrupt."

[Time and again it was asserted that all attempts to explain the "neumas" were futile, but history evinces the fact that codices with neumatic notation were written as late as the XIV. century and used side by side with diastematic codices; consequently the latter are reliable exponents of the former.]

"By way of supplement to the neumatic notation, in the latter part of the VIII. century, Romanus, a Roman cantor, had added certain signs and letters, in order to indicate the proper expression. These were (and are) very valuable in helping to secure and to perpetuate accuracy in the rendition of the Plainchant." [A series of editions is published by Mssrs. Desclée, Lefebvre & Co., Tournay, Belgium, fitted out with musical pointing plainly marking the rhythm of the Gregorian melodies.]

"Next we must consider briefly the question of tonality, that character or tone-color which differentiates Plainsong so widely from modern music.

"The contrast in this particular is very striking, even though at first our modern ear does not appreciate the severer beauty of the ancient modal system. The mutual relationship of the notes which compose any given scale or mode, determines its tonal flavor, or tonality. In the music of the ancient plainchant we find that this relationship arises from three causes: 1. The range of the melody, i. e., the actual series of notes employed; 2. The note with which the melody closes; for all melody must lead to some note which shall be regarded as final; 3. The note which seems to rule, or dominate the melody; for it is only reasonable to ex-

pect that, in a musical development from monotonic recitative, with inflections, one note should stand out clearly and unmistakably as the centre or pivot around which the other notes revolve. In accordance with these three criteria the melodies of Plainsong are usually classified into eight modes. . . . . To our somewhat stunted modern ears the riches of this wonderful modal system are not apparent at once. The beauties of Plainsong are too new and strange for our narrow and limited powers of perception. A little patient study, however, will soon open our ears to treasures of melody, of whose existence we have never dreamed. Almost all this wondrous variety of melodic expression has been discarded by modern music, which is by contrast, the development of the riches of harmony. The two things, melody and harmony, vary in inverse ratio, the one to the other, and are therefore practically mutually exclusive.

“Modern music has been immeasurably the gainer in harmonic possibilities by laying aside the old modal system, but it has lost proportionately as much as it has gained, in the meagre scope for melody to which it is now restricted. In fine, there is more richness and variety of melody in the use of the eight ancient modes of Plainsong than in the two modern ones; and over one who enters upon a serious study of the older system these time-hallowed melodies soon begin to exercise a peculiar fascination, strong and deep, subduing and elevating—most marvellously calculated to subserve religious ends.”

P. GREGORY HÜGLE, O. S. B.

CONCEPTION, MO.



### A METHOD OF RESTORING LIFE IN THOSE APPARENTLY DEAD.

In several articles on “Real and Apparent Death in Relation to the Holy Sacraments” we said: 1. that in newly-born babes there is no sure sign of death except incipient putrefaction; 2. that in adults, besides putrefaction, possibly cadaveric stiffness may be assumed as such a sign; 3. that in cases of sudden death by drowning, hanging, lightning, electric currents, apoplexy or even cholera, although the main signs of life: breathing, blood circulation, and heartbeating, are no longer perceptible, life may continue for hours and days; 4. that in cases of death by consuming diseases, life may be assumed to continue from one to three quarters of an hour and even longer after death has apparently set in.

As there is a possibility of bringing all such patients back to life, a physician in the first place ought to make efforts for that purpose; but as physicians are not always on hand, and as the

tongue traction method by which those apparently dead may be brought back to life is exceedingly simple, we give it here for the information of our readers. Dr. Laborde's instruction says simply this :

Open the mouth of the apparently dead person by means of a knife-handle or a small stick. Then grasp the tongue with thumb and forefinger of the right hand. Pull out the tongue and release it some twenty times a minute and keep at it for an hour to three hours or even longer. In order not to injure the tongue, a piece of soft cloth ought to be wrapped around it, or better still a pair of pincers made expressly for this purpose ought to be used.

From experience it seems that this new method of working the tongue has a better effect than the old way of working the arms up and down, though the old way is not to be despised. A lineman in the writer's neighborhood, who had come in contact with a live wire, was brought back to life after twelve hours' work in the old style.

As the technique of these rythmical tractions of the tongue is so simple, it should be known by everybody and practiced upon every one who has died suddenly. In any of the above-mentioned cases no interment should take place before this method has been applied for three or more hours. The work is of course tedious; but why should there not be in each community one of the recently invented instruments that perform the rythmical tractions of the tongue automatically? The instrument is not costly, as Dr. Laborde showed before the Academy of Medicine at Paris on Jan. 30th, 1903, and it requires but one man to set it in motion and watch results. Thus a corpse might be treated for a whole night or even for a whole day to make sure of real death.

Should sudden death overtake one of our beloved ones, we ought to refuse to let burial take place before the application of at least one of the above methods has shown that death has surely set in. And it should be noted that a treatment of at least three hours should be employed. "The corpse to be revived," says Laborde, "should be treated as a sick patient to be restored to health."

The lineman mentioned above was operated on by a deputy sheriff. A friend of the unfortunate man rushed in and attacked the sheriff and wanted him to discontinue. But he kept on and saved the patient's life.

Let therefore no one think it unbecoming to try to revive an apparently dead person; or that it is useless to call a priest. Every priest in such circumstances is bound, either by charity, or if a pastor by justice, to administer the last sacraments so long as there is even a bare possibility that the patient may derive benefit therefrom. "Sacramenta propter homines."

Father Ferreres, S. J., in *Razón y Fe*, to whom we are mainly indebted for the subject matter of these papers, winds up his long but interesting articles on real and apparent death by expressing the wish that some one more competent than he would publish a book on the subject and that its contents be made known everywhere. Such a book would be a godsend; but besides a learned treatise on the subject, we should also welcome a short plain instruction for the people at a sufficiently low price to find a ready sale among the masses.



## MINOR TOPICS.

*The Osservatore Romano and the Temporal Power.*—Our Roman contemporary heads an article which has attracted much attention, "The Reasons for not Yielding." After a historical summary of the origin of the civil principality of the Church dating back to the abandonment of Rome as the seat of the Empire, it goes on as follows:

"The legitimate right, recognized by the Church throughout ten centuries, and which despite the vicissitudes through which it passed, is the effectual safeguard of the freedom of the Apostolic ministry, a character obvious in its origin, formed likewise its external appanage, maintained at all times that the attempt was made to restore pagan claims at the cost of the Church.

But recognizing the right that guarantees her sufficient liberty, and mindful of the manner in which it was bestowed on her, the Church can not tolerate that any controversy should be raised as to the legitimacy of its origin, or the good results it procures for her in regard to freedom and independence.

But anyone maintaining that she is urged to adopt this attitude by a shadow of ambition, or of selfish and ignoble human motives, would argue falsely.

The Church is not represented by a dynastic chief whose house lives by hereditary continuity of succession, nor is it earthly pomp that places her above the common condition of ordinary humanity. The destiny, moreover, assigned to her in the world is one of strife, in which she must be always ready and willing to postpone all individual interests, either of the pastor or of his sheep, to the interests of the flock in a higher order.

This does not, however, exclude the use of material means, but rather includes them to the extent to which they are necessary and sufficient. Now it is exactly in regard to this necessity and sufficiency that the Church defends the right to juridical liberty and independence by methods not differing in substance from those hitherto appointed, since she knows not herself how to find others equally suitable. But no sooner should she find herself able to adopt means either better or equally good, than Catholics are free to think that she would willingly dispense with the civil principality, and would not regret it like a secular ruler who feels

lowered in personal dignity or in dynastic interests, when excluded from the exercise of power in the only manner that has been granted to him.

But the means, just because they are means, are not to be confounded with the end. If the latter be equally or better attained by other means, it may be, and sometimes is, a moral obligation, to renounce the first in order to adopt the second.

But he who should leave the path to his goal, a path already known and tried, though not strewn with flowers, in order to follow a new and miraculous track, proposed and cried up only by the turbulent, envious, and ill-disposed, anxious to see him fall headlong into the first gulf encountered, would find in no quarter either justification or excuse.

Whatever may be said to the contrary, the Church is placed in this condition both by theory and fact, by moral and historical experience.

Born to juridical liberty and independence, she did not herself create the form assumed by the guarantee of her rights, but was invested with it, and will not deprive herself of it in order to please any one, nor can she deprive herself of it until other roads to the same end are offered to her either shorter or parallel, and wisely judged to be so.

Here there is no question of the passion for rule, of the ambition of the civil principality, and the only point in discussion is whether it be lawful and suitable to the Church to accept a new juridical status, assenting to the renunciation of a lawfully acquired means conducive to liberty, in order to return by degrees to the preconstantinian conditions into which the sects of neopaganism evidently desire to force her."

*Municipal Ownership of Public Services.*—According to the *London Daily News* municipalization of public services does not pay financially, nor does it help to solve the difficult problem of housing the workingmen. This may surprise the advocates of public ownership, but it can not surprise a student of sociology. At the meeting of the Illinois municipalities at Peoria, in March, 1899, Mr. Allen R. Foote predicted the result by saying "that municipal cost will exceed corporate cost and that municipal price at cost will be equal to corporate price, which includes corporate cost and profit. . . . When all legislative conditions are equal, municipal waste will be found to exceed corporate profit; the people can secure public services through a properly regulated corporate monopoly better and cheaper than they can through municipal ownership and operation."\*)

Friends of municipalization will deny that there is any "waste." Theoretically we might concede that there is no need for any "waste," yet practically whoever has his eyes open, will always find much of it.

A private corporation will select its managers from the best material it can find; municipalities are influenced, as a rule, by politics. And if they were not influenced by politics in the appointment of officers, if they really selected the best men to be found

\*) Allen R. Foote, *Municipal Public Service Industries*, page 70.

they would bind their hands and feet by laying down the rules for running the plant just so and not otherwise. A private enterprise will take hold of every advantage offered; the municipal director is bound to live up to the municipal appropriations and regulations which have been set up to avoid trouble, but which at the same time check any deviation from established plans, although such deviation might increase the usefulness of the plant. To cite an example, we call the attention of the reader to the electric light plant in the basement of the "Halles" of Paris, which not only supplies the "Halles" and other municipal buildings, but also the whole central part of the city with light. Its engineer is up to date in all respects, yet when asked to furnish light to adjoining districts, he simply stated he was bound to stay within his regulations, and therefore could not comply. His machinery, although in good shape, was out of date, it was impossible for him to remodel or replace it, although with improved machinery he could furnish the required light under his present appropriations. An immense amount of red-tape would be required to sell the old machinery and install a new plant; hence matters stay as they are.

Again, improved machinery often makes employés superfluous, and who does not know that city fathers are very anxious to keep their sons, relatives, or friends in office? And when bids are received for raw material, political friends are invariably in the lead. For all these reasons municipal ownership produces at a higher price than a private corporation; it wastes. It wastes in mind, material, and machinery. And this waste will render the public service by the city dearer than when performed by well regulated private owners.

*Two Episcopal Pronouncements in Favor of Sound Fraternal Life Insurance.*—It is exceedingly gratifying to THE REVIEW to see one after another of our most enlightened bishops raising their voices in favor of a cause for which this journal has strenuously labored for so many years. Our readers remember the recent address of Archbishop Glennon to the C. K. of A. Now comes the venerable Msgr. McQuaid of Rochester and writes under date of July 7th to the Supreme President of the C. M. B. A.:

"I congratulate you and the Association you represent for daring to look into the past, and courageously remedying a blunder. You know that while I tolerated the C. M. B. A. I never lent it any warm encouragement. This withholding of strong approval was based on my serious doubts with regard to its rate of assessment. I never could see how it was possible for the Association to keep its promises and pledges to its members on the basis of assessments undoubtedly too low. To make promises that can not be kept is unmistakable dishonesty. There was, therefore, no alternative, once it became evident that your rate of assessment was too low, but to do what you have done. Eventually every one of the fraternal organizations, offering their members insurance on a basis of assessment too low to be just, will be compelled by State enactment to raise the price, or go out of business. The sooner the better. Many are learning this lesson late in the day after sad experience. I am right glad the C. M. B. A. has had the courage to do what honesty and justice demanded, and before the



State compels a rectification of assessments. The organization may lose in membership, at first, but it will gain in the long run. What you all need to learn is that the C. M. B. A. is not a charitable association, needing the financial help of others by the aid of parties, excursions, etc., with which to pay its expenses and carry on its organization. These expedients for the raising of money belong to the orphans, the helpless sick, the aged, etc., and because they are legitimate objects of charity."

And Bishop Fitzmaurice of Erie writes to the Supreme Recorder of the L. C. B. A., under date of July 8th :

"At your next convention in St. Paul, I trust you will fall into line with other societies like your own, on the question of increase in the insurance rates of your members. I have given the subject a good deal of thought, and I have no hesitation in saying that, as you are at present, you are working on a false business basis, and that it is only a question of time when your organization will become bankrupt. In a recent lecture to the C. K. of A., the Archbishop of St. Louis made use of the following words: 'It is little less than criminal for a Catholic society to declare that it can insure all its members for amounts much greater than it expects these members to pay.' These are true words and might be weighed with advantage by the members of your society."

Such letters do more good than anything THE REVIEW could say.

*Growing Protestant Indifference in Matters of Doctrine.*—Contrary to the hopes and expectations of some of the leading Presbyterians, the General Assembly of that sect, in session at Buffalo, has approved of the plan for a union with the Cumberland Presbyterians and submitted its action to the presbyteries for ratification.

"The union is a striking illustration of the prevailing indifference in religious bodies in regard to doctrine," comments a secular daily, the *Chicago Chronicle* (May 30th). "The Presbyterians are Calvinists and the Cumberland Presbyterians are Arminians. The soul of Presbyterianism is the doctrine of predestination and election and the eternal decree of God, and this doctrine the Cumberland Presbyterians have systematically repudiated and denounced. Similar differences exist in connection with the doctrine of the atonement. Yet such is the widespread and unaccountable contempt now felt for theological distinctions that these two peoples expect to live together without friction. Possibly the General Assembly may yet make overtures to the Unitarians and the Swedenborgians."

This growing indifference in matters of doctrine is but another stage in the natural evolution of Protestantism, which was never really a church or a nucleus for any positive growth, but was and is, as its name indicates, naught but a pure negation. Undogmatic Christianity is the next stage, the last and final one, absolute religious indifference and atheism. If you wish to see how the principle is working itself out with unalterable consistency, study P. Weiss' illuminative book 'Die religiöse Gefahr,' recently reviewed in these columns.

*Character of Recent Immigrants.*—The pastor of a Protestant church in East Weymouth, Mass., declared the other Sunday that

just as good blood arrives here in any consignment of third-class passengers as came over in the *Mayflower*. This must have given a shock to the members of his congregation, for their town hugs close to Plymouth and most of them are descendants of pilgrim ancestors. Western Massachusetts, too, received a shock when the President of Amherst College recently said that the social degenerates of to-day are more apt to be descendants of Puritans than the children of other lands. (*Chicago Chronicle*, July 10th).

And yet these worthy divines are quite likely in the right. The immigrant to-day is subjected to rigid inspection unknown in earlier times. He must display a clean bill of health, morally and physically, which was not the case in the seventeenth century. He must go to work, which was not always the case with the immigrant to Virginia, or even to Massachusetts. He may not have the grim religious fanaticism which marked the Puritan, but he doubtless has as much kindness and sympathy. The English Puritan was well enough in his way and in his time, but his blood has improved immensely by mingling with that of the German, the Irish, the Dane and the Scandinavian. With necessary restrictions America has room and opportunities for the healthy poor of all nations who are entitled to the rights and privileges which the Pilgrims enjoyed when they landed nearly three centuries ago.



—We are asked to print the following:

The *Catholic Universe* of July 8th gave room to this communication: "Much has been said of late in the daily Toledo papers regarding the Toledo highschool. A fearless journalism has unearthed shortcomings and complaints which will set a judicious public to serious thinking. On commencement night, however, the institution is lifted up into an ethereal sphere, and the people are so dazed by lavish praise that they seem to forget all deficiencies of the system. Without commenting upon the undesirable co-educational feature, expensive social functions, etc., or any other detail of the program, we restrict ourselves to expressing our surprise at the invocation. Why the invocation by Rev. Earnest Bourner Allen or by any other reverend should be retained on the program, is a mystery to us. Always proclaiming that the public school dare not meddle with religion, this invocation appears as much out of place as beefsteak in a vegetarian's banquet. These invocations ought to be abolished. The Toledo Medical College omitted the invocation on its program and was commended for the omission. The public schools, the highschool included, ought to follow the lead. Or do they want to confirm the Catholics in their opinion that the public schools are sectarian institutions?"

In connection with this criticism the writer wishes to ask why should any Catholic reverend or prelate speak or perform the ceremonies of an invocation or blessing at any celebration of a public school? Liberal and lukewarm Catholics look upon such a performance of a Catholic priest as an approbation of the public school system or of the non-Catholic institution. Many are inclined to consider the liberal-mindedness and fairness of public

school officials or heads of non-Catholic universities as a proof of kindness and toleration and of breaking down of prejudice against Catholics. It may also be a well-considered policy on the part of the non-Catholic institutions to draw Catholic students. At any rate, when degrees are conferred on Catholic prelates by non-Catholic universities it might be far better to think of Our Lord's saying that the children of the world are wiser in their generation than the children of light, than to sing the praises of the non-Catholic schools. For it is evident that we do not want to have our young men attend the institutions which are under ordinary circumstances extremely dangerous to the faith and morals of our Catholics.

—The Bishop of Luxemburg has submitted the following petition to the Holy Father :

"Beatissime Pater,

Infrascriptus Episcopus Luxemburgensis ad Sanctitatis Tuæ pedes provolutus, exponit ut sequitur : In hoc anno Jubilæi quo solemniter toto orbe terrarum celebratur anniversarium quinquagesimum definitionis dogmaticæ Immaculatæ Conceptionis B. M. V., nihil tam est in votis cleri et populi christiani, quam ut incipiat processus canonicus illius S. Petri successoris, qui dogma Immaculatæ Conceptionis solemniter definivit.

Quare Sanctitati Tuæ humillime supplicari audeo, quatenus in hoc anno Jubilæi adhuc, si fieri potest, processum canonicum servi Dei Pii Papæ IX, felicitis recordationis, introducere dignetur.

Et Deus, etc.

Luxemburgi, die 24 junii 1904.

† Johannes Josephus,

Epis. Luxemburgen."

Similar petitions have reached Rome from a number of French bishops. Who will make the start in America? We know positively that Pius X. is highly gratified at the growth of this movement in favor of the beatification of his sainted predecessor Pius IX.

—The London *Pilot*, which we regret to see has been forced to suspend publication a second time for lack of funds—it deserved a better fate—quotes a couple of anecdotes from 'Sir Mountstuart Grant Duff's Diary' which are worth reproducing :

"Mr. Henry George, the American, held a meeting at Forfar. After he had made an oration he invited questions, and an old farmer, rising, said : 'Ye'll have land of yer ain, Maister George?' 'No, indeed,' was the reply. 'I am not a landlord.' 'Ye'll be a tenant o' land, Maister George?' 'Not I. I am no man's tenant.' 'Ye'll be an agent for land, Maister George, ye'll manage it for some one else?' 'Not at all. I am not an agent. I have nothing to do with land.' 'I thought so,' said the questioner, as he resumed his seat."

Lord Fortescue in the same *Diary* tells a story of O'Connell which will be of interest to lawyers. "I was once engaged for the accused in a murder trial," said O'Connell. "I called only one witness, but that was the man alleged to have been murdered, perfectly safe and sound. It had no effect, however ; there was an Orange jury."—July *Messenger*.

—Under the title of *Bausteine*, a new periodical, devoted to the study of the English language, is about to appear in Berlin. "The fact affords a fresh proof of the predominance of the Germans in the field of philology," remarks the *Tablet* (No. 3344). "We are already indebted to the German scholars for some of the best grammars of Irish-Gaelic, of Anglo-Saxon, and Early English; and here we have a German organ that is likely to do much to promote a more intelligent study of our more modern language." The first number of *Bausteine* is to appear at the beginning of next year. Among the subjects for consideration are the German rendering of modern English words not sufficiently explained in the dictionaries, the vocabulary of great writers, e. g., the words used by Marlowe, which are not to be found in Schmidt's Shakespeare Lexicon, various technical vocabularies, and explanations of difficult passages in great writers. The editors are Leon Kellner and Gustav Krüger.

—The oft-repeated fallacy that the material prosperity or adversity of a nation can be interpreted as a visible sign of God's pleasure, or displeasure, to the thinking mind hardly needs refutation. Nowhere does Christ point to material progress as indicative of divine favor; on the contrary it may be said that so far as Our Lord's words bear on the subject, a diametrically opposite conclusion must be drawn. The *Ave Maria* hit the nail on the head when it said that "the only promise of temporal prosperity recorded in the Bible was made, not by Christ, but by Satan on the pinnacle of the Temple. Pointing to the kingdoms of the earth, he said: 'All these will I give thee, if falling down thou wilt adore me.'"

—A parish priest in Rhode Island has established a school of domestic arts, to fit the girls of his parish for the assumption of the practical duties of a home. "The school literally fills a 'long-felt want,'" says our esteemed contemporary, the *Southern Messenger* (xiii, 20), "and we are assured that it has already produced excellent practical results. Sewing and cooking are the leading branches of study, but social features are not neglected. The general establishment of such schools would, we think, do much to mitigate the dearth of marriages among Catholics."

—Those who have subscribed for the *Encyclopedia Americana* published by the *Scientific American* would do well to examine some test articles before finally purchasing the volumes. There is on the part of the publishers a laudable desire not to misrepresent Catholic views; but there seems to be in some articles at least a most deplorable superficiality. This fact urges upon us once again the absolute necessity of a Catholic encyclopedia in the English language.

—The Bishop of Buffalo has appointed a diocesan commission to meet the Holy Father's *motu proprio* instructions on the reform of Church music. We are pleased to see among its members two such able and sound men as Revs. P. Louis Bonvin, S. J., and Charles Schaus.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., AUGUST 18, 1904.

No. 31.

---

---

## A PICTURE OF GEORGE WASHINGTON AS HE REALLY WAS.

**T**HE reverence which all Americans feel for the memory of Washington has to some extent disadvantageously affected his biographers. Solicitous to present him always clothed in a lofty and majestic greatness, they have made him something like a mythical hero; grand but indistinct, like a distant mountain. We welcome, therefore, a biography that undertakes to show us the real Washington—the plain Virginia farmer, only moderately well educated, neither brilliant strategist nor profound statesman, who became great chiefly by force of character. Mr. Ford's careful and conscientious edition of Washington's letters, and the studies which it involved, have given him special qualifications for such a work. He has had an opportunity of studying Washington from all sides, and of being admitted to his confidence. Avoiding all temptations to superfluous comment or panegyric, and austere rejecting unnecessary details, he keeps the reader's eye from first to last fixed upon Washington himself, the events of whose life are narrated with a simplicity and sobriety that bring the man before us as he lived.\*)

The careers of most men are determined for them by apparently slight chains of circumstance, (always providential, as we Catholics believe), and so it was in the case of Washington. But for the peculiar aversion in which his mother held the sailor's life, he would have entered the navy as a midshipman; but for the early death of his father, he would have been sent to England for his education, as his half-brothers had been. The Virginia schools at that time were poor enough, but he seems, by good fortune, to have found a capable teacher of

---

\*) George Washington. By Worthington Chauncey Ford. 2 vols. New York: Charles Scribner's Sons. 1900.

mathematics. At least, he found one who could teach him surveying; and, in a country in process of settlement, where great allotments of land were being mapped, staked off, and subdivided, there was sure to be business for a surveyor. While still a boy, he was employed by Lord Fairfax to make some surveys of his lands on the upper Potomac, and, becoming thus to some extent a protégé of that territorial magnate, was brought to the notice of influential men as a young fellow who would do whatever he undertook to do, and do it faithfully.

Again, Lawrence, his elder brother, was a member of the Ohio Company and much interested in the lands on that river, for which he anticipated a great future. When the far-reaching designs of the French on the great basin drained by the Mississippi and its affluents became apparent, Lawrence, no doubt, foresaw that the Ohio valley and its trade would soon have to be fought for; and, through his influence with the Governor and Burgesses, he procured George a commission as major of militia. So when the French began building forts, and orders came from England to Dinwiddie to notify them to desist, who so fit for the mission as Major Washington? It was true he could not speak French, but he could take an interpreter; and whatever the issue of the mission, he could be relied upon to bring back valuable information and perhaps sketch-maps of the unknown country. And thus the young soldier-surveyor was connected with the settlement of the great question whether North America was to be French or English.

His brief military service, and the affair with de Jumonville, though disastrous, taught Washington invaluable lessons. It was not merely that he heard bullets whistle and built a little fort. He gained knowledge of the country, of the Indians, and how to deal with them, and of the art of frontier warfare; and he acquired a decided taste for a military life. When Braddock came with his regulars, he had to rely on some one who knew the country, and Washington, who had just been over the ground, was naturally the man to whom he turned; so he placed him on his staff. Out of the catastrophe which followed, Washington was the only officer who emerged with increased reputation. When others lost their heads, and the commanding officer did not think himself safe anywhere west of Philadelphia, Washington kept cool, heartened the panic-stricken settlers, and put the frontier in a state of defence. When the war of 1756 broke out, men did not forget the young officer who kept calm amid the general terror and flurry, and who always knew what to do; and they made him commander-in-chief of the Virginia militia, and second in rank of all the provincial officers. But there was little left for

him to do. Fort Du Quesne was abandoned, the war rolled to the far northeast, where the great controversy was settled for all time. Washington considered his military career at an end; he resigned his commission in 1758, settled down to the peaceful occupations of a planter, and closed one chapter of his life, which, as it turned out, was only the preface.

Seventeen years thus quietly passed away—one quarter of his life, and the years in which men usually mould their lives. From the age of twenty-six to that of forty-three, Washington's mind was chiefly occupied with the rotation of crops, reclaiming of waste land, improving of stock, and other villatic cares, and vexed with derelictions of lazy, thievish, or drunken overseers. He had for a while a seat in the House of Burgesses, but does not seem to have taken a prominent part in public affairs. The French troubles being settled, there seemed not the remotest probability that the quiet Virginia planter, now well past the middle of life, would ever again draw his sword, or emerge from the modest semi-obscurity of a respectable country gentleman. He took some interest in public affairs, regretted the Stamp Act, and was glad to hear of its repeal; was sorry that the ministry were acting so unwisely; regretted the tea-tax, and hoped that the non-importation associations might bring Townshend and the rest to their senses. When the news came of the Boston Port Bill, and the more fiery spirits began to talk of an appeal to arms, he "went to church and fasted all day."

Events hurried on with dizzying rapidity. A congress of delegates from all the colonies was agreed upon, and Virginia elected her representatives. Peace was still hoped for; but war—desired by some, deprecated by others—was seen approaching. At the Virginia Convention of 1775, when Patrick Henry was breathing war, and urgent for arming the militia, Washington remained silent; probably with gloomy forebodings. Lexington and Concord turned the scale. The second Congress resolved to organize an army; and, on the nomination of Thomas Johnson of Maryland, supported by John Adams of Massachusetts, Washington was appointed commander-in-chief of the Continental forces.

The choice must have puzzled many. We who have learned to look upon Washington as the natural chief, the man of men, are apt to forget that the men of that time could not know what we know. All but a few must have asked wonderingly what it was that designated the Virginia farmer as worthiest of this high honor, as best fitted to assume this terrible responsibility. Not his brief military record, for that (though through no fault of his own) had been mostly associated with disaster. Not an illustrious lineage and powerful family connections, for he could not reckon

back his own pedigree beyond the fourth degree, and did not know what part of England his American ancestor came from. Not his wealth, for, though he held much land, he was comparatively a poor man. Not his persuasive or enkindling eloquence, for he was slow and diffident of speech, and in public bodies usually sat silent. Not his fiery patriotism, for his moderate views and aversion to extreme measures must have seemed lukewarm to the impetuous Henry and the ardent Mason.

Some have supposed that the choice was due to the rivalries between more conspicuous candidates, and that Washington was taken as a "dark horse"—a man of good standing and no enemies, upon whom all could agree. No doubt political considerations did, to some extent, influence the choice; but we can not think so poorly of the leading men in the country's councils as to suppose that they were guided by no higher motives at a crisis so momentous. We must believe that it was because not only his fellow-Virginians, but his colleagues in Congress, had learned to recognize in him qualities far beyond birth, fortune, or brilliant genius; the firm mind not veered by popular winds; the sober judgment that weighed well before deciding; an unhesitating devotion to right, and a constancy that no trials could shake.

The task before him was one of almost inconceivable difficulty. With no military experience beyond frontier warfare, and no experience whatever in organizing an army, he had to create the army of the continent and plan regular campaigns. Of his major generals there was hardly more than one who could give him the support he needed. His soldiers were raw recruits, without drill, and with hardly a conception of discipline, who were to be taught to hold their own against the solid columns of disciplined veterans led by experienced officers. The general was the servant of the Congress, and Congress the servant of the States; and Congress was distracted by petty rivalries and jealousies, while most of the States were dilatory and penurious, each anxious to place the burdens of the war on other shoulders. Whichever way he turned, he met with hindrance, if not downright opposition.

For the story of the war we refer our readers to the pages of Mr. Ford, who treats it from the biographical point of view, showing Washington as the central figure bringing order out of chaos, harmony out of distraction, and finally victory out of impending ruin. This accomplished and peace secured, Washington resigned his commission to Congress that had conferred it, and again retired to Mt. Vernon to spend, as he hoped, the remainder of his days in a private station.

This, however, was not to be. A constitution had to be framed and Washington's counsels could not be spared. Never were his



moderation and balance of mind more needed. From the very first, two antagonistic views showed themselves, giving rise to the two great parties, which (under various names) have ever since divided the country. Hamilton and his followers believed that a constitutional monarchy was the best of all governments; and, while they did not advocate a monarchy for the United States, they thought that the nearer the government approached to it, the better. They profoundly distrusted the masses; wished to see the government in the hands of men of property and intelligence, and the central power increased at the expense of the States and of the people. Given the substance of monarchy, the people might well be flattered with the name of a republic. The party of which Jefferson was the leader had an abhorrence of monarchy and dread of centralization. It had firm faith in the people; believed in the integrity of their motives; and thought that individual follies would neutralize each other, and the resultant action be certainly patriotic, and probably wise. Both parties saw that the reserved rights of the States were the barrier against empire; so to the one they were an obstruction to be removed, to the other a rampart to be defended. Each was too optimistic. Experience has shown that wealth and intelligence do not always imply distinterested devotion to the public good; and it has also shown that the people may be foolish in masses, as well as individuals, and that patriotic millions may concur in what is the height of unwisdom.

Through this critical period, when jealousies, animosities, and conflicting interests so nearly wrecked the ship of state before it was fairly launched, Washington pursued a conservative course. He was not a partisan of either Hamilton or Jefferson, and his position as presiding officer of the Convention made neutrality obligatory. The constitution once framed, he used all his influence to procure its adoption by the States. With the adoption came the unanimous choice of Washington as the first President of the United States.

Perhaps his trials in this position were greater than those he had undergone as commander-in-chief. Parties were fiercely hostile, and recrimination embittered controversy. Washington, who tried to conciliate and avoid extremes, was malignantly attacked, both privately and openly. The outbreak of the French Revolution produced dangerous divisions. The country had a warm and natural affection for France, but was that to extend to the furious mob that had beheaded, with atrocious cruelty, the king who had come to our aid, and the chivalrous D'Estaing, and was clamorous for the blood of Rochambeau and Lafayette?—that seemed to be launched on a career which, if persisted in, would

destroy not only civilized society, but the conditions which make civilized society possible? Happily for Washington, the scandalous behavior of Genet, the emissary of the Directory, furnished him with reasons for demanding his recall, which even Robespierre approved. A treaty with England followed in due time.

Wearied with the labors and anxieties of eight years of office, Washington resolved to retire, and on March 4th, 1797, he took a final leave of public life and retired to Mt. Vernon, where he died on December 14th, 1799.

Allusion has already been made to the growth of a Washington myth, or at least a tendency to regard him as a partly allegorical personage. Probably nothing favors such a conception so much as his presidential career and the extreme difficulty one has in reconciling it with natural laws. A president who looks upon himself as the president of a whole people, and not of his party only; who regards political services as not the chief recommendation to office, who weighs measures by their intrinsic merit, and not by their probable influence upon the elections; who accepts a gift from his native State only on condition that he may devote it to a public use—such a president now seems naturally to belong to the realm of allegory or poetic dream, like Buddha or Zarathustra.



### THE QUESTION OF A CATHOLIC DAILY PRESS.

At the recent meeting of the English Truth Society, Father P. A. Finlay, S. J., read a paper on the topic: A Catholic Daily Newspaper, from which we reproduce some passages for the benefit of American readers:

"By a newspaper press I do not understand periodicals which appear at widely separated intervals—each quarter of a year, every month, or even weekly. Nor do I refer to publications which are wholly or mainly religious—which are chiefly busied with ecclesiastical announcements and the discussion of points of faith or morality. Least of all is it my intention to express any judgment on the daily and weekly press, so ably conducted by Catholics for Catholics in these countries, to which Catholic interests owe so much. I have no such acquaintance with it as would warrant me to offer an opinion on its merits, and it would be singularly ungracious to criticise a body of our fellow-Catholics to whom we are so greatly indebted. By a Catholic newspaper press, then, I mean periodical publications, appearing as frequently as the great non-Catholic newspapers, dealing with the same topics, addressed to the same class of readers, but written and edited in the main by Catholics for Catholics, and on distinctly

Catholic principles. I would have weekly, bi-weekly, daily papers, which should be excellently written, which should provide their readers with the news to be gathered from every available source, which should discuss public measures and public men, should further all social interests, should inform the public mind on scientific and literary questions, should be a guide in public amusements, and should do all this in entire accord with the teachings of the Catholic religion; and I would not have such a press to be non-political. I do not conceive that there is any recognised party in the State to which a Catholic may not lawfully belong. . . . . There can be no reason why a Catholic newspaper, as an individual Catholic, may not take sides in party politics and strive after party objects. But, while fully up to the level of the merely secular press in all these secular matters, and therefore not wholly nor even preponderatingly religious, a Catholic newspaper will find its chief concern in Catholic religious interests. It will honestly endeavor to safeguard and further the truest welfare of those for whom it is mainly written. The primary object of a Catholic newspaper can not be to secure a vast circulation, or to wield political and social influence, or to pay satisfactory dividends to shareholders. It may aim at these things too, and may compass them; but its first object—if it be a Catholic paper—must be to help forward the Catholic people among whom it circulates—to protect and promote their interests in the order which their importance claims for them. Is it not clear that there must be abundant, ever-recurring, opportunity in a daily paper, for the right interpretation and courageous application of Catholic principles? Furthermore, though, indeed, it is one of these Catholic principles themselves, a Catholic paper will be, in religious questions, and in deciding what are religious questions, completely at one with ecclesiastical authority.

And, now, is there any need for such a Catholic newspaper press amongst us? The answer, I think, is dependent on two considerations. One: Have we, Catholics, any important interests which are peculiarly our own? The other: Can these interests—if they really exist—be duly safeguarded and advanced in any other fashion? We have important interests which are peculiarly our own. . . . We have to purify, if possible, the stage—the metropolitan stage particularly, which, we are told, is sinking, mainly through the connivance of Catholics, to the moral level of London and Paris. We have to watch the influences of political measures and political methods on the religious and moral life of our Catholic population; we have to foster the union and mutual love of priests and people; we have to draw closer the bonds that unite us all with the visible centre of our religion—the Holy Rö-

man See—and we might lengthen out the list indefinitely. And it is through a Catholic press, such as we have described it, that we can best promote these interests. . . . We found sodalities into which our people can enter; we strive to build up Catholic societies; we hold missions; we address meetings; we publish books and pamphlets—to maintain and to diffuse Catholic principles and ideals; and the most powerful means to do this—a Catholic periodical, daily press, we practically neglect. No doubt we have Catholic quarterlies in the English language; we have some few monthlies; we are not without Catholic weeklies, which meet a real need, and do a great good; and Catholic Truth Societies have arisen . . . . to combat the spread of irreligious publications, to make known the true doctrine of Catholicism, and to provide useful, or at least harmless, reading matter for the growing multitudes of Catholic men and women who will read, whether you will or not. But no one will contend that these agencies reach the great bulk of our Catholic population; that they can deal fittingly and insistently with the vital interests—directly and indirectly religious—on which Catholics require instruction and leading; that they exercise a very widespread and serious influence on the Catholic life of the nation. No one, I think, would for a moment compare their efficiency and power with that of a cheap Catholic daily press.”

Dealing with the possibility of such a press, the lecturer said it had been achieved elsewhere, in Germany, Italy, and France, and why not here?

“There is, of course, the ‘vis inertiae’ to be overcome—the tendency among us to believe that the old ways are ‘good enough. There is the number—far too considerable—of men and women who will gladly help a victorious cause, but will venture nothing to win a victory. There are the Catholic advertisers who by themselves alone could bestow success, but who advertise at present through other channels, and there are the Catholic readers to be won over from neutral or anti-Catholic papers. Further, you must be prepared for money losses. You can not refuse unsuitable advertisements and criticise as they deserve indecent plays or other publications, and combat the religious bigotry of public companies, and aim generally at lofty religious and moral standards without paying a price—a considerable money price—for “the luxury of principles.” A Catholic press would need much support, both monetary and moral, at least in its beginning, and I am not very confident that sufficient such support would be forthcoming at present. It is true, of course, that we spend great sums on churches, convents, schools, and hospitals, and much of the money spent on them is not more useful to religion than

would be the money spent on founding and forwarding a great Catholic newspaper . . . . . Still, we have numbers on our side ; we have enthusiasts ; we have a rightful cause, a crying need, and men and means sufficient. There are no hindrances in the way which persistence and ability may not conquer, and I am sure that a Catholic newspaper press is then at least certain to arise amongst us, when one or other of two events occurs : when a great Catholic organisation, on the lines of the German *Volksverein*, has spread throughout the country and has welded together the Catholic population, gentle and simple, countryman and townsman, priest and layman, into one compact body, instinct with Catholic feeling, earnest for Catholic rights, at one with the divinely appointed rulers of the Catholic Church ; or, when these rulers themselves—the bishops of our Church—shall judge it fitting to appeal to Catholics and counsel them to build up and to support a press that shall be unreservedly and outspokenly Catholic.”



### RE-RATING PLAN FOR THE CATHOLIC KNIGHTS OF AMERICA.

Judging by the contents of the *C. K. of A. Journal* (the official organ of that society) recently received, the necessity of revising the insurance rates of this organization is at last recognized by the leading members, and the discussion of that question goes merrily on. As usual, there are a number of propositions being made, all with the object to save the order from bankruptcy without spending any more money than can be helped, and also as usual, there are a number of voices clamoring “to let well enough alone.”

One fact is apparent to the casual observer trained in life insurance matters : It is a sort of superstitious belief that a “fraternal” insurance company ought to be able to furnish life insurance equal to the best at prices from 20% to 30% lower than the rates of regular companies furnishing protection as a business matter.

Even the best informed members seem to hold this view and do not hesitate to make unfair comparisons regarding cost, in order to prove their claims, as will be shown directly.

Mr. Kadeski figures quite prominently in the discussion. For a layman he has undoubtedly devoted a great deal of time and trouble to the investigation of the subject and many of his conclusions are perfectly sound. Yet in a table headed “Food for Thought,” published in the *Journal* of March 1st, 1904, he is quoting as “old line 33½% for expenses and reserve” a list of premiums which are participating in profits, and not even the

cheapest participating rates at that. Such a comparison is certainly misleading and will only increase the general prejudice of "assessment people" to the old line insurance companies.

For his information we will quote below for a few ages the non-participating and participating rates (per \$1,000) of the largest life insurance in the world alongside of his own figures to show the difference.

Age.	Non-participating.	Participating.	Mr. Kadeski.
25	16.46	21.34	21.49
30	18.74	24.18	24.38
35	21.70	27.88	28.11
40	25.62	32.76	33.01
45	30.90	39.36	39.55
50	38.14	48.39	48.48

As this article is not intended for advertising any old line insurance company, we will simply state here the fact that perfectly reliable life insurance can be bought at the above named "non-participating" rates and that therefore in any comparison made between old-line and assessment insurance premiums above given "non-participating" rates only should be used.

Of all the new plans submitted, that we have seen, Mr. Kadeski's proposition undoubtedly deserves the most consideration, as he advocates the correct principle, "level premium during the life of the member." What we must take exception to, is the basing of the proposed new rates on the so-called "National Fraternal Congress table of mortality," since that table is still in the experimental stage, and it is pretty clear from the comments made in the *Journal*, as also from the experience had by other Catholic insurance societies, who submitted their affairs to an examination by well-known actuaries, that the actual mortality of the society, if it does not now, will in the near future, exceed the figures of the N. F. C. table, and then there will be trouble again.

In these columns it was repeatedly pointed out what a damaging effect on Catholic society life in general it must have, when members joining insurance orders in good faith and paying their contributions punctually for a number of years, find themselves deprived of the cherished protection for their families at a time, when either for reason of advanced age or impaired health they can not secure good life insurance elsewhere. That this is not a fancied danger, but an actual fact, is shown by a letter from a Catholic Knight, published in the *Journal* of February 1st, 1904, from which we quote:

"When they were solicited to join the C. K. of A. they were assured that the rates were permanently fixed; that they never

would be required to pay any more than the tabulated rate assessed for their age at that time. What confidence can the younger members have that the rates they pay will not be increased when they shall have been members for five, ten, fifteen or twenty years, as I have been? What assurance can be given to applicants that the rates in force when they join will not be changed later on, so that they will have to pay two, three, four, five, or six times as much as they do when they join?"

This man is right. It was risky, to put it mildly, to start such important business enterprises, as life insurance companies are, without knowing anything at all of the subject. Since the errors of the original plan are becoming evident and the need of a reorganization on safer lines is universally acknowledged, it were criminal to again experiment with what represents the hard-earned money and the family welfare of thousands of well-meaning, trusting Catholic members.

The public should be made to understand that the laws of nature apply equally to all, Catholics or Protestants, policy holders in regular life insurance companies or certificate holders in assessment organizations. The mortality tables used by the regular life insurance companies are the result of careful observations for over 100 years among insured lives in Europe and America. Some concession to the more favorable conditions in the United States has been made and the result is embodied in the so-called "American experience" table of mortality. But any of the standard mortality tables is perfectly safe as a basis for a regular life insurance company under normal conditions.

The "National Fraternal Congress" table is compiled from the experience of a number of assessment societies, for possibly 20 or 25 years. Among Catholic societies there is quite a number known to the writer, whose death losses are much heavier than the National Fraternal Congress table provides for. There is no reason to suppose that under normal conditions, with level rate premiums and attractive policies to keep members on the books, the mortality experience of Catholic societies will differ very materially from the experience of regular companies compiled for over 100 years. A difference of a dollar or two in the premium rate is of less importance to the members, than the knowledge that their policies will be paid in full under any circumstances.

Then again, the minimum rates for the standard tables exclusive of expense account are practically public property, and have been published in these columns. Below these no life insurance company can be permitted to do business. Why should Catholics think that they can furnish life insurance for less money than the insurance departments permit business concerns to charge?

A recognition of these truths would save our societies a lot of trouble and expense for actuaries' opinions, committees of investigation, and so forth. Let the mortality of any society be compared with the standard table rate. That ratio ascertained, it is an easy matter to adjust the minimum rate with proper addition for possible excess of mortality and needed expense account. Then charge your certificates as liabilities according to the proper reserve tables and see to it that the required money for the reserve or sinking fund is always on hand.

How to treat the present members of a society to be reorganized, has been shown in this journal time and again. Reorganize, but on a safe and permanent basis.

☞ ☞ ☞

### PRESENT-DAY LABOR PROBLEMS.

The findings and recommendations of the United States Industrial Commission on labor, as laid down in the XIX. volume of its extensive report, have not received the consideration which they deserve. Our readers are aware that the remarkable revolution in business methods and conditions of the past few years, showing itself in industrial combinations and the so-called community of interests, has been accompanied by an almost equally remarkable consolidation of labor interests through the growth and strengthening of labor organizations and the increase in labor legislation. Whatever may be the ultimate outcome of this growth of organization on both sides, its first tendency has been to bring about a more definite separation of the two, and in many cases a distinct confronting of one by the other, each relying partly upon the strength of its organization and partly upon legislation and the courts. In several industries there is recorded, especially in recent years, an interesting and important development of systems of conference and conciliation, by which the two interests, recognizing their dependence one upon the other and their need of harmonious action, have settled their differences in a peaceable way. To this phase of the development of labor and capital the Industrial Commission has given a large amount of attention. The relative strength of employers and employés varies widely, however, in different industries, and shows itself in the differences in profits and wages; differences in the methods and medium of payment of wages; differences in the hours of labor, health, and safety of the working people, and in the relative importance of the labor of women and children.

We shall present the findings and conclusions of the United



States Industrial Commission on these points in a series of brief papers which will repay careful perusal.

First we have the question of

*Profit and Wages.*

The problem of profit and wages has a double, wholly distinct aspect. We may compare the share going to wages with that going to owners of capital, land monopolies, etc., and again we may compare wages to prices of commodities. The laborer might obtain a greater share of the product of his labor and be worse off so far as the buying ability of his wages is concerned.

As to the first problem, what share of the social product is going to labor is perhaps hardest to solve, as existing statistics are misleading. The simplest and most apparent fallacy, which is often circulated, is to the effect that since capital gets, say, 10 per cent. upon its investment, therefore labor gets the remainder, viz, 90%. In this statement two entirely separate problems have been confused. That capital receives 10% on the investment is no indication of the proportion of the joint product which it receives. If the annual product is, for example, twice as great as the capital invested, then 10% on the investment would be 5% of the product; and on the other hand, if the annual product is one-half as much as the capital invested, then 10% on the investment would be 20% of the product. Only in case the annual product is exactly equal to the capital invested in its production, would it be true that the rate of profit on the investment would be the same as the proportion of the product going to capital. For these reasons, it is impossible to say that, since the rate of interest on capital has declined, therefore the share of capital in the joint product has declined. It requires so much larger investments of capital now than formerly to produce a given output that a reduction in the rate of interest may be accompanied by an actual increase in the amount of annual product necessary to pay the interest on the largely increased aggregate of capital employed. The rate of interest on one dollar of capital tells nothing as to the share which the aggregate capital gets from the joint product of labor and capital.

Equally misleading are the conclusions frequently drawn from the census of the United States respecting the proportion of the total product which goes to capital and labor respectively. The census of 1890, for example, estimated the value of manufactured products for the entire United States at \$9,372,000,000, and the aggregate wages in the same industries at \$2,283,000,000, according to which it would appear that labor received 24.36% of the

joint product. But this inference is manifestly wrong, since the cost of material used in manufactures was more than half the value of the product, viz, \$5,162,000,000, or 55.08%. Miscellaneous expenses also were 6.73% of the total product. The proper method of enquiry into the proportion of the product going to labor is that which separates out the cost of material and endeavors to discover what proportion of the net product is assigned to labor. If this is done, it appears that in 1890 the net product of all manufacturing industries was \$4,211,000,000, and of this net product the total wages paid would be 54% instead of 24%. The above figure for wages, however, includes salaried employés, officers, superintendents, firm members, and clerks. The payment to wage-earners, properly speaking (but including some overseers and foremen on salary), was \$1,891,228,321, or 44.9% of the value of the net product of manufacturing industry.

The net product of manufacturing industry in the United States by the census of 1900 was \$5,669,335,584; while the wages paid (not including any salaried officers) were \$2,323,407,257, or 41% of the net product. According to the census of 1890, the amount paid for wages (including some salaried overseers and foremen whose extra compensation above that of wage-earners would not be sufficient to affect the percentage greatly) was equal to 44.9% of the net product. There has been a decrease in the proportion of the total product going to wage-earners; while the absolute amount going to the wage-working class has slightly decreased per capita during the decade. Wages in 1899, the year actually covered by the census figures, had not reached a point as high as in 1900 and 1901. In a period of rising prosperity wages ordinarily advanced less rapidly than prices and profit.



## MINOR TOPICS.

---

*Does the Earth Revolve?*—The ancients, up to the time of Copernicus and Galilei, believed the earth to stand still; since then the theory has prevailed that it turns around its axis, and to-day he would be looked upon as an ignoramus or a fool who would deny the rotation of the earth. And yet competent savants and professors of science of our day are beginning to doubt the correctness of Galilei's theory. Amongst them is Poincaré, Professor of the Institute and President of the Astronomical Society of France.

In his work 'La Science et l'Hypothèse' he says: Absolute space, i. e., the receptacle in which the earth must be if it really turns, has no objective existence. Hence, the assertion that the

earth revolves, is senseless; experience will not allow us to verify it.

A body does not turn in relation to itself, but in relation to another body. To find out whether the earth turns, we would need as a point of comparison an immovable star, whose immovability was properly demonstrated. But this point of comparison is lacking.

I readily concede that the hypothesis of the earth's revolution is more logical and also more convenient. From the scientific view-point it gives a much simpler explanation of astronomic and mechanical phenomena. It simplifies certain equations and makes evident relations between physical and astronomical phenomena, that without it would remain unknown.

Suppose we did not know of the rotatory movement of the earth, and a physicist, for some other cause, would repeat the experiment of Foucault's pendulum. By observing the plane of oscillation turning steadily to the right, whilst the symmetry of the apparent movement does not allow us to suppose that the pendulum should turn in any direction, this physicist would be induced to conclude that there is a law by virtue of which the plane of the pendulum's oscillations is regularly deplacé. The hypothesis of the earth's rotation re-establishes the symmetry and explains the phenomenon.

Again, if we considered the sky with the notion that the stellar system turns around the earth, we would be obliged to attribute a vertiginous movement to the stars, particularly to those that can barely be seen through the telescope. Imagine these bodies making in twenty-four hours the revolution through space that it takes light, traveling at the rate of two hundred and twenty-five miles a second, hundreds of years to make. The hypothesis of the earth rotating around its axis gives a more satisfying explanation of this phenomenon.

Consequently, if it can not be scientifically and mathematically proved that the earth has a double movement, it is more convenient to hold this theory: astronomical calculations are made easier by it, and reason submits to it more readily.

*History of Mexico in one Paragraph.*—Some ingenious writer in the City of Mexico has recently compressed into less than 100 words a fairly accurate summary of the history of Mexico, setting forth most of its epoch-making events, together with the dates. We reproduce this interesting epitome:

"Asia probably furnished Anahuac's shadowy tribes. Primitive Aztec civilization, suggesting Egypt's and Hindustan's, ended intrepid Cuauhtemoc, Montezuma's nephew. Modest Grijalva discovered (1518) and persevering Cortes, Marina's lord, after defeat, conquered (1521) Mexico for Spain. Cortes' militarism and the tyranny of two royal audiencias preceded (1535) the yoke of sixty-four viceroys. Revolution begun (1810) by martyred Hidalgo, continued by patient Morlos, ended (1882) in independence, achieved by mistaken Iturbide, whose empire fell (1824), generals, dictators and presidents supervening. Texan independence (1836) preceded war with the Americans (1840), and, dreaming Maximilian's imperialism failing (1867), left Diaz's peaceful and progressive republic."

Let some one now, with the foregoing paragraph as a model, undertake to epitomize the history of the United States. Perhaps if history be boiled down to its essential elements, people will be more apt to learn it. Most of us are so busy with the concerns of the present that we have little time to devote to the past.

*Did Shakespeare Write the Psalms?*—A good satire at the expense of the Baconian cipherists has been perpetrated by an anonymous Englishman, who shows by methods quite as defensible as those used in demonstrating that Bacon wrote the Shakespearean plays, that Shakespeare really wrote the book of psalms. For his system it is necessary to spell the poet's name either Shakespeare or Shakespeare, both of which are permissible. In the name "Shakespear," he points out, there are four vowels and six consonants, which make the number forty-six. Turning to psalm 46 (in the King James translation), the forty-sixth word from the beginning is "shake," and the forty-sixth word from the end, excluding the "selah," is "spear." What could be plainer?



—An exhibit in the Illinois section of the Palace of Agriculture at the World's Fair illustrates the futility of the fertilization of soils unless the needs of the soil are investigated and the element in which it is lacking supplied. The ten-thousandth part of an acre of the ten types of soil most prevalent in Illinois are on exhibition, and the needs of each in nitrogen, phosphorus and potassium, three important elements in the composition of soils, are shown. This is done by a comparison with the type which the Illinois soil survey has established as the standard of fertility. Some are lacking in nitrogen, some in potassium and some in phosphorus. How these soils should be supplied with the element necessary and not fertilized at haphazard is the lesson which the exhibit purposes teaching the visitor. Samples of corn raised before fertilization on the lands that were lacking in one of the three elements, and after the proper fertilization had been made, are also on exhibition to show the value of scientific fertilization.

—Some of the papers urge that ability to read and write should be a legal requirement from all immigrants admitted to the United States, the object being to secure that they shall be good citizens. But is that object attained by such qualifications? Are not our worst citizens—bribers, grafters, political corruptionists generally—persons who can read and write—many of them gentlemen of college education?—*N. Y. Freeman's Journal* (No. 3705.)

—The editor of *THE REVIEW* begs to express his sincere thanks, and those of the whole Preuss family, to all who have condoled with us in the demise of the late Dr. Edward Preuss; especially to the bishops and priests who promised to remember our dear departed father at the altar, and to the editors of periodicals who commented so feelingly upon his services to the Catholic cause.

—*THE REVIEW* knows of a good opening for a Catholic physician. Apply to this office.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., AUGUST 25, 1904.

No. 32.

## THE STORY OF A CONVERSION.



AMONG the many letters which the editor of THE REVIEW has received upon the occasion of the death of his venerated father the subjoined is representative of at least a dozen :

“Spalding, Nebraska, July 23rd, 1904.

“My dear Mr. Preuss:—Kindly send me a copy of the obituary of your distinguished father. Why not also make a number of THE REVIEW out of a translation of the same? The example of such a great Christian should be known over all America. His untiring and willing work in the *Amerika* should be hailed through the United States.

“They speak of knights now-a-days, because they were men of heroic mold, the defenders of religion and virtue and weakness. Any insurance society gives that title to its members. The true knights of our day are the brave and undaunted editors who spend their lives and incur the hatred of the world in defending the religion of Jesus Christ. That is the chivalry of our time. The modern Masons are more dangerous than the fanatic Mussulmans. May the Lord reward your noble father !

Respectfully yours,

(Rev.) Julius E. De Vos.”

We know of no better way to bring home to our readers the lesson of the late Dr. Preuss' life, than by reproducing in an English translation his own simple, modest, and unvarnished account of his conversion to the Catholic Church, as it has stood since 1879 in the pages of his Catholic work on the Immaculate Conception.\*) And because THE REVIEW

\*) Zum Lobe der Unbefleckten Empfaengniss der Allerseligsten Jungfrau. Von Einem, der sie vormals gelaestert hat. Mit einem Begleitworte des hochwuerdigsten Herrn Dr. Konrad Martin, Bischofs von Paderborn. Freiburg und St. Louis, Herder. 1879. (The history of his conversion is related by the author on pages 181 to 226.)—A. P.

is a journal with many readers whose tastes and interests vary; because we must keep abreast of many burning questions of the day, and because the work of translation is difficult and requires much time,—we will not devote one or two entire issues to this story, but publish it seriatim, with such additions and foot-notes of our own as we may think useful for further elucidation.—A. P.

## I.

A few miles northeast of the Prussian Capital there lies, surrounded partly by pine-groves, partly by fertile fields, the manorial estate of Lichterfelde. The owner thereof (in the days of which we are about to speak) differed in a very extraordinary way from most of his countrymen. With a considerable knowledge of books and a lively interest in every human science, he combined a knowledge of the Catholic Church, her history and institutions, which in those days was without example in German Protestant circles and which impressed one all the more deeply in debate because it was borne by a cordial sympathy and unfeigned recognition.

In the year 1859 the ancient and towering castle of this grand-seigneur admitted through its hospitable portals, for a stay of one or two weeks, a young Protestant scholar, who, having graduated shortly previous in two separate faculties,†) considered he had, if not a decisive voice, at least a right to be heard in all scientific controversies under the sun.

But he proved an unequal match for his older and more experienced host as soon as the conversation drifted to Catholic subjects, for he found himself scarcely able to defend successfully a single one of his "theological" assertions.

In consequence, his gratitude for the hospitality received was not unalloyed with a sentiment of deep abashment, when our "savant" returned to his humble home.

Clearly, his theological training had a serious flaw, which must be corrected at any price.

As to how the correction was to be made, he could not long remain in doubt. For what little he knew about the differences between Catholicism and Protestantism, he had derived from the 'Examen Concilii Tridentini' of Chemnitz. If he had only possessed a greater mastery of this work, he thought he would have been more successful in his disputations at Lichterfelde.

And so he decided to devote renewed study to this "classical book," and also, with the applause and aid of a thoroughly orthodox Lutheran publisher, to get out a new edition of the same.

---

\*) Philosophy and theology.—A. P.

As he perused the ancient, more than three hundred year old work, page for page and line for line, the spirit of its author seemed to seize upon him. The dogmas which Chemnitz had evolved in conformity with Luther, his bitter enmity against Rome, the very expressions in which he clothed both the one and the other, gradually and imperceptibly became the property of his new editor; most rapidly of all perhaps the unmeasured and reckless style of polemics of this "second Martin," because it harmonized with and encouraged the innate polemical fanaticism of the young editor, which had already vented itself in anything but noble jibes against the so-called "Protestant Alliance."

However, a modern Protestant "docent" not only desires to *reproduce*; he also wants to *produce* something of his own, even if the work in which he is momentarily engaged, be nothing but the rëditing of an old and half-forgotten tome. Could not the 'Examen' of Chemnitz be defended against Bellarmin, for instance? Or be continued so as to include the new dogmas that had been added to the Catholic faith since the days of the Tridentine Council?

Our young Protestant theologian soon found, that to defend Chemnitz against Bellarmin was an undertaking of considerable difficulty; for after he had purchased the folios of the 'Disputationes' and began to study them, he perceived that he was not by any means a match for Bellarmin, the most subtle and deeply read among Catholic apologists.

To continue the 'Examen,' he fancied, would be an easier task; because since the close of the Council of Trent only one new dogma, that of the Immaculate Conception, had been promulgated by the Holy See.

This too, of course, had to be thoroughly studied, both from a historic and a dogmatic point of view. But as he had promised some sort of "scientific supplement" in the introduction to his new edition of the 'Examen' of Chemnitz, the pupil of the choleric Brunswickian Superintendent set to work boldly and energetically.

He read through the 'Magnum Bullarium Romanum,' making a lot of excerpts; studied the ten volumes of 'Pareri dell' episcopato cattolico,' which a Prussian ambassador had sent for his use to the Berlin library, and then wrote out the first sketch of his "Tractatus" on, or rather against, the Immaculate Conception of the Blessed Virgin Mary, which was to appear as the concluding chapter of the 'Examen Concilii Tridentini' of Chemnitz.

Several of his friends encouraging him to treat this "interesting subject" also in the German language, and he himself feeling that he had to write some "important scientific work" in order to

open for himself the way to a university professorship, he decided to make "the examination and refutation of the new Romish dogma" one of the chief tasks of his life.

And the more earnestly he considered the matter, the more clearly it appeared to him that something really great could be accomplished along this line. His intercourse with a highly distinguished master, then no longer living, had planted in his soul the axiom that the conversion of liberal Protestants to the genuine and original Lutheranism could be brought about solely by a thorough-going renewal of the literary fight against Rome, since in the heat of battle the majority of the more liberal-minded Protestants would be forced to see that the final victory over the Catholic Church could be won from no other standpoint than that of Luther and Chemnitz.

As a new David, therefore, this young Protestant "Privatdozent" imagined it to be his duty to step forth into the great world-arena, where the Goliath of "Papism" held forth.

For a successful encounter with the dreadful giant, he felt that two things were indispensable: new researches leading to a thorough knowledge of the entire documentary evidence on his subject; and perfect mastery of style. The latter he strove to acquire by an unceasing study of the works of the greatest of modern German prose writers, Lessing; and for the former he not only rummaged the libraries and manuscript collections of Berlin, but also took the trouble to make personal researches in the public and convent libraries of Bohemia, Austria, South Germany, and the Tyrol.

Nor did his activity in this direction remain entirely unrewarded. With amiable guilelessness the Father Librarian of St. Peter's in Salzburg, for instance, allowed him to take to his hotel a rare tractate of John of Segovia, upon the simple, though not exactly silly, assurance that he was engaged upon the study of the ecclesiastical history of the fifteenth century.

There was one remarkable book, however, which, in spite of all his researches, he could find neither at Wiltau, nor at Regensburg, nor at Strahow, nor in fact anywhere else—"the strongest ever written against the Immaculate Conception." It was a pamphlet composed by Juan de Torquemada, the famous legate of Pope Eugene IV. at the Council of Basle, and published in a very limited edition about a century later.

A laborious perusal of the Dominican Annals finally brought out the fact that a copy of this extremely rare book had been in 1650 in the library of Cardinal Mazarini, which through Louis XIV., Louis XV., Louis XVI., Louis XVIII., Charles X., and Louis Philippe, had descended to Napoleon III. Perhaps it could



be gotten hold of. And it was gotten hold of, as the subjoined letter shows :

"His Excellency the Minister of Foreign Affairs has, upon your request, seconded by myself, through the offices of the Royal Ambassador at Paris, borrowed from the Mazarin Library of that city the book desired by you for examination, viz: 'Tractatus de veritate conceptionis b. virginis per Joannem de Turrecremata, Romae 1547, and sent it to me to transmit to you. I herewith hand you the work with the request to return it in due time.

"Berlin, Sept. 26th, 1863.

"The Minister of Worship, Education, and Medicine,  
per Lehnert."

Thus equipped, our zealous "Privatdocent" set to work; and with the exception of a few weeks which he devoted to a puerile attack upon the Right Reverend the Bishop of Paderborn, he gave all his leisure hours, up to the Feast of the Ascension, 1865, to the "refutation of the Romish Doctrine of the Immaculate Conception."



### FIGHTING HARMFUL NOSTRUMS.

The plan of the Post Office Department to fight the worst patent medicine evils by refusing the use of the mails is a step of great importance in the working-out of a problem which presents peculiar difficulties. The cutting-off of mail privileges was the most effective method that could be found for suppressing the great lotteries, while the fraud order is the weapon by which hundreds of fraudulent "mail-order" schemes are annually wiped out of existence.

The mails were necessary to secure the distribution of lottery tickets quickly and cheaply, and in the "mail-order" swindles long-distance transactions are involved, because, after personal inspection, no one will buy the commodities handled. But in the patent-medicine trade, either in its legitimate or its illegitimate branches, these considerations do not fully apply. The goods are not perishable, can be sent out from the factory by freight or express, and, except in those instances where the purchaser wishes to keep his ailment a secret, can be sold more conveniently over the drug-store counter than in the "sealed package" sent by mail. It differs, too, from most of the other questionable enterprises against which fraud orders have been effective, in that the victim seldom realizes that he has been imposed upon. The man who receives a doll's tea-set after answering an advertisement which offered forty-six pieces of Dresden china, but did not specify the size, calls down vengeance on the rascal who fooled him; but the

man who takes a bottle of "nerve cure" which may contain more alcohol than the same amount of whiskey and owe its stimulating effect solely to that, is more likely than not to return for six more bottles, and, on request, write an enthusiastic testimonial for the great remedy. Every one is acquainted with victims of the patent medicine habit who can not be persuaded out of the delusion that they are being benefited by nostrums which reputable physicians maintain have little or no real value.

Thus, so long as the consumers feel as they do, there is reason to think that the manufacturers of these preparations may be able to get along reasonably well without the use of the mails—better, at least, than could the lottery or "mail-order" swindlers. Only trial can show to what extent this may be true. If the Department intends to go so far as to exclude from the mails all publications carrying the advertisements of the objectionable preparations, it will at least reduce greatly the chance for picking up new customers.

We doubt not that the worthless "cure-alls" will continue to be sold so long as people can be persuaded that there is virtue in them. To make public their formulæ, that they may be known for just what they are, is the only step likely to accomplish sweeping results. Heretofore this has been the thing most difficult to attain. Efforts to give wide circulation to the results of analyses made by the Massachusetts State Board of Health or the National Department of Agriculture have been and will be fought bitterly by the unscrupulous nostrum manufacturers, who realize that the existence of their lucrative business depends on public ignorance. There are perhaps some women whose ambition for beautiful complexions will stick at nothing; but the great majority certainly will hesitate to use the much-advertised "face bleaches," nine of which, analyzed in Massachusetts, were found to contain either corrosive sublimate or bi-chloride of mercury. Those who deliberately turn to "kidney cures" and "stomach bitters" as substitutes for gin and rum will go on doing so, though thousands of the devotees of patent medicines suppose that they are maintaining the strictest "temperance" principles.

In the long list in Public Document No. 34 of the Commonwealth of Massachusetts are many alleged cures for the drink habit which are more intoxicating than wines or beers, and but little less so than ardent spirits. Howe's "Arabian tonic," exploited as "not a rum drink," contains 13.2% of alcohol; Parker's tonic, recommended for inebriates, has 41.6%; Schenck's Sea Weed Tonic, "entirely harmless," has 19.5%; Hoofland's German Bitters, "free from alcoholic stimulant," 25.6%; Whiskol, "a non-intoxicating stimulant, whiskey without its sting," 28.2%; and

Colden's liquid beef tonic, "recommended for treatment of alcohol habit," 26.5; while Kaufman's Sulphur Bitters, which its maker says "contains no alcohol," contains actually 20.5, with no sulphur at all. The two liquids sold under the name of "Goldcura" for the liquor habit contained 41.11 and 28.22%, respectively, of alcohol. It is not so surprising to find it in preparations where nothing is said about intoxicating properties. Thus, Peruna has 28.59%, Lydid Pinkham's Vegetable Compound 20.61%, and Hostetter's Stomach Bitters 44.3% of alcohol.

Medical journals have asserted that many of the much exploited remedies produced their apparent good results solely through the alcohol they contained. The tests made by the Bureau of Chemistry in the Agricultural Department, and published last winter as a Congressional document, reveal the state of affairs which exists regarding some of the remedies which are not alcoholic stimulants. "It is perfectly evident," says the chemist in one instance, "that starch paste has little value as a medicine." Of a "consumption cure" christened "Tuberculozynie," the report is: "Not one of the ingredients, or a combination of the same, contained in the two packages examined, is of any recognized service in the cure of tuberculosis."

There is a movement in Massachusetts to impose on medicine manufacturers the requirement now applied to food products, namely, the printing of the complete formula on every package sold. Such legislation is opposed on the obvious ground that it would result in exposing trade secrets. Still, if official chemists are to continue making analyses and publishing results, this information will be, in any event, at the disposal of business rivals. The makers of really worthy preparations have everything to gain by a publication of formulæ as widely as possible, while the public interest offsets that of manufacturers who fear the light. The plan has the added advantage that its enforcement is simple. Any chemist can determine what ingredients are in a patent medicine bottle. But the Postmaster-General has a harder contract on his hands when he undertakes to say that this same mixture is a fraud because it does no good to the sufferer, especially when the sufferer himself is likely to take the other side. Yet the experiment can not fail to have interesting results.

⌘ ⌘ ⌘

—Mr. J. M. Goelzhauser, 113 Upper First Street, Evansville, Ind., would like to enter into negotiations with some one who is willing to dispose of a set of 'Shakespeare's Sämmtliche Werke,' übersetzt von Rapp und Keller,' a work long out of print.

## COLLAPSE OF THE "AMERICAN LEGION OF HONOR."

According to the daily papers of August 13th, a receiver has been appointed for the Supreme Council of the American Legion of Honor, and this marks the practical end of one of the oldest and at one time very popular fraternal life insurance societies conducted on the assessment plan.

This order commenced business in 1878, promising its members life insurance at rates lower than those charged by regular insurance companies. Policies were issued up to \$5,000 per member, and, as usual, for a time everything ran smoothly, the membership increasing steadily, until about 1888, when it reached over 62,000 persons. The law of mortality, however, completely upset the theories of the founders and managers; death losses increased, the expected contributions became heavier and more burdensome, as time went on; the number of new members joining each year became smaller than the number of those tired of the game and dropping out. That was the beginning of the end; and now after a successful (?) business career of over twenty-six years, the American Legion of Honor joins the long list of defunct assessment companies, "gone, but not forgotten" by the unfortunate surviving members.

The insurance report for New York State shows the condition of the Legion for December 31st, 1903, to have been as follows:

Total admitted assets.....	\$388,556.64	
Contingent mortuary assets:		
Assessments called, not due.....	19,479.73	
"    due and unpaid.....	22,224.59	\$430,260.96
		<hr/>
Unmatured mortuary liabilities:		
Losses adjusted, not due.....	\$37,500.00	
"    in process of adjustment.....	45,000.00	
"    reported .....	50,000.00	\$132,500.00
		<hr/>
	which would leave about	- - \$297,760.96

as security for the outstanding 6½ million dollars of insurance carried by 4049 members, making about \$45 per \$1,000.

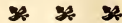
During 1903, fifty-one persons joined the order, taking \$755,000 of insurance, while deaths and withdrawals aggregated 2004, representing \$3,104,500 of insurance, showing a net loss of 1953 members with \$2,349,500 insurance.

The concern was honestly managed, but its plans were based on a wrong principle. The money needed for death losses was raised by levying and collecting assessments from the surviving members, and no provision was made for payment of the "last man." As mortality by increasing age of the society increased, the as-

assessments naturally had to become heavier, which interfered with the increase of membership and brought the society to its end.

Unfortunately there are a large number of Catholic organizations, even among women, conducted on practically the same lines, that will ultimately have the same experience. There is a good deal of agitation now going on about reorganizing some of them on a safer basis. It has been shown time and again in this REVIEW that there is but one way of securing permanency to insurance companies and making them independent of a steady increase of membership; that is to base the premiums for each member according to age at entry on a standard table of mortality, providing for a sufficiently large reserve fund to pay the "last man's" claim after his death.

The sooner our Catholic life insurance companies recognize the truth of these statements and act accordingly, the better it will be for the members concerned and for Catholic society life in general. At present a good many of these societies are practically soliciting membership under false pretenses, by holding out hopes which can not be realized. On a scientific valuation of their liabilities most of these concerns would be found to be bankrupt to-day, and it is certainly not becoming to Catholic principles to endeavor to continue "shaky" societies by deceiving confiding fellow-men, or to rely on the endorsement of Church dignitaries (which unhappily are only too easily secured) for getting new passengers for a rotten craft.



## FREEMASONRY AND THE CHRISTIAN RELIGION.

[A Summary of Preceding Papers.]

The brief sketch I have given in preceding papers will, I think, suffice to illustrate the spirit of Masonry in reference to Christianity and the Catholic Church. Its foundation is an ostensible indifference in matters of religion, an indifference which pretends to place on a par Mohammedanism and Buddhism and Druidism and Christianity and every other form of religion, however absurd and false, provided only that a select few admit some kind of a Supreme Being. Christianity is for Masonry but one of the many religious varieties that divide mankind. It is not the one true religion. It will be admitted into the crowd of religions tolerated by Masonry, provided that it will welcome all others on an equality and not insist on any prerogatives of its own. If it insist that truth is one, and that it is the truth, it presently becomes for the Mason too sectarian and is swept aside. Masonry states ex-

plicitly that it is not Christianity, for otherwise, as it tells us, the Jew and the pagan could not partake of its religious enlightenment—could not learn from it the true nature of God and of the human soul.

Jesus Christ therefore for Masonry is not God. Jesus Christ therefore is not the corner-stone of Masonic religion and morality. If some Masonic writers have sought to delude themselves or others by the Christianization of Masonry, i. e., by the Christian interpretation of Masonic symbols, they have labored in a work that does not belong to the ancient system, have gone to almost unwarrantable lengths in sectarian interpretation, and hence find to-day Jesus Christ omitted by a "slight but necessary modification" even from those texts of Christian Scripture which directly refer to Him.

On the other hand, Masonry is ever overflowing with admiration for paganism and its mysteries. These are ancient—these are sacred—these come from the pure religion of the patriarchs—these are to be studied and imitated.

The exoteric Mason, we are told, does not know this. He has not discovered the true aim of the organization. He thinks that it is a mere benevolent, a mere social gathering; and exoteric Masons form, we are again told, the greater portion of Freemasonry. We are therefore not astonished that in their ignorance they speak of Masonry as they do, and admire an institution whose adepts have as little scruple in deceiving them as in deceiving us.

When, however, there is question, not of Christianity in any form, but of Christianity in its true and Catholic form, Masonry conceals its feelings less and less. It recruits its ranks among us mainly from Protestants, and it works out its own ends by fostering in them bigotry against the Church: Calvary is a place of rest and refreshment; Friday noon is the hour at which the brethren receive their wages; the cross becomes a sacred sign of ancient paganism (Encycl. pp. 194, 195); its inscription I. N. R. I. is made to signify *Igni Natura Renovatur Integra*, by fire nature is perfectly renewed (Encyclopaedia p. 366), a formula that but thinly veils Masonic sensualism. No wonder then that the life of the Catholic solitary is an abomination to Masonic eyes, and that in their blind antipathy Masons prove themselves more pagan than the pagans themselves. Neither is the august head of the Church spared his measure of obloquy, for "the disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household." (Matth. x. 24, 25.)

## BOOK REVIEWS AND LITERARY NOTES.

---

*Theo-Scientium.* By John M. Russell, Author of Seven Ages. 87 pages 12°. Paper, 25 cts.

By an interpretation altogether *sui generis*, the author tries to prove from texts of Holy Scripture that Heaven is inside of the sun, Hell outside; that light is an emanation of the fallen angels and made its appearance only when Lucifer was cast out from Heaven; that Hell will not be so bad as "superstition" now-a-days believes it to be, since it will speedily end with the complete annihilation of the damned, etc., etc. The author states that he has sent both this pamphlet and his book on the Seven Ages to the Biblical Commission appointed by the Holy Father with a request to pronounce on the value of his new exegesis. He will have to wait a long time for an answer. The Commission has more important work to do than to judge the work of cranks.



—There is not much new to be said about Francis Parkman after Mr. Farnham's biography, but Mr. Sedgwick's volume in the "American Men of Letters" series (Houghton, Mifflin & Co.) gives a succinct and readable account of that heroic life. In the chapter summing up Parkman's "Character and Opinions," Mr. Sedgwick says:

"By his creed and by his practice he belonged to the sect of the Stoics, a disciple worthy of the sect's happiest days; his favorite virtue was fortitude, and of all men of philosophic mind, Marcus Aurelius was his accepted pattern. In his youth he jotted down in his private diary his resistance to the strongest temptation that assails the body; and his manhood was a constant obedience to self-restraint, in order that he might fulfil his work. In spirit he was always mindful of the ancient emperor's words, 'Take care always to remember that you are a man and a Roman; and let every action be done with perfect and unaffected gravity, humanity, freedom, and justice.' His friends bear witness that again and again he had to restrain his vehement impulses to rash speech or action; again and again with a calm exterior batten the hatches on a mutinous mood."

—The *Stimmen aus Maria-Lach* (4. heft) justly criticize the editor of the new edition of the late Professor Weiss' monumental 'Weltgeschichte,' Professor F. Vockenhuber, for injecting into the pages of that useful and staunchly Catholic work, dangerous doses of Liberalism and historic error. After quoting a few samples of such prevarication from the latest

(sixth) volume, the critic says, and as a subscriber to the new edition of the book we heartily assent to his opinion, that "it would be truly deplorable if the old and reliable work of Weiss would, by further additions of this sort, cease to be for Catholics what it has been up till now, and what it could easily remain"—namely, a first-class, aye, the very best universal history on a larger scale accessible to German speaking Catholics.

—The late Professor Mommsen wrote in the copy of his 'Roman History' which he sent to our American historian George Bancroft, some lines indicative of his feelings towards the United States which are not so widely known in America as they certainly deserve to be:

"Wir sind vom selben Schlage,  
 Uns hebt dieselbe Flut,  
 Ihr braucht die alte Sage,  
 Wir brauchen frisches Blut.  
 Des einen Volkes Gründung,  
 Das war, das bleibt uns, Rom,  
 Vertiefung und Verbindung  
 Baut jetzt am Völkerdom.  
 So klingt hier die Parole,  
 Sie klingt auch drüben wohl,  
 Vom alten Kapitol  
 Zum neuen Kapitol."



## MINOR TOPICS.

---

*Congregational Singing of the Plainchant of Solesmes.*—From a Rome correspondence of the *Freeman's Journal* (No. 3708) we reproduce the subjoined paragraph:

"The people that attended High Mass on the feast of SS. Peter and Paul at the interesting church of Santa Maria in Aquiro were much surprised to receive, each of them, men, women, and children, a printed card containing, both in Latin and Italian, the Gloria, Credo, and Agnus Dei. They did not understand the meaning of it until they found at the Gloria that here and there among them individuals were singing this part of the Mass according to the Plainchant of Solesmes. Before the Gloria was over they realized that they were all expected to join, but though Romans are not credited with a surplus of bashfulness, especially in church, the hymn was almost over before many of them plucked up courage to begin singing. There was a noted improvement at the Credo, and at the Agnus Dei at least a hundred of the congregation were doing their best to swell the sacred melody. Last Sunday the experiment was repeated with increased success, and the fathers who minister in S. Maria in Aquiro are quite convinced that their people will take kindly to congregational singing. As



it is quite certain that many bishops and rectors of churches in the United States, England, Australia, Scotland, Ireland, and elsewhere are very anxious to introduce the old Catholic custom of congregational singing during the liturgy, it may be interesting to describe how this first experiment in Rome was made a success. First a body of young men belonging to the Circolo di San Pietro were taught the Plainchant of the Gloria, Credo, and Agnus Dei. A couple of lessons were quite sufficient. The same instruction was then imparted to a number of school children, and they learnt their lesson even more quickly than the young men. On the appointed day most of the latter were placed together near the altar rails, while the remainder were scattered through the body of the church; the children were gathered in a body near the centre. In this way a nucleus of singers was formed to encourage and guide the untrained multitude. It may be that some similar plan might be successfully adopted in the large towns of America."

*The Floods of the Mississippi and Missouri in the Spring of 1903* are well described and illustrated by H. C. Frankenfield, in Bulletin M of the U. S. Weather Bureau. The flood of the Mississippi rose so nearly to the crown of the levees near Greenville, that the river boats were required to run at reduced speed, so that the waves from their paddle-wheels should not begin a dangerous overflow. Even after this precaution, Greenville was invaded by backwater spreading up the valley from a crevasse in the levee some miles to the south. The successful prediction of the flood by the Weather Bureau was truly remarkable. On March 9th it was announced that the flood, already within 1.4 feet of the highest water ever recorded, would continue to rise for three or four weeks, and that a stage of 21 feet at New Orleans should be prepared for. As a matter of fact, a stage of 20.4 feet was reached at New Orleans on April 6th and 7th. Many of the full-page plates are of exceptional interest; notable among them are those of the Missouri Pacific Railroad bridge at Kansas City, loaded with locomotives, and the only one of seventeen bridges that was not carried away; a levee restraining the high flood waters from the lower plain; the rush of the waters through the Holly Bush crevasse. A remarkable instance of foresight is presented. The Fort Jackson and Grand Isle Railway follows the right bank of the Mississippi for a stretch below New Orleans, and a train loaded with repair materials was kept in the yard at one of the stations ready for prompt despatch. A break occurred in the levee at Magnolia, thirty-six miles below New Orleans, on April 5th, and the water was soon 60 feet deep where the levee had stood. The train was at once sent to the spot, and, after ten hours of hard labor, the break was closed. "A further delay of one hour would have precluded any hope of closing this crevasse," according to one of the State engineers, and then some of the finest sugar plantations in Louisiana would have been flooded.

*School Savings Banks.*—Several years ago there was some discussion of this subject in THE REVIEW. From a folder compiled by J. H. Thiry of Long Island City, N. Y., we now get some information how the school savings bank works in New York State. An act of the legislature there makes it lawful for the principal or super-

intendent of any public school or schools in the State or for any other person designated for that purpose by the board of education or other competent school authority, to collect once a week or from time to time small amounts of savings from the pupils and to deposit them in some savings bank in the State to the credit of the pupils respectively, or, if the amount be insufficient for the opening of individual accounts, in the name of said principal or superintendent in trust, to be by him eventually transferred to the credit of the pupils to whom it belongs.

Mr. Thiry is eloquent in praise of the school savings bank idea and asserts that "every consideration of good public policy and healthful social conditions points to the necessity of the practice in the public schools"; but it is not easy to avoid the conclusion that the regular savings banks are safer and sufficient for all purposes, being readily available and practically secure. Besides, in the words of the *Chicago Journal* (July 28th), "is it not overworking the public educational system to introduce money considerations there? . . . . Is there any danger of the American people's children coming up not caring enough for the possession of money?" We are informed by the folder before us that "the school savings bank system is now in operation in 789 schools of 106 cities in 26 States, and the 90,961 scholars of these 789 schools have saved \$1,357,930.25, of which \$868,276.02 has been withdrawn, leaving a balance of \$449,654.23 due little depositors to Jan. 1st, 1904." Mr. Thiry thinks these figures "speak well for the system."

*The Shorter Working-Day.*—An interesting contribution to the question of the shorter working-day is supplied by the August number of the *Monthly Review*, published by the National Civic Federation. The basis of the article is an analysis of replies returned to a query addressed to a large number of employers. The question read as follows: "Do you regard it a practical proposition to gradually reduce hours by voluntary uniform agreement through a given industry, providing the employés agree to abandon any arbitrary restriction upon the output?" There were nine hundred and twenty answers returned; and of these six hundred and seven were in the affirmative, though various reservations and qualifications accompanied many replies. There is a quite general belief that shorter hours would result in better social conditions. In other words, there is little fear that the laborer would not advantageously use his increased leisure. The fear of enhanced cost of production involved in the scheme is a stumbling block to many. The necessity for continuous operation involving the two-shift system is another very serious obstacle in some industries. This is true, incidentally, of hospital work, where the two-shift system means a twelve-hour day for the nurse, and the three-shift system often means serious detriment to the patients. There are some employers who take the position that an intentional restriction of output which a proposal of this kind, if made to the laborers, would imply and tacitly sanction, makes the bargain essentially immoral in character (?). Other employers express doubt of the agreement's being kept by the unions. It is an encouraging fact that in general the labor-day in this country in the last few decades has declined, but the speeding of machin-

ery and the increased nervous pace of work are counter-considerations that can not be overlooked.

*The Fruits of "Yellow" Journalism.*—The *Chicago Chronicle* in a recent issue described a significant incident which took place in a Chicago court. Three young robbers and murderers who had confessed their guilt, the two Formby brothers and young Dulfer, were before Judge Chytraus. The leader was questioned by the magistrate in a kindly way as to his reading habits. The only book he designated as read by him from choice was the 'Life of Jesse James,' and as to newspaper reading he answered: "I always read Hearst's *Chicago American*. I read all about the car-barn bandits in that newspaper and all about other crimes. I thought it was 'easy money' from the way things read."

Here is "confirmation strong as proofs of Holy Writ," hot from the practice of murder, of the vicious, degrading, criminal, damning influence of the type of newspaper branded with the name of yellow, the color of the warning flag of pestilence. The thief's reading in book form is not to be considered in comparison with the yellow bulletin of villainy flaunting under the eyes of the world all day, every day, steaming with the latest fetid details of crime and horror.

Here is one of the thousands they have corrupted who sees it, too late for him, but not too late for the warning.



—This is the way one soi-disant Catholic newspaper is trying to increase its list of subscribers:

"In order to increase our subscription we have made arrangements with the *Post-Dispatch* of St. Louis, Mo., to furnish the daily *Post-Dispatch* and Sunday *Post-Dispatch* and *Catholic Journal* from now until December 1st, 1904, for \$1, which is far less than cost. Every one should have a daily paper during the coming campaign. Our old subscribers can obtain the daily and Sunday *Dispatch* for the same time by paying us \$1."—*Catholic Journal*, Memphis, xxix, 12.

The *Post-Dispatch* (this remark is superfluous for any one who lives in or near St. Louis) is a sensational newspaper of the type now commonly called "yellow." What hope can we entertain for a Catholic daily press if our Catholic weeklies, instead of combating the "yellow" journals and exposing their bad character and influence, assist in spreading them among their Catholic readers?

—We thought the American papers carried off the palm for grotesque descriptions of Catholic ceremonies, but it now appears that the Scottish journals have outrun them. A Glasgow paper dismisses the vesting of the Archbishop with the words, "His Grace was adorned with the amice." An Edinburgh paper tells how "the Bishop of Argyll and the Isles sang Haydn's Sixteenth Mass," and how, on the same occasion, "the thurifer was swung gently to and fro in front of the altar." But the prize for fine writing must be awarded to the Highland journalist, who, describing a High Mass sung by Prior Vaughan at Fort Augustus, wrote as follows: "At this point in the proceedings, the very rev.

gentleman turned round and observed in stentorian tones: 'Dominus vobiscum!'"—*Casket*, lii, 32.

—Several articles contributed by the late J. R. Gasquet, M. D., to the *Dublin Review* have been gathered into a book. One of them contains this passage: "I was myself led to adopt the Thomist philosophy, not from any preconceived idea of its authority, but from finding it had so completely anticipated, in all its main outlines, the methods and inferences of physiology. I was struck with the contrast between this and the modern schemes of philosophy, which seemed to have no relation to physical science, even when they were not contradicted thereby." Elsewhere Dr. Gasquet says that "the psychology of Aristotle, as stated by St. Thomas, is in substantial agreement with the conclusions of modern science."

—We read in the *Catholic Union and Times* of Buffalo (xxxiii, 15): "The St. Louis Dems went the Chicago Reps a few better in the matter of Catholic prayers at the national convention. The best Chicago could do was a parish curate; while the St. Louis convention opened its session.....with prayer by Archbishop Glennon."

This prayer by our esteemed Archbishop has worried some of our contemporaries not a little. We hope they were reassured when they learnt from the *Western Watchman* (xvii, 35) that when Msgr. Glennon "invoked a blessing on the National Democratic Convention," he simply recited the "Our Father," blessing himself before and after.

—We have before us the report of a local charitable society, which is so typical of many which have come to our notice, that we can not help commenting on it here. The report shows that the sum of \$712 was raised by means of a theatrical performance, for the purposes of the society; that the expenses incident to this performance amounted to \$593.50, so that there was left a balance of little more than one hundred dollars for dear charity. Six hundred dollars for pleasure and one hundred for the poor: Such is modern charity!

—We learn from the Milwaukee *Catholic Citizen* (July 16th) that the "Knights of Columbus" now have a ladies' auxiliary:

"A court of the Daughters of Isabella, an auxiliary of the Knights of Columbus, was organized at Cuba City (Wisconsin), Sunday, July 10th. Court No. 4 starts with a membership of thirty-five. The exemplification of degrees took place at Florine hall, after which the members and their invited guests repaired to the C. K. hall, where a spread awaited them."

—The deaths from smallpox in the United States army in the Philippines ought to convince any one of the futility of vaccination, for Surgeon Lippincott says our army is the best vaccinated of any army that ever took the field: 714 cases; 249 deaths—35% deaths.

—Catholic Lady Teacher wanted in an English speaking country parish in Southern Illinois. One preferred who can play the organ. Address THE REVIEW.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI. ST. LOUIS, MO., SEPTEMBER 1, 1904. | No. 33.

---

---

## THE STORY OF A CONVERSION.

### II.

[A word of comment may not be amiss on what Dr. Preuss himself towards the end of the first instalment of the history of his conversion, which we printed in our last, calls his "puerile attack upon the Bishop of Paderborn." Rt. Rev. Bishop Conrad Martin, of Paderborn, who later became world-famous through his heroism in the Prussian "Culturkampf," had, in 1864, to dissipate anti-Catholic prejudices, published an appeal to the Protestants, of his own Diocese and of all Germany. It was entitled: 'Ein bischöfliches Wort an die Protestanten Deutschlands, zunächst an diejenigen meiner Diöcese, über die zwischen uns bestehenden Controverspunkte, von Dr. Conrad Martin, Bischof von Paderborn,' (Paderborn, Schönningh, 1864) and treated apologetically of some of the chief points of doctrine that separate Protestants from the Catholic Church. This episcopal booklet was violently attacked by a number of Protestant theologians, among them Dr. Albert, Dr. König, Dr. Schmidt of Greiz, and last but not least, Dr. Edward Preuss, who, in a pamphlet 'An den Bischof von Paderborn Herrn Dr. Conrad Martin. Eine Erwiderung auf dessen bischöfliches Wort, von Lic. Dr. Preuss, (Berlin, 1864), made a serious and well-meant attempt, from his own orthodox Lutheran point of view, to refute the zealous Bishop. There is no need here to enter into the arguments of this pamphlet, which were immediately and strongly refuted by a priest of the Diocese of Paderborn, Rev. Franz Xaver Schulte, in a little volume entitled 'Fussangeln für protestantische Polemiker'\*) of which the fourth chapter, comprising pp. 73 to 115, is devoted to Dr. Preuss.

\*) Paderborn. Druck und Verlag der Jungfermannschen Buchhandlung, 1865.

Bishop Martin himself, a year later, took occasion, in his mild and charitable manner, to show his opponents, in a second appeal to the Protestants of Germany,†) that they had misunderstood his intentions and misinterpreted his arguments. He argues with Dr. Preuss on pp. 134 to 137. Recognizing his good will, he treats him with much consideration, testifies to his "pure interest for the Christian truth" (p. 134), and expresses the hope that he may some day himself become a "Papist."

When this hardly to be expected consummation, through the grace of God, had come about in 1872, and Dr. Preuss, in 1878, undertook to publish an "ex voto" in honor of the Immaculate Conception, which was at the same time to contain a brief history of his remarkable conversion,‡) the venerable Bishop of Paderborn, then living in exile, kindly wrote a "Begleitwort" to introduce the book to the Catholic world. "By the publication of this work," he said, "the author desires to atone for having publicly reviled the sublime mystery which is its subject. How sincere and earnest his intention is, the book itself bears witness. His fervent, tender, childlike love and devotion for the immaculately conceived Mother of God receives therein such beautiful and unadulterated utterance, that we willingly believe him when he assures us that his heart urged him to publicly repair the insults which he had published against his heavenly mother when animated with heretical hatred. And we believe we are not mistaken if we assume that, unconsciously perhaps, gratitude was also one of the motives that inspired his work. . . . We have read this book, and especially the personal portion thereof, not only with interest, but also with a sentiment of thankfulness to God, who has visited the author so magnanimously and, in spite of his original reluctance, led him back with victorious grace into the arms of the mother whom he had erstwhile reviled. Since his return to holy Church we have given him our sincere and loving sympathy, and the intelligence which we have received from a most reliable source of his Catholic piety and his unselfish and zealous labors for the Catholic cause, have only increased this sympathy, to which it is a pleasure to give public utterance here."

So much for the incident referred to by the late Dr. Preuss in that portion of his narrative with which we concluded last week's instalment. We now proceed with his own story.—A. P.]

Finally the book was finished and sent out into the world by its

†) Zweites bischoefliches Wort an die Protestanten Deutschlands, etc., von Dr. Conrad Martin, Bischof von Paderborn. Paderborn, Schoeningh, 1866.

‡) Zum Lobe der unbefleckten Empfaengniß der allerseligsten Jungfrau. Von Einem, der sie vormals gelaestert hat. Anglice: In Praise of the Immaculate Conception of the Blessed Virgin by one who formerly reviled her. (B. Herder, Freiburg and St. Louis, 1879.)

proud, joyous, and hopeful author—with what purposes and expectations, will appear from the following quotations :

“God’s wars have been and must be carried on”—thus beginneth the Foreword—“so long as the world stands. We can not, therefore, venture to lay down the sword drawn against Romish error ; for at the present time it is no less alive than that of Rationalism. Pope Pius the Ninth has even declared, so lately as the 8th of December, 1854, that the Virgin Mary was conceived without original sin, and that whoever denies that, has made shipwreck of faith. This doctrine we here bring to its trial, not merely because it is the newest fruit of the papacy, but more especially, because it can be shown more clearly as to this than as to any other, how unapostolical, how modern, this system is, which gives itself out as apostolical and old.”

The introduction concludes thus :

“Lastly, we shall seek out the fundamental principles which lie concealed in the story of this new dogma : we shall show how the papacy, by giving its solemn sanction, has severed itself from tradition and the Bible, and in their stead has professedly accepted public opinion for its basis. Thus the Bull of the 8th of December, 1854, is practically a rupture of the papacy with its own past ; a rupture with the principles of St. Vincent of Lerins, principles to which the Council of Trent clung with the tenacity of a drowning man ; a rupture also with the objective powers which rule the spiritual world ; and a practical declaration of its own infallibility. We are not in a position to say how short the respite may be, ere such shall be formally declared ; but it will be evident to all who have impartially examined the documents contained in this volume, that the papacy has fallen between the millstones of God.”\*)

The book wound up with this queer “Conclusion”:

“For whom have I written this ? I have written it for my brethren, whose ardent desire is towards Rome : children of the same Father ; begotten by holy Baptism ; children who are wearied of being driven hither and thither with every wind of doctrine ; who seek some anchorage which will shelter them in these stormy times. Is the papacy such an anchorage ?—the poor papacy which at first was intimidated by the flapping of the wings of the French eagle at Avignon ; then sold to the Franciscans ; then hunted by bigotted women, and lastly followed the banner of public opinion ? Poor successor of Honorius I., the infallible heir of an infallible

\*) We quote these passages, with the exception of two sentences (which, being slightly inaccurate, we have amended,) from the English translation of the book, printed in Edinburgh, by T. & T. Clark, 38 George Street, in 1867, under the title: “The Romish Doctrine of the Immaculate Conception Traced From its Source. By Dr. Edward Preuss, Principal of the Friedrich-Wilhelm’s Gymnasium at Berlin. Translated by George Gladstone.”—A. P.

pope, the duty has devolved upon thee of branding with heresy the noble church which triumphed from the time of St. Paul to that of St. Bernard. And shall we believe him? Believe him rather than the Scriptures, or the church above, which is before the throne of the Lamb? Only for the sake of the '*suave d'obéir*'?†) Israel too once demanded a king for the *suave d'obéir*; let Samuel teach you the law of the kings.

"But I have written this also for you, ye seven thousand who are within the walls of the Church of Rome, but who have not bent your knee to the image of Baal; children of God through holy Baptism like ourselves. But a little more, and war will break out between you and your oppressors. Already they have cut the threads which hitherto bound them to the Scriptures and to the Fathers. And when your Pope, (as he must), shall have solemnly declared his own infallibility before the face of the Christian world, then will the last chain be sprung which bound the followers of Veronius and Bossuet to the papal chair.

"And who can give us a guaranty of unshakeable firmness, when the oldest throne in Europe begins to totter? The living God. Our foundation is in His word. Heaven and earth shall pass away, but His words shall not pass away."—

Eagerly and anxiously did our Protestant controversialist await the effects of his book. How, above all, did the "seven thousand within the walls of the Church of Rome" respond, "who had not bent their knee to the image of Baal"?

Surely a flood of appreciative, encouraging, and grateful letters must have flooded his hermitage?—For a long time not a word came to him from these "seven thousand"; several months after the appearance of his book, he received one solitary letter, from *Privatdocent* Pichler in Munich. It was the only assenting voice that ever reached him from out of the Catholic camp.

But his Protestant brethren, whose ardent desire was towards Rome—surely they were healed of their leaning to the papacy by this historico-critical disquisition? No, not in one single instance, so far as the author ever became aware.

On the contrary: Liberal Protestants eyed the book very much askance. Instead of rejoicing over this new weapon against the Catholic Church which they hated, they grew angry at the man who had forged it, on account of the unheard-of dedication: "To Jesus Christ, My King and God," which appeared in large letters on the first page.

A man who, in the glare of the nineteenth century, freely and publicly called the "Wise Man of Nazareth" his "God," thereby

†) This has reference to certain utterances of the seigneur of Lichtenfelde, who, like the late v. Gerlach, occasionally gave this as a motive for his leaning towards the Catholic Church.



not only forfeited every claim to recognition, support, and gratitude, but branded himself as an ignorant and dangerous fool.

Thus all the proud hopes which our Protestant *Privatdocent* had based upon his first pretentious literary effort, had come to nought. The concluding sentences of the book: "Who can give us a guaranty of unshakeable firmness, when the oldest throne in Europe begins to totter? The living God. Our foundation is in His word"—sentences full of the ardor and strength of his Lutheran faith, were to be illustrated in a special manner by future developments.

True, for the time being, his conviction that he was grounded upon an infinitely sounder basis than the papacy, received fresh nourishment from the task which he had undertaken, of reëditing Johann Gerhard's so-called 'Loci'; for the thorough manner in which Gerhard, the greatest of the older Protestant dogmaticians, supported his system with passages from Holy Writ and even from the Fathers, confirmed in his reproducing pupil the notion that the teaching of the Lutheran theology of the sixteenth and seventeenth centuries was entirely identical with the pure, unadulterated word of God.

Imagine his pain and surprise when suddenly the one among his "theological" professors whom he had esteemed most highly, and to whom he mainly owed his position and success in life, published a theory on the justification of sinners which flatly contradicted the orthodox Lutheran doctrine.

Being asked for his opinion by zealous pupils, our author could not possibly conceal his dissent. Private remarks grew into formal discussions in their respective university lectures, until at length mutual friends brought it about that the young professor received permission to set forth his Chemnitz-Gerhardian doctrine in a journal published by his master.\*) The latter replied as was to be expected; and when a number of strict Lutherans declared that, in view of the status of the controversy, an explicit defense of the true doctrine of "justification by faith alone" had become an inevitable necessity, the editor of Chemnitz and Gerhard conceived it to be his duty to undertake this task, which was not by any means a very pleasant one, because he felt what a great risk it involved with regard to his position in life and his prospects for the future. But a strong interior impulse goaded him on, together with numerous encouragements, proceeding chiefly from younger men. [To be continued.]

\*) The famous "Evangelische Kirchenzeitung, of Berlin.—A. P.

## THE RATE OF WAGES AND THE CHANGING CON- DITIONS OF LABOR.

Relative movement of wages and wholesale prices of products.

YEAR.	Prices (in gold).	Prices.	25 occupations, wages gold <sup>d</sup> (wages for 1891 being 100.)	Wages, 192 occupa- tions.
1869.....				
1870.....	119.0		84.64	
1871.....	122.9		94.00	
1872.....	121.4		96.26	
1873.....	114.5		92.13	
1874.....	116.6		90.46	
1875.....	114.6		88.11	
1876.....	108.7		85.65	
1877.....	107.0		88.21	
1878.....	103.2		90.66	
1879.....	95.0		91.12	
1880.....	104.9		91.94	
1881.....	108.4		94.59	
1882.....	109.1		96.16	
1883.....	106.6		97.05	
1884.....	102.6		97.83	
1885.....	93.3		97.15	
1886.....	93.4		97.15	
1887.....	94.5		97.93	
1888.....	96.2		98.52	
1889.....	98.5		98.82	
1890.....	93.7		99.31	
1891.....	94.4	95	100.00	100.00
1892.....		90	100.59	100.30
1893.....		90	99.94	99.32
1894.....		82	97.98	98.06
1895.....		81	97.19	97.88
1896.....		77	96.60	97.93
1897.....		73	96.11	98.96
1898.....		79	95.62	98.79
1899.....		77		101.54
1900.....		90		103.43
1901.....		88		

In this table it is significant to notice the movement of daily rates of wages, compared with the movement of wholesale prices of products. In general there is conformity between the two, depending largely upon the conditions of prosperity and depression, but the fluctuations of prices are more extreme and sudden than those of wages. Wages follow at a considerable interval the rise and fall of prices. From this it follows that when prices rise as a result of prosperity, a rise caused in the cost of living, and therefore a considerable portion of the succeeding rise in wages is counteracted, and when prices fall as a result of depression, the

laborer does not enjoy all the fruits of low prices on account of the resulting lack of employment.

Regarding the daily rates of wages, as shown above, it must be observed that there is extreme difficulty in identifying an occupation through a period of years as extensive as that from 1870 to 1900. During this period there have been revolutionary changes in industry and inventions of new machinery, displacing large classes of laborers, and the name of an occupation in 1870 often covers an entirely different kind of work in 1900. The displacement by machinery has had the effect of raising the wages of the more highly skilled and indispensable laborers, and, on the other hand, of substituting a larger mass of unskilled laborers who attend the machines. It is comparatively easy to follow through these various changes the wages of the higher skilled laborers, since the names and character of work remain much the same; but the unskilled laborer who takes the place of the earlier skilled workman receives an entirely different designation, and often fails even to be included in comparisons covering a period of years.

Again, it must be noted that changes in the daily rates of wages are by no means a criterion of changes in the daily rates of the workers. More important than daily rates are the annual earnings. Annual earnings depend both on the daily rate and on the amount of employment through the year. This aspect of the labor question has not heretofore received the attention which its importance deserves. Within the past four or five years, however, statistical bureaus and labor organizations have paid some attention to it. Reports made by the Pennsylvania Bureau of Industrial Statistics show that in the years 1894 and 1896, in the 47 industries of that State investigated, the average number of days worked was 276; in 1893, the average number of days was 268; in 1898, 298; in other words, in 1896 labor was employed in these 47 industries 90.1% of the possible working days, and in 1898, 97.3% of the possible working days (313). Wide variations occur for different occupations. In anthracite coal, in 1892, the workmen were employed 67.5% of the possible working days; in 1896, 56.5%; in 1897, 48.8%, and in 1898, 48.5%. In bituminous coal the number of days employed ranges from 61.3 in 1896 to 68.1 in 1892 and 1898.

Reports made to the New York Bureau of Labor Statistics from 1897 to 1901 show, for members of labor organizations, that the average loss of time by unemployment by quarterly periods ranges from 9% of the possible working time in the third quarter of 1899 to 25.7% in the first quarter of 1897. These investigations

show the great importance of taking into account not merely the daily rates of wages but the annual earnings.

Again, not even do annual earnings represent accurately the changing conditions of wage-earners. Perhaps the most significant feature of modern industry is the increasing intensity of exertion, owing to the introduction of machinery and minute division of labor. Where formerly the workingman could change from one operation to another, he now is limited to a very small operation in a large series. He acquires intense speed, and the force of competition compels employers to select only those who excel in physical vigor. To this is added the fact that labor unions have quite generally been compelled to remove the restrictions, which often formerly existed, on the amount of work a man shall be permitted to turn out. The result is that the trade life of the workingman has been reduced in many industries. The superintendent of the free employment bureau of New York states that—"The average woman who earns her living as a domestic is commercially dead after she is 45 years of age. There is no place for a man that is 50 years of age, if he is a common laborer, if he shows his age."\*)

A general complaint comes from all trade unions and from workers in all occupations respecting this shortening of trade life. Plainly, if the increased exertion of the wage-earner shortens his period of earnings, there ought to be a corresponding rise in the daily rates of wages, in order that he may retain throughout his life his original standard of living.

The foregoing wage statistics are compiled mainly from those occupations which are found in growing cities. Here the increasing expense for necessities of existence, especially rents and car fare, consume a large part of the increased earnings. There is less opportunity for those collateral earnings which in earlier days the workingman could secure from his small plot of ground and the vegetables and domestic animals which he could care for outside of trade hours. Money wages in cities must be considerably higher than money wages in the country, in order that the same standard of living may be maintained; and wages in growing cities must rise much more rapidly than country or villages wages, in order that the condition of the workingmen may run a parallel course of improvement.

At the same time the decrease in the cost of many of the commodities most used by the working classes is a factor which has tended to make their actual, as distinguished from money wages, greater.

---

\*) Reports of the U. S. Industrial Commission, Vol. XV, p. 223.

Finally, there is a marked difference between the earnings of organized workmen and those unorganized. The foregoing statistics do not include such trades as those of clothing workers and miners, where immigration and lack of organization have in the past 30 years caused serious depression in earnings. The influence of organization is nowhere more strongly exhibited than in the case of bituminous coal workers. In Illinois their wages declined sharply in the years preceding 1884. They declined again some 17% from 1890 to 1896, but in 1897, when the first wide-reaching and strong organization of miners was effected, their wages were increased 30 to 40%. This important increase should be compared with the very moderate increase of 4.6% from 1898 to 1901 in the daily rates of wages of the 192 occupations cited above from the reports of the Department of Labor. In the clothing trade a similar condition has existed. Only in certain occupations of that trade, such as those of cutters and special-order workers, where organization has been effected, have wages remained constant or been increased. These examples indicate that the most important factor in promoting the progress of wage-earners is their ability to effect and maintain an organization.

Taking into account these observations, it must be concluded that the daily rate of wages is not a safe measure of the changing conditions of labor, and that in a discussion of the progress of the working population account must be taken of the amount of annual employment, depending on general conditions of prosperity and depression, the life earnings of the worker, depending upon the increasing intensity of exertion and overwork, and the increased necessary expenses of city life.



## BOOK REVIEWS AND LITERARY NOTES.

---

*The Young Christian Teacher Encouraged, or Objections to Teaching Answered*, by B. C. G. With an Introduction by the Rt. Rev. J. L. Spalding, D. D. Herder, St. Louis, Mo. (pp. XXII and 381.) Net \$1.25.

This is not precisely a new book, it having been published more than a year ago; yet our somewhat belated review of the same may be none the less acceptable, as Catholic reviewers appear not to have given it the attention which it deserves.

The author is to all appearances a Christian Brother; and he probably wrote the book primarily for his own fellow-religious. But it offers solid spiritual food and consolation to every other Christian teacher as well, especially to the Sisters in our schools.

To explain further the scope and merits of the book we can not do better than quote from the admirable introduction by Bishop Spalding :

"The volume which is herewith offered to the Catholic teachers of America can not fail to attract their serious attention. It is all alive with the spirit of religious faith, zeal, and devotion. . . . The author makes us understand and feel that the religious teacher's vocation is a divine calling—a permanent opportunity to co-operate with Christ for the enlightenment, the purification, and the salvation of the world. His appeal is to the highest in man, to the soul which lives not on bread alone, but on every word that proceedeth from the mouth of God. The book is full of cheer, courage, and hope. It is not a pedagogical treatise, a collection of rules, formulas, and precepts. It is the utterance of piety, fervor, and love. It is replete with the spirit and the wisdom of the Divine Master, and of those who have known Him best and followed most closely in His footsteps. It is unlike any other book in English. It is something of which thousands of our Catholic teachers have felt the need. It will become for them a vade mecum, a manual to which they may turn again and again for light and strength. . . . This volume will not only bring consolation and joy to the hearts of Catholic teachers ; it will also draw many pure and loving souls to their ranks. That it will find readers there can be no doubt, for whoever takes it in hand will become its advocate and eulogist."

After this well-merited praise it may not be amiss to mention a few blemishes, which do not, however, seriously mar the work as a whole. Such are a certain want of logical sequence and conciseness, as well as mistakes of style and print that should not have escaped the eye of the proof-reader. The writer also repeatedly speaks of Blessed Peter Canisius as St. Canisius.

*The Catholic Church in Japan* by Rev. Dr. Casartelli.

*Catholicism and Reason* by Henry C. Dillon. Both published by the Catholic Truth Society, San Francisco.

1. Both of these brochures will repay a careful reading. The first is a very timely sketch of the progress of the Catholic Church in the Mikado's empire. Incidentally it shows how much the Church has done to open the country to European commerce and civilization. It was well to emphasize this point, especially now, when, as the author says, "the Empire of Japan is claiming the attention of the world." The author rapidly sketches the early Jesuit missionary efforts and gives a brief though vivid account of the martyrdom at Nangasaki, in 1597, of the first little band of native Christians. There follows a narrative of the second dreadful persecution in 1614, when 200,000 native Japanese Christians and 1,000 religious of different orders shed their blood for the

faith. Still all these reverses were but the prelude of the glorious "second spring," when the hopes of the Church revived, only to be shattered again two years later, in 1867. The remarks on the Catholic Church in the Japan of the future are in keeping with what has been so often said about the character of the Japanese. They are energetic and progressive, but materialism has eaten its way into the heart of the nation. It has now no time to think of the religion of Christ. May the author's wish, that the blood of the many Japanese martyrs be the presage of a glorious harvest in the new century, be realized!

2. It is a happy sign to see new champions of Catholic thought springing up among the laity. Their words will at times be more readily listened to than that of the priest. Hence Catholics may welcome the author of 'Catholicism and Reason.' His thesis is one which has often been proved, but which many outside the Church steadily refuse to accept, namely, that Catholicism is not an antiquated system of dogmas, but rather the only form of belief suited to the twentieth century. The author shows how "natural religion" can never satisfy man's spiritual needs. Protestantism has nothing to offer, for its rule of faith, the Bible, has in the opinion of its adherents, crumbled away beneath the blows of the "higher criticism." Hence there is no refuge but in revelation and in that Church which has authentically guarded it for so many centuries. The brochure concludes with a point often misunderstood by Protestants, namely, the devotion of Catholics to Mary, the Mother of God.



—Of Mr. J. Godfrey Raupert, the author of 'Modern Spiritism,' recently reviewed in these pages, we read in the *London Tablet*: "It may be remembered that Mr. Raupert, who is a convert to Catholicism, has already contributed some articles on Spiritism to the *Dublin Review*, and has also read a paper on the subject at Archbishop's House. It may be hoped that in spite of the peculiar difficulties of the task he has undertaken, his efforts will do something to put Catholics on their guard against the dangers of Spiritism. The present work, if it receives the attention it deserves, should have the same effect in a wider circle of readers."



## MINOR TOPICS.

---

*In the Interests of the Catholic Indian Bureau and its Charges* we respond to the request, which has been addressed to us, to give space to a brief summary of legislative and executive acts of several succeeding administrations in relation to our Indians and their schools. We are assured that the statements made are historically correct, having been compiled from official data of the Catholic Indian Bureau, the *Congressional Record*, and other sources of reliable information.

The Indian contract school system grew out and was the logical consequence of the Indian peace policy inaugurated by President Grant. Under this system the Catholic and Protestant mission schools received \$108 per capita annually for the care and education of Indian children. During this administration a few contracts were given, and the contract system was afterwards extended and carried on without interruption until the second administration of President Cleveland. The Secretaries of the Interior without exception spoke at all times in the highest terms of the work of those schools among the Indians.

In the first part of the second administration of President Cleveland, the first decisive blow was struck at the Catholic Indian mission schools. Congress cut the appropriations down 20%. In the second half of this administration Congress declared it the settled policy not to make any further appropriations for "sectarian" schools, and made a law reducing the appropriations by 20% every year until they expired. Mr. Cleveland sustained the Indian school policy of Secretary Hoke Smith, which policy was hostile to the Catholic Church. Under this administration was also promulgated the infamous Browning ruling, denying to Indians the right to select the schools to which they wanted to send their children. This was another stab at the Catholic mission schools.

President McKinley issued an order abrogating the Browning ruling. This order was secured through the efforts of Senator Hanna, who pronounced the ruling a damnable outrage.

President Roosevelt has appointed Archbishop Ryan and Mr. Bonaparte, of Baltimore, on the Indian Commission. During his administration Congress passed a bill restoring the rations to the Catholic Indian mission schools. This bill was supported by a number of members of Congress who by reason of their special interest in its passage and their earnest work in its behalf deserve especial mention. They are: Hon. W. E. Brown, of Wisconsin; Hon. J. F. Fitzgerald, of New York; Hon. Charles Curtis, of Kansas; Hon. C. H. Burke, of South Dakota, and others. In the Senate the amendment received the support of Senators Aldrich, of Rhode Island, Platt, of Connecticut, Elkins and Scott, and others.

The recognition by the President of the right of Indians having moneys of their own, to use such moneys for the education of children in mission schools (Catholic or Protestant) if they so desire, — is the most favorable and important ruling yet made by the



President as far as the Catholic Indian schools are concerned, and is now in force in the Ojage and Menominee reservations. (Catholic).

In this connection we are also glad to express our sincere approval of the objects of the *Marquette League*, which has recently been founded in New York for the purpose of bringing the knowledge and consolation of our holy faith to the one hundred thousand Indians still living in paganism.

In a circular sent out by this League we read :

"Authorities, conversant and familiar with Catholic missionary work, assure us that at no time in the history of our country have the prospects for the education and conversion of the original owner of the soil been more hopeful and promising than now. Another generation will see the uncivilized and heathen Indian either absorbed by a vicious, soul-destroying frontier civilization, or buried in pauperism. Christianity and education are the Indian's only hope. The dues of the Marquette League (\$2 annual membership and \$50 life membership) are not of a nature to repel Catholics on the ground of expense. Subscriptions should be sent to Theodore E. Tack, Treasurer Marquette League, 4th Avenue and 22nd St., New York City.

The Holy Father has given a signal proof of his interest in the Marquette League by granting to all its members the Apostolic Benediction. The League also received the endorsement of the Catholic Federation convention in Detroit, and will have a place on the program of the St. Vincent de Paul convention to be held here in St. Louis in September, when Reverend Dr. Ganss and others will make addresses on behalf of our Catholic Indian schools and missions.

*Elks in a "Merry Kissing Game."*—A reader in New Orleans writes to THE REVIEW :

"I enclose a clipping taken from the *Times-Democrat* of this city (Aug. 18th), containing an account of a recent manifestation of the gentlemanly (?) qualities fostered by the 'Elks.' Without doubt they have proved themselves worthy of the name and habits of the noble animal which they have chosen for their patron."

We quote a few paragraphs from the clipping referred to :

"The brooch contest was the pièce de résistance on the program. All interest centered in the outcome of this number, because it was to be decided by a kiss in the first place, and secondly, because the trophy cost \$150. . . . The conditions of the contest were very simple. Each member of the lodge present was to be given a slip of paper, one of which contained a bit of writing. This was to be the lucky slip. The holder was not to look at it until he had been kissed once. The lady to kiss him first was to be awarded the prize. Col. John P. Sullivan called a little girl to the stand. In a wooden bucket the slips were placed. She was instructed to give each Elk a slip as he came up to the front of the platform. This was done. The Elks then scattered among the ladies on the dancing floor. 'The kissing will begin when it is announced from the platform,' said Col. Sullivan. When every Elk present had been given a slip of paper from the bucket, Col. Sullivan shouted : 'Kissing can now begin.' The scene that fol-

lowed was indescribable. Three hundred or more girls and ladies, from ten to forty years old, were immediately in front of the platform. About forty Elks were scattered among them. The opposing force was overwhelming, but the Elks were valiant and brave. They did not retreat an inch, and some of the more venturesome even assumed the aggressive. The enemy at first hesitated. The Elks took advantage of this timidity, and immediately executed an offensive movement. In a few seconds the engagement became general. A moving picture of the conflict would be worth going miles to see. Some of the more timid young ladies hid their faces and tried to flee the battlefield. They could not get away. Others made wild swings for the neck of an Elk, only to fall short by a few feet. Two Elks made a dash for a demure, blushing maiden, with lips the color of coral. She drew back and they kissed each other. . . . 'Here's the lucky paper,' shouted an Elk, holding up a white slip. 'A brooch for a kiss.' There was a flank movement and the osculatory bombardment began. Then it developed that he did not have the trophy. Meanwhile the hurly-burly game waged elsewhere. Walter C. Murphy pushed through the crowd and announced that he had drawn the slip which entitled him to the brooch and that Miss Leah Steen had been the first to kiss him. 'I'm very sorry, ladies,' he said to the others, 'but I passed among you looking as sweet as I could.' Miss Steen was brought to the stand and the brooch was pinned to her dress collar. 'I've got a brooch exactly like it,' shouted Willie Hodgins, and he tried to stampede the crowd in his direction. Saying which he seized an elderly lady and kissed her. He was immediately surrounded and then followed a kissing campaign which he conducted so aggressively as to entitle him to a medal as the only rapid-fire kisser on the grounds. This unique contest made some of the onlookers laugh until the tears were in their eyes."

Et cetera, et cetera. Enough of this disgusting performance. "Here, as in many other cities," concludes our correspondent, "many of the Elks are Catholics, and belong to the C. K. of A., the K. of C., the St. V. de Paul, and other Catholic societies; and I send this clipping to afford you another opportunity of calling the public's attention to the beast, proclivities of gentlemen (?) composing the membership of this thoroughly American organization."

*Degradation of the Stage.*—The American stage must be in a sorry state indeed if a daily newspaper of the stamp of the *St. Louis Star*, which is not, and does not claim to be, in any sense a censor of morals, finds it necessary to protest in language so strong as that quoted below, against a new farce comedy which is advertised as "the typical American play." Says the *Star* (Aug. 22nd):

"A 'damn it and go-to-the-devil' brand of farce is 'Vivian's Pappas,' which astonished those who attended the opening of the Century Sunday night. This little affair of the two old roués who try to 'buy' the bewitching chorus girl, is billed as Leo Ditrichstein's 'original American comedy.' It is about as original as original sin is at this late date. The 'meat' of the plot is in the sinning, and it is as fresh as if a packing-house strike had kept it in the dramatic cold storage plant for centuries. You are hardly dis-

appointed in going to see the Papas and their 'daughter' disport themselves, because the title of the attenuated play prepares you for all the hackneyed expedients and obvious humor that pad out the three acts. Comedy is one of the assets of earthly existence, but such comedy as Ditrichstein dishes out calls for the coroner to be in readiness for emergencies.

"If 'Vivian's Papas' serves any special purpose it is to perpetuate the memory of those ancient characters that have trotted the boards from the days of Wycherly and Congreve. Ditrichstein must have gotten overtime wages in constructing this farce, for he has robbed the grave of its dead and the stage cadavers apparently rose up in their shrouds and objected, as there is evidence that only after a struggle were they dragged into the affair. The coarseness and vulgarity that characterize the action of the piece are excessive, even beyond the average of risqué farce, and in that unsavory crew that make up the dramatis personae your first impulse would be to keep one hand close to your pocket-book and sprinkle disinfectant with the other. . . . . The brand of dialog runs to no higher or brighter standard than the cuss words on which the dramatist depends for some of the humor. One 'lady' in the farce vents her feelings over a disappointment in 'Oh, damn it,' and is answered in kind by another savory female by 'You go to the devil.' "

*The "Catholic University" in Financial Straits.*—When it was rumored in the daily papers some months ago that the "Catholic University of America" was in financial straits, a semi-official document was sent out by the authorities, and Archbishop Farley gave out a strong interview in New York denying the story *in toto*. Now it turns out that it had a substratum of truth after all. Thomas E. Waggaman, the treasurer of the University, supposed to be a millionaire, after having been for some time involved in financial difficulties, is reported to be a bankrupt. Three leading banks of Washington have filed a joint petition in the Supreme Court to have him so declared. The proceedings were precipitated by the announcement that Mr. Waggaman had made a deed of trust for \$876,116.96 to secure the Catholic University of America for promissory notes soon to mature. The banks ask that this deed be set aside.

From despatches to the *Chicago Record-Herald* (Aug. 24th) and the *St. Louis Globe-Democrat* (Aug. 26th) we gather these remarkable facts: 1. Mr. Waggaman had been paying the University the unusually large interest of six per cent. a year. 2. Though he had nearly \$900,000 of the University's funds under his administration, Mr. Waggaman's bond was only \$200,000. 3. Mr. Waggaman never endowed the "Catholic University" with his library and art gallery, as was reported; they were conveyed as security for other obligations. 4. The University authorities have been for some time dissatisfied with the manner in which the funds were invested and secured. 5. If the deed of trust which Mr. Waggaman made out to the University shortly before the bankruptcy petition was filed, will not be sustained (as is likely), then the University will lose a large amount of money—possibly the full amount of the deed, which is said to be \$876,116.

In the interest of the Catholic cause it is to be deeply regretted

that besides its other serious shortcomings (frequently pointed out by THE REVIEW), the "Catholic University" is also handicapped by what, in charity, we will call careless business management.

Is it not significant that since its then managers perpetrated that cruel injustice against Professors Pohle, Périès, and Schröder, the "Catholic University of America" has not enjoyed the blessings of either peace or prosperity?

*The "Subway Tavern"—an Interesting Social Experiment.*—With the opening of the "Subway Tavern" in New York, for participating in which "Bishop" Potter has been so severely blamed in the public press, there has begun a very interesting social experiment. "The promoters"—we learn from a well-informed New York newspaper—"assume that the chief evils of liquor selling to-day are the inordinate profits that can be made by selling vile stuff, and encouraging the habit of drinking at a bar. Accordingly, this model saloon is planned to pay its stockholders 5%, any surplus going towards starting similar taverns. The site chosen, Bleecker and Mulberry Streets, is admirable for experimental purposes. If a model saloon can remain exemplary in that region, the case for the model saloon is proved. Probably no scheme of this sort has reposed such confidence in the people; there is no discrimination in favor of fermented against distilled beverages; there is no attempt, unlike Earl Grey's 'Trust' public houses, to make the managers' profit depend on the sale of food; in short, there is no paternalism of any sort in the plan. The public-spirited gentlemen who have financed the scheme fly simply the flag 'Good whiskey and good order.' Superior worldly wisdom appears only in the installation of a soda-water fountain for women—a feature as likely to shed a certain domestic aura about the Tavern as it is to repel confirmed toppers." This enterprise must have the hearty sympathy of all who believe with Dr. Potter and our own Bishop Spalding, that the immediate battle for temperance is not so much against drinking, as against the peculiar temptations and degrading associations of the average American saloon.

—*La Vérité* of Quebec maintains that Chief Oronhyateka, the Supreme Chief Ranger of the Independent Order of Foresters, is a Freemason of high degree, and declares it stands ready to furnish proof for its assertion if such is called for. "By the way, and incidentally, be it said," comments our staunch colleague Mr. Nicholas Gonner in the *Catholic Tribune* (No. 292), "is it not surprising that the leaders of most of these implicitly but not nominally forbidden secret societies like the Independent Order of Foresters and its ilk, are usually Freemasons? Is this all the result of a mere accident? Catholics who are members of such organizations would do well to draw their conclusions from these facts."



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., SEPTEMBER 8, 1904.

No. 34.

---

---

## CARDINAL SATOLLI AND THE "KNIGHTS OF COLUMBUS."

**U**PON the occasion of his recent visit to St. Paul, Cardinal Satolli, at a dinner given in his honor by the "Knights of Columbus," set the stamp of his personal approval upon this society, which, as our readers are aware, inspires so many Catholic bishops, priests, and well-meaning laymen with serious apprehensions. His Eminence said, according to the *Minneapolis Tribune* of July 14th :

"I thank you, gentlemen, Knights of Columbus, for the sentiments to which you have given expression, both in regard to myself personally and in regard to your society. To be frank, I will say that heretofore I had some little hesitation as to the substantial nature, the formal organization, and the probable results of this association. Now, however, I am glad to say that I have better information and have seen it at a close range ; I realize that it enjoys the approval and the encouragement of bishops, and that it counts among its members many irreproachable ecclesiastics, and that it admits no one that does not give evidence of good standing in Church and State and is not a practical Catholic. I declare that henceforth I shall cherish a special regard for the society of the Knights of Columbus and I trust it may have a field growing wider with years and a future blessed with prosperity.

"The Catholic Church, since it is a living organization, eminently social of its nature, has always had in the past and shows itself to have to-day, inexhaustible and marvelous fecundity in producing and nurturing associations, quickened with her own spirit of justice and charity, aiming to secure the common good of their members and of civil society at large. For twenty centuries there has been in the Church an unbroken succession of fraternal associations to suit the needs and conditions of humanity. The history,

especially of the Middle Ages in Christian Europe, is a wonderful record of institutions for every social class, in arts and trades, in industry and commerce. They were destroyed by subsequent changes, but everywhere the Church has given new birth to others more numerous and more active. Among them in America, I am pleased to number the Knights of Columbus. The very name of that glory of Italy, the discoverer of America, entitles you to confidence and sympathy in a special degree."

At Buffalo, a week later, His Eminence reiterated his approbation of the "Knights of Columbus" in these words (*Buffalo Express*, July 22nd):

"On another occasion I frankly said and fixed my opinion thoroughly in favor of the Knights of Columbus. I make this public declaration that the Knights of Columbus is the first social and civil society in the United States and as such is entitled to the greatest respect and honor. I also assure the Knights of Columbus and each person here that my approval so plainly stated in this and other cities will follow me to the Eternal City of Rome, where I will consider it my duty to publicly express the highest approval of the Knights of Columbus. In Buffalo you have a specially large body. I hope it will continue to prosper. My gratitude for the reception which I have received here to-night will be lasting, and when I see the Holy Father, he will join me in wishing you everlasting happiness."

While these declarations, clear and unmistakable as they are in tone and text, really amount to nothing more than the private and entirely unofficial opinion of a high dignitary of the Church; (and even high dignitaries of the Church occasionally make mistakes); while His Eminence has not succeeded, in fact not even attempted, to allay the well-founded and grave misgivings of so many less eminent dignitaries who have studied the "Knights of Columbus" at closer range and with a deeper knowledge of American affairs than he:—it can not be gainsaid that this quasi-approval is a victory for the "Knights," and that the Cardinal's seeming purpose of recommending them to pontifical favor may help them in securing what they have so long coveted in vain—the formal approbation of the Church.

Needless to say, if the "order" with its present character and methods *should* finally receive such formal approbation—a consummation which we still persist in considering highly improbable—THE REVIEW, which has fought the "Knights" for eke these many years from principle and for reasons often and freely expressed and, we believe, still unrefuted, will bow as it always does, unhesitatingly and with filial submission to the judgment of Peter, "*qui a nemine judicatur.*"

Meanwhile, however, in full agreement with, and supported by the cordial encouragement of, a considerable proportion of the American episcopate and clergy, and in fidelity to our own exalted conception of the ideal of a Catholic social and benevolent society, we shall continue, not wantonly or irreverently, but out of a solemn consciousness of our duty as a Catholic reviewer and with all due respect to the good faith and the dignity of those who disagree with us,—unwaveringly and without fear to combat the “Knights of Columbus”; not the individual members, who are many of them good and loyal fellow-Catholics, but what we conceive to be their mistakes and the false principles and notions underlying their organization, which even the contrary opinion of a cardinal of the Roman curia can not compel us to view with “a special degree” of “confidence and sympathy.”

ARTHUR PREUSS.

✻   ✻   ✻

### REORGANIZATION OF THE C. K. OF A.

Since writing our last comments on the proposed re-rating of the Catholic Knights of America, we have received the official organ of that order of Aug. 1st, 1904, containing the report of Mr. Landis, the expert engaged for an examination of the societies' condition. Mr. Landis in this excellent paper says at length and in a somewhat original way substantially to the members, what has been said in possibly less elegant form for years to managers and patrons of assessment life insurance societies by the insurance press of this country as well as by everybody who has studied the subject of life insurance without prejudice. It is in substance the lesson preached by THE REVIEW and other journals for a long time, taught the Knights of Columbus by Actuary Fackler, the Widows' and Orphans' Fund by Mr. Fackler and the writer, the Foresters by their committee on revision of rates (disregarded there), the C. B. L. by Mr. Dawson, and so forth.

In brief, it is again the old but true story, that good life insurance can not be furnished for less than a certain amount of money, determined by the law of mortality and rate of interest to be realized on a sinking fund or reserve, scientifically adjusted, to provide for the payment of the “last man” and making the society independent of the need of getting new members, in order to pay the old. We are glad to see that, while Mr. Landis gives full credit to Mr. Kadeski (whose proposition we discussed in No. 31, of THE REVIEW) he agrees with the writer in finding the suggested rates as not high enough, therefore not safe.

In our last article on the subject we spoke of the fact that matters could be greatly simplified for our Catholic insurance orders,

if they would simply adopt the legal standard set for American regular life insurance companies and see how their own mortality experience compares with the standard tables. Then it would be an easy matter to adjust the rates, if the mortality should prove to be excessive. How correct we were, is shown by the rates for the C. K. of A., as figured out by Mr. Landis after an enormous compilation of all sorts of statistics.

Below follow some of the insurance rates proposed by Mr. Landis, exclusive of expenses, payable for life per \$1,000 as yearly cost, compared with the standard net premiums based on the American experience table with 4% interest :

Age.	25	30	35	40	45	50	55
Landis	\$13.56	\$15.72	\$18.60	\$22.32	\$27.24	\$33.84	\$42.72
Net prem.	14.21	16.21	18.84	22.35	27.12	33.70	42.79

It will be seen that the difference in these rates is hardly worth mentioning, and the net premiums as basis were perfectly safe. So if other Catholic orders wish to get on a substantial and permanent footing, they might as well profit by the experience of others and without spending any more money for expert opinions, adopt the inevitable and do it the sooner the better.

Mr. Landis suggests to have the members re-rated at present age and use the accumulated surplus to help out the old people, who, if over 70 years of age, will be accepted as if 70. As the surplus is fairly large, there is no doubt that, with proper valuation of the total liabilities, the concern can thus be placed on an enduring basis.

Unfortunately Mr. Landis (like many others) has grave doubts if a fraternal organization will be able to handle the large reserves accumulating under the old line system to advantage. For that reason he suggests two other rate tables adjusted for temporary insurance only, one for a level premium up to age 65, the other increasing every year ("step rate plan"), but both calculated to have the protection cease at age 65. True, he suggested also giving such members the option of continuing during life, in which case the regular life rates would apply for attained age at time of change.

Without intending to enter into long-winded arguments on this subject, the writer is free to say he would not advise such a plan. Backed by over twenty years varied experience in active field work, he knows that temporary or term insurance is not popular with the masses, very seldom properly understood, and generally causes a lot of trouble to all concerned. The average man, after paying ten or more years on a policy, wants something to show for it, and no matter how well the situation was explained to him at the time of taking the insurance, will consider himself



wronged if he is asked to pay a higher rate or lose the protection at any age. To force members to do so at age sixty-five, when the life rate is almost prohibitive, will certainly give the managers a good deal of trouble.

However, these are minor matters left to the members themselves for decision. The main point is that the C. K. of A. have practically corrected their previous errors, and if the new rates are properly enforced, there is no reason why, with prudent management, the society should not grow to be a large and prosperous insurance company. But whether large or small, whether new members will join or not, if conducted on the lines mapped out, the C. K. of A. will be able to pay "the last man."

May God grant them abundant success, is the sincere wish of  
THE REVIEW.

✻ ✻ ✻

## THE STORY OF A CONVERSION.

### III.

The book was finally completed—as the fruit of laborious study, interspersed with ardent prayers to the God of the Lutherans. It described the justification of the sinner before God as a purely judicious act, by means of which an individual, worthless in himself, becomes perfectly just in the eyes of the Most High, not because of his faith, much less his good works, but solely on account of the merits of Christ; subjective faith being as it were only the hand which appropriates this justice of another.

If the book against the Immaculate Conception had been intended to destroy the bulwark of Popery, this one on the justification was destined to erect the bulwark of pure Lutheranism or to safeguard it against every attack.

And it must be said that some of the most outspoken Lutherans hailed it as a correct and splendid apologia for their system of doctrine. An eminent theologian in Guericke's *Zeitschrift für die gesammte lutherische Theologie und Kirche* (Leipsic, 1870, No. 2): called it a thoroughly orthodox treatise on a difficult subject, written with great acumen and deep knowledge.\*) Another Lutheran theologian, holding a most influential ecclesiastical position, declared it to be "without doubt the most excellent book written in this century on the subject of justification. It presents in a masterly manner the kernel of the Biblical Lutheran theology and manifests on every page the true experienced Christian, who has passed through the school of adversity."†)

\*) The article is too lengthy to be quoted here.—A. P.

†) Dr. Walther, in *Lehr und Wehr*, a theological monthly published by the German Lutheran Synod of Missouri, Ohio and other States (St. Louis, vol. xv, p. 204.) See also the same periodical, vol. xvi, p. 89.—A. P.

However, these appreciative estimates were not published until a later date; the immediate result which the publication of the book brought to its author was fresh opposition, estrangement, and animosity. Worst of all, it cost him the friendship of his master and patron, whose powerful protection had hitherto enabled him to withstand the onslaughts of his numerous enemies. He now stood, humanly speaking, entirely alone. The animosity of his opponents against him had grown stronger. For, was it not to insult the spirit of the age, to cast into its face, as an established truth, the antiquated doctrine of the imputation of the justice of Christ? a doctrine in which the great majority of cultured people had long since ceased to believe? And that, too, in a style which seemed to be concocted of the most offensive epithets of Luther?

Yet, in spite of all, our lonely *Privatdocent* remained firm. If men would not stand by him and support him, it simply taught him the vanity of all things terrestrial. He clung all the more ardently and tenaciously to the God of Luther and Gerhard. From him, and him alone, he expected a new position and protection against his enemies. Time and again he recited Luther's prayer:

"Ist Gott für mich, so trete  
Gleich Alles wider mich;  
So oft ich sing' und bete,  
Weicht Alles hinter sich.  
Hab' ich das Haupt zum Freunde  
Und bin geliebt bei Gott,  
Was kann mir thun der Feinde  
Und Widersacher Rott?" \*)

His 'private devotions at home were tuned to the same note. He even went so far as to begin his theological lectures on the Bible in the beginning of the term, and to close them at the end, with similar prayers. One of them was Luther's well-known

"Eine feste Burg bist du, Herr Gott,  
Eine gute Wehr und Waffen!  
Du hilfst uns frei aus aller Noth,  
Die uns jetzt hat betroffen."

It must be admitted that the champion of "pure orthodoxy" stood in sore need of such self-encouragement; for from the day of the publication of his book against the Immaculate Conception, the attacks upon him had grown constantly in number and intensity. It was indignantly rumored that he had, in a public lecture on symbolism, ridiculed the eucharistic teachings of Calvin

---

\*) Anglice: "If God is with me, I do not care if all others be against me. When I sing and pray, the evil spirits fly. If I have God for my friend, and am loved by him, what can my enemies and opponents accomplish against me?"

and Zwingli with unheard-of audacity. A photograph of Christ, he was reported to have said, is precisely the same thing as the bread of the Reformed Church in communion, since the one, like the other, is not the body of Christ, but merely signifies it. Furthermore he was charged with having called the famous Professor Schleiermacher a pagan and blasphemer, in one of his religious instructions in the upper class of the gymnasium. On another occasion, it was said, he drew a zero on the black-board and declared: "This is the god of the Rationalists," whom he was also said to have called "a mere ink-spot." Still greater indignation was aroused against him by the widely circulated and generally accepted charge that he had denounced certain dominies, who recited the Apostle's Creed every Sunday without themselves believing a single article of it, as miserable hypocrites. In the course of time new accusations were heaped upon the old. It was charged that he had used extremely objectionable terms in his historical lectures, especially in referring to crowned heads such as Louis XV. of France and Katherine II. of Russia; and that he had made himself guilty of reprehensible acts of tenderness in his intercourse with some of his pupils.

Although these complaints, which not only circulated privately, but were officially addressed to his superiors, were surcharged, as is nearly always the case, with exaggerations, there was some fire beneath the smoke. The exclusiveness of his severe Lutheranism had, together with his own characteristic polemical violence, occasionally carried him beyond the limits not only of prudence, but of justice as well. The example of Luther (Cfr. his last work: 'Das Papstthum zu Rom vom Teufel gestiftet') had led him to consider the use of unclean expressions as a thing not only permissible, but under certain circumstances even a duty. And so far as his relations to his pupils were concerned, it had no doubt transpired now and then that the ideal of his youth was Horace and not St. Aloysius.

If these attacks and accusations had mortified him keenly as early as 1865-1867, they became almost intolerable after the publication of his work on justification.

In the first place the book was subjected to a crushing criticism in a political newspaper, which declared that the doctrine therein taught was dangerous to good morals, and that sane men would prefer the theory that a person was obliged to keep himself clean from sin to that of a "continual forgiveness," which could be combined with a criminal life; and added that these eternal lamentations about sin and sinners were conducive to anything but moral purity. The rest of the anti-orthodox periodicals treated the matter either in the same vein, or satyrically. Their criticisms and attacks, circulating among the pupils of his classes, goaded the majority, who had long been dissatisfied with their professor's teach-

ing, into more energetic opposition. The rector of the institution, who was a peace-loving man and had neither chosen this professor, nor agreed with his doctrinal views, grew restive and desired that he should resign.

On the 8th of December, 1868, the "conqueror" of the "Immaculate Conception" was completely broken down by these attacks and persecutions (none of which came from a Catholic source) and six days later he addressed the following letter to the Educational Commission of the Province of Brandenburg :

"The violent storm which has arisen against me in the public press, in consequence of my last book, has also become the signal of a number of accusations which have privately reached the Rector. Under these circumstances my stay at the Royal Frederick William Gymnasium is apt to prove detrimental rather than useful to that institution. I therefore request the Royal Educational Board to kindly grant me my dismissal as *Oberlehrer*.—Berlin, December 14th, 1868."

A week later he received the following reply :

"Berlin, Dec. 21st, 1868.—Having received your request to be permitted to resign your position as principal teacher in the Royal F. W. Gymnasium, submitted to us by the Rector, Dr. R., on the 15th of this month, we hereby discharge you from the duties of your office with the remark that, by resigning, you forfeit your pension.—The Royal Provincial School Board. Reichenau."

In view of the tendencies which then had the upper hand in the University, the zelator for "pure orthodoxy" knew that his prospects there were not very favorable; and so he who believed he "was founded more solidly than the papacy upon the Word of God," was compelled to confess that there was no more work for him in the vineyard of his master.

Now came the question, how was he to make his living? Being destitute of money and possessing nought but a stack of old books, with an aged mother depending upon him as her only support, this question soon began to worry him greatly.

One day, as if in response to his prayers, the Quaestor of the University appeared and informed him that "friends" had made up a purse to enable him to emigrate to America. After brief reflection he accepted the offer, and the blessing of her who was dearest to him accompanied him upon the great sea.

The tenor of the remarks made upon this occasion by the critics of his book on justification, and by several journals allied with them, may easily be imagined.

Should he sue them for libel? He realized too well that only he who is utterly stainless can hope to gain a fruitful victory in such suits; and so far as his financial affairs were concerned, the most successful suit could not have changed them for the better.

[*To be continued.*]

## MINOR TOPICS.

---

*The "Catholic University of America" not a Catholic Institution?*—We fear we shall have to apologize to the "Catholic University of America." Having been led by its name and various other circumstances to consider it as an institution which ought to be, and tried to be, Catholic, we frequently had occasion to criticize its failure to live up to the high ideal which one necessarily associates with the notion of a Catholic "*universitas literarum*." Now we learn to our great surprise, but on excellent authority, that we have been mistaken. One of the members of the faculty informs us that the "Catholic University of America" is not really, and hardly pretends to be, a Catholic university at all. Says Professor Maurice Francis Egan in an interview in the Milwaukee *Sentinel* of August 21st, which has up to the present writing remained uncontradicted and uncorrected, and must therefore be considered authentic:

"Contrary to the general acceptance of the Catholic University of Washington, *it is not a Catholic institution* in so far as it is dominated by Catholic influence. Only in religion, metaphysics, and philosophy has the Church any power over its faculty. The widest latitude is allowed its instructors, always keeping in mind that *the results of their researches must not contravene the teachings of the Bible.*\*) Carroll D. Wright, who is on our staff of instructors, once remarked that our university is the only university in which he felt at perfect liberty to express himself on any topic as he honestly believed, without any trimming. Nor do we cater to Catholics only for students. Our university is the only university in the United States which is a strictly post-graduate institution. We have been so pressed of late to introduce an undergraduate course that this year we will try the experiment. I am afraid we will lose something of our strong individuality for which there does not seem at this time any compensatory benefits.

"Time alone will tell whether our judgment has been sound. We have a large number of non-Catholics in our school. Even pagans, if I may use such a term in designating the ten Japanese who graduated from our institution within the last eight years. One of these now occupies a position on the Supreme Court of Japan. Another non-Catholic of whom we are proud, in whom I took an especial interest, is McQuilken DeGrange, who has been called to fill the chair of English literature in the University of Washington. Ours is the only university in the District of Columbia which admits negroes in its halls. In short, all that we demand is that the man who comes to us has the necessary preparation; we accept him as a student regardless of creed and religious beliefs. Our faculty is made up from the best material procurable. In every department it has been our desire to get that man who by training and attainment seems the best fitted for the position."

---

\*) Italics mine.—A. P.

To a class of readers like those of *THE REVIEW* the significance of this utterance needs not to be pointed out.

We shall add only a word on the introduction of undergraduate courses in the "Catholic University of America." On page 88 of the Year-Book it was announced that this plan had been given up, and the *Western Watchman* (xvii, 30) explained that it was due to the disapproval of the Holy Father, who had notified Cardinal Gibbons that "the University would have to be maintained on the same level in which his predecessor had placed it." (Cfr. *THE REVIEW*, vol. xi, No. 28, pp. 445-446).

And now comes Professor Egan and announces to the world that, although he personally fears the institution "will lose something of its strong individuality for which there does not seem to be at this time any compensatory benefits," the faculty have decided to "try the experiment" of an undergraduate course "this year."

What are we to think of all this? Varily, Professor Egan appears to have hit the nail on the head when he said in Milwaukee to the reporter of a secular newspaper that the "Catholic University of America" is "not a Catholic institution" in the generally accepted sense of the term.

*Does the Diocese of La Crosse Lead in Free Parochial Schools?*—We are moved to ask this question by the following communication:

TO THE EDITOR OF *THE REVIEW*.—*Sir*: You show much interest in free parochial schools, i. e., schools in which no tuition fee is collected, the money for the support of the school coming from other sources, e. g., the general church fund, pew rent, or a society especially founded for that purpose, or an endowment. Indeed, all our parochial schools should be free in this sense, since the school is an integral part of the parish, and a free school is in the interest of all parties concerned. Where there exists a free parochial school the pastor will find it much easier to insist on the necessity of attending the parochial school; the teachers will not lose time in receiving and keeping accounts of fees; the parents who have many children to send—as a rule not the richest—will consider it a great boon; and, finally, the children in general will not be exposed to the danger of losing or squandering money, while those of the poor will not have to feel the humiliation of their poverty.

Now, what diocese takes the lead in this regard? Free parochial schools are the rule in the Diocese of La Crosse, while the others are exceptions. There are cities here with several Catholic schools, where never a cent of school-money was collected. Notre Dame school of Chippewa Falls was, perhaps, the first free school in the Diocese. First it was conducted on the Faribault—then called Poughkeepsie plan; but seeing his mistake the then pastor, about twenty-five years ago, introduced the Notre Dame Sisters, without however changing the free character of the school, and taking the money required for the maintenance of the school out of the general church fund. The noble cause was seconded by the zealous Bishop Flasch and continued by the present incumbent of the see with such happy results that at the present writing by far the majority of all the parochial schools are free schools. Exact

figures are not at hand; but we do not think that out of 77 schools more than a dozen are conducted on the old plan of demanding school-money.

Some pastors of older parishes, where the fee system had been in vogue for many years, met, and others are still meeting, with considerable difficulties in introducing the new system. Parents who have no more children to send are frequently opposed to the innovation, because of the higher pew-rent required to defray running expenses. But gradually this opposition ceases. People begin to realize that the new system is in the interest of the whole parish and that those parties who from a financial standpoint are now the losers will be the winners 15 or 20 years hence, when their children or grand-children will be going to school, while it is always easier for a family of grown children to pay a trifle more, than for a family in which all the children are yet small, to pay the tuition fee.—SACERDOS.

**State Aid to Parochial Schools.**—Professor Maurice Francis Egan, of the "Catholic University of America," which, according to his own statement, is "not a Catholic institution" in the generally accepted sense of the term, in an interview published in the Milwaukee *Scntinel* of August 21st, expresses the opinion that in New York, and perhaps some other large cities, State aid will come to Catholic parochial schools without our asking or working for it. This is his view of the matter :

"State aid for parochial schools, either Catholic or Protestant, in my opinion, is . . . . practical only in New York City, so far as I can see, and here I think it is only a question of time when the State will help defray the expenses of parochial schools. It will be a case of necessity. New York is fast becoming an Italian city. The population now is chiefly Jewish and Italian, and with every year this condition is only emphasized. The public schools are inadequate to take care of the large number of children and the parochial schools are performing the offices which the public schools find it impossible to do. Leading educators are fast becoming aware of this condition and recognize the great value of the parochial schools in aiding the public schools in teaching the coming generation morals—ethics, if you please—and in making them better citizens, or, what may be still nearer correct, preparing them for good citizenship. Do not such conditions exist in other populous cities? This is a question I am not prepared to answer. True, if in any of our other large cities, like Chicago, or even Milwaukee, a large foreign population can only be reached by the parochial school, because the public schools are overcrowded and can not cope with the condition confronting them, I believe the State aid will come. The Catholic Church, as such, should, however, not do anything to bring about this State of affairs, but leave to time and its mutations the evolution of this process."

In this connection a passage from one of the recent syndicate letters of Dr. E. L. Scharf may prove of interest. We quote from the Milwaukee *Catholic Citizen* of July 2nd, a. c.: "According to a decision of the Supreme court of the United States there is no constitutional inhibition to prevent the legislature of any State from authorizing the public school officials to make contracts with

other schools for the education of such children as can not be accommodated in the public schools. That this would go a long way toward solving this problem can not be doubted. The experiment could easily be tried in some small State like Rhode Island. In this State Catholics have 62% of the population, and there is no reason why, with unity and intelligent effort this could not be accomplished."

It would no doubt be agreeable to many Catholics all over the country to learn the text of the alleged decision of the United States Supreme Court to which Dr. Scharf refers.

*"Physical Culture" in School.*—Teachers are required by the Chicago School Board to be "of a proper weight, size, and proportion, according to their several ages, and in a good state of physical training." At the close of the school year in June examinations were held for appointment to vacancies in the schools next year. Many ambitious aspirants for Chicago experience came from the country, and the requirement quoted was the one that caused quite as much preliminary worry as any set of questions on child psychology or the theory of compound fractions. A native cartoonist has suggested the process of transformation undergone by a too slender and hollow-cheeked young woman applicant. From the massage parlor to a "we-will-increase-your-weight-ten-pounds-in-two-weeks-without-any-injurious-effects" institution, the young woman is followed, and from the weight-adding institution to a shop where gowns and hats are designed to give an appearance of plumpness, the artist sends the would-be teacher. At the end the members of the School Board are pictured in a row presenting the transformed applicants with a certificate and a good appointment. Following up this idea, descriptive writers have told of Indian club exercises practised in boarding houses to reduce weight, of sudden devotion to weird breakfast foods and cod liver oil to add weight, and of a general attempt to strike a lucky average. It may be necessary to secure as teachers in the Chicago schools women athletes capable of dealing on equal terms with the strenuous Western youth, but it occurs to the ignorant lay observer that this fad of physical development is being overworked. No teacher who is vigilant and faithful in the classroom is likely to have energy left to put Chicago school-children through a calisthenic drill, and women teachers especially are not usually esteemed for their physical development. A simpler and more effective plan would be to turn a boy who showed signs of carrying too much "steam" over to a strong-limbed, deep-chested man. But the Chicago School Board appears to be pleased with its plan, and only the poor teachers, the negligible quantity in our "modern" school system, are likely to worry.

*Comparative Death-Rate Among Total Abstainers and Moderate Drinkers.* On November 30th, 1903, there was read before the British Institute of Actuaries a paper, with elaborate tables and diagrams, by Roderick Mackenzie Moore, Actuary of the United Kingdom Temperance and General Provident Institution, setting forth the experience of that company—covering sixty-one years' time and 125,000 individual cases—as to the comparative mortality, among



assured lives, of abstainers and non-abstainers from alcoholic beverages.

As the result of this, claimed to be the first complete scientific investigation, Mr. Moore submits that, as regards this company's vast experience, the following propositions have been conclusively proven: First: That the non-abstainers assured in the institution are good average lives, generally equal to the best accepted standard of assured life, namely, the *O<sup>m</sup>* table. Secondly: That the abstainers show a marked superiority to the non-abstainers throughout the entire working years of life, for every class of policy, and for both sexes, however tested.

Mr. Moore shows that, taking the entire working years of life together—ages twenty to seventy—there are 46,956 deaths among the abstainers, while there are 57,891 deaths among the moderate drinkers; showing an excess among the latter of 10,935 deaths. That makes 23%—an excess of one to every four. The most striking figures appear when one comes to divide up these fifty working years, and to note the effects of alcohol at the different ages—a heretofore unstudied question. One is amazed to find that, in the ten years from age forty to fifty—the very prime of life—there are 6,246 deaths among the abstainers, while there are 10,861 deaths among the moderate drinkers; an excess of 4,615 deaths in that single decade.

*How Much Does Uncle Sam Take out of our Pockets Each Year?*—Mr. Edward Atkinson, under the head of "Cost of War and Warfare," (we quote from the *New York Evening-Post* of Aug. 22nd) figures the cost of governing the United States economically at \$4.50 a year per capita. But he says that, in excess of this sum, each person has paid \$20. In other words, the head of a family of five persons, in receipt of an income of \$1,000 to \$1,500, can feel sure that he has been paying more than \$200 for direct and indirect taxes.

These figures afford the plain American citizen some idea what a policy of war and over-sea expansion means to him personally. Mr. Atkinson tells us that between 1882 and 1889 the expenditures of national defence and for the beginning of our "new navy" were \$462,000,000; but that for the past eight years the cost of "war and warfare" may be estimated at \$1,625,000,000.

Much has been said in the past about the great economic loss to Germany and other European nations from the maintenance of enormous standing armies, but it looks as if our own problem were becoming serious. The money for the new policy of "aggressiveness" is raised by taxes on the necessities of life and the raw material of our manufacturers. But this is not all, for in the last eight years \$1,163,000,000 of capital has been diverted from natural channels, and most of it has been converted from the productive to the unproductive class.

*No Punishment for Suicide.*—In New York recently, according to the *Chicago Chronicle* (Aug. 19th), a judge sentenced to a year's imprisonment a man who had attempted to kill himself. In Philadelphia a justice of the peace has held without bail another would-be suicide. His theory evidently is that attempted suicide is legally equivalent to attempted murder. Perhaps it is, yet it must be

quite clear that harshness in the judicial treatment of those who attempt suicide will only result in making failures less frequent. The man who seeks to kill himself, will make a sure job of it in order to avoid being punished for his failure. No punishment can be devised that will act as a deterrent of suicide. The man or the woman who determines upon self-slaughter is impervious to human penalties, since suicide involves contempt for the culminating penalty of the law—death. Stone walls do not a prison make nor iron bars a cage, when the prisoner may gain liberty by the sacrifice of his life. There is just one consideration which restrains men from suicide, and that is the one which has proved potential since the earliest dawn of history: the fear of a just God and dread of punishment after death.

*The Revenge of the Religious Orders Upon Waldeck-Rousseau.*—We read that religious women—Sisters—kept watch at the bier of the late Waldeck-Rousseau, father of the persecutory law that is driving so many monks and nuns from France. "En vérité," comments the *Univers* (edit. semi-quot. Aug. 15th), "le symbole est trop poignant. Wrapt in his shroud and resting on his bier, behold the author of a law which despoils and banishes the religious congregations! He has answered to God for this act, to which history has attached his name and which will place him,—whether he intended it or not, whether he regretted it or not,—among the persecutors of the Church. It will be transmitted to posterity that under Waldeck-Rousseau the monks and nuns were oppressed in France. And beside this bier, where he who believed he had won a victory over the religious, is beginning to moulder into dust,—what do we see? Two Sisters keeping watch over his body and praying for his soul. It is the whole history of the Church in a nutshell!"

—The N. Y. *Evening Post* (Aug. 20th) quotes the following reflections from the Baptist *Commonwealth* of Philadelphia:

"If there is one thing that we Protestants can learn from the Catholics, it is reverence for the church. To the Catholic the church is a sacred place, the house of God—the place where the believer meets his God. How different our Protestant feeling! Theoretically, the church is the house of God, and we admit that it is the place where one should meet God. Practically, it is the meeting place of a religious organization—the place where the varied activities centre—the place not so much of worship as of work. The auditorium itself, merely one of the various rooms of the building, is the place where one goes twice a week to hear a man. Whether we admit it or not, this is the way the church is very largely regarded. It must be so. If we felt the sacredness of the place as do the Catholics; if the church was for each one of us the place where one meets God, surely we would not permit socials and entertainments and all sorts of meetings to be held in the room set apart for worship. Surely we would not see the whispering and running about that is so often seen there. And may it not be added—if we feel thus about the church as a place of worship, would we feel differently about our attendance there on the Sabbath?"

The *Commonwealth* forgets the essential difference between a

Catholic and a Protestant church: the one is truly the house of God, where the Most High dwells personally in the Holy Eucharist; the other is merely a meeting-house where people assemble to pray and sing and listen "to a man." The Eucharistic Presence, which makes the Catholic church truly "the house of God," is wanting in the fanes of Protestants.

—The *Catholic Union and Times* (xxxiii, 21) heralds an innovation inaugurated in the management of parish societies by the Rev. Francis A. Foy, of St. Mary's Church, Newark. Instead of allowing the "Catholic Club" in his parish to elect its own officers and directors, Father Foy has announced his intention of appointing them himself. He says that "years of experience have demonstrated that frequent meetings and the exercise of parliamentary privileges, no matter how ably the club is conducted, sooner or later lead to divisions over some vital point affecting the interests of the organization, with the result sometimes that members find themselves at variance with the pastor on matters involved in the administration of the parish. He believes that the prosperity and peaceful progress of a club will best be promoted by an appointive board."

The lay correspondent of the *Union and Times*, who reports this innovation, adds: "In this opinion many pastors and laymen will certainly agree with Father Foy. It is often remarked that a pastor is always held responsible for the actions of Catholic associations, and on that account he should have a most liberal share in their government and supervision."

There is some truth in all this; but a good deal will, of course, depend on the character and ability of the pastor.

—"We have recently learned on indisputable authority," writes the *Buffalo Catholic Union and Times* (xxxiii, 21), "that 'Innominato,' the alleged 'Rome' correspondent of the *New York Sun*" (whose fictitious Rome letters, by the way, the same *Union and Times* has so often reproduced with great éclat) "is far from being a *persona grata* in the Eternal City, which he found it desirable to leave some time ago. And we may add that the letters of this ecclesiastic are written, not in Rome, but in Paris."

THE REVIEW published this interesting information more than seven years ago and has since repeatedly reverted to the fact that the Abbé Boeglin, who is the ecclesiastic writing Rome letters from Paris, is not only utterly unreliable, but contemned at the Vatican as a maker of mischief and an instigator of discord. Besides writing for the *Sun* as "Innominato," Boeglin contributes, or has contributed at various times, to a number of other newspapers, especially in Belgium, under different pen-names. But the European Catholic press has so often exposed him that his chances for creating trouble there have dwindled to almost nil.

—As our readers may have noticed in the daily press, one hundred picked Filipino lads have been brought to this country by the administration to be Americanized. They are intended to become the leaders of their people at home. They are to be educated here. The schools to which they are to be sent have been selected by Col. Clarence R. Edwards, Chief of the Bureau of In-

sular Affairs, and we are surprised to learn from the *Catholic Columbian* (No. 35) that the schools so chosen are all Protestant. "Not one Catholic school is on that list. Does Col. Edwards intend to Protestantize the boys?" queries the *Columbian*, whose statement seems almost incredible in view of the assurance THE REVIEW received some months ago from one who ought to know, that Col. Edwards is not only a just and liberal-minded man, but himself a Catholic.

—The charge has been made against Catholic societies that their members are long on resolutions in favor of supporting the Catholic press, but short on subscriptions to the same. The *Catholic Columbian*, however, has discovered that they are not all derelict in the matter. A delegate to the Ohio State convention of the American Federation of Catholic Societies, the other day, handed the *Columbian* reporter a nickel to pay for a copy of the paper containing the convention proceedings. Now, we hope that settles once and for all the charge of non-support of the Catholic press on the part of Catholic society members.—*Sacred Heart Review*, (xxxii, 8).

—The *Ladies' Home Journal* has started a regular department entitled "Some Angry Letters We Receive." The specimens which it prints are both interesting and amusing and lead the editor to remark: "If a mistake is made, *we* have made it. If a woman does not receive her copy of the *Journal*, *we* are responsible for it. If a remittance is lost, *we* have appropriated it. But it is always *we* who are the culprits. The writer is never to blame."—We have been thinking of starting such a department ourselves; for it is not always the "gentler sex" alone which distinguishes itself by "sweet unreasonableness."

—Those who have read the paper on "Fighting Harmful Nost-rums" in No. 32 of THE REVIEW, will be interested in knowing that at the suggestion of the *Advertisers' Guide* the patent medicine men of the country are getting up a fund of \$2,500 to bring a test case for the purpose of definitely establishing "the legal principle that the Postmaster-General may not issue fraud orders where no lottery question is involved." It was to be expected that the action threatened by the Post-Office Department against the quack nostrum proprietors would be fought by them to the bitter end.

—Under the caption, "Around the Catholic World," our esteemed contemporary the *Pittsburg Observer* (No. 12) prints the following note: "Rev. Dr. Nevin, rector of the Church of St. Paul, the American church in Rome, has returned there from Wiesbaden. Dr. Nevin recently underwent an operation, as a result of which his eyesight is being restored."

Dr. Nevin is a Protestant preacher!

—TEACHER WANTED (male preferred) in a country parish. Must speak German as well as English. Apply to THE REVIEW.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI. ST. LOUIS, MO., SEPTEMBER 15, 1904. No. 35.

---

---

## THE CATHOLIC UNIVERSITY'S FINANCES AND INVESTMENTS.



SINCE writing our note in No. 33 on the Waggaman case, we have learned some more details about the finances and investments of the "Catholic University of America."

From accounts published in respectable newspapers of Washington, New York, and other cities, it would appear that the funds of the University, instead of being invested safely under its control, have been loaned to its treasurer to the large amount of \$876,168.96. This money is stated to have been invested by him in real estate deals which, upon examination, were found to be inadequate security for the moneys which he had thus been permitted to use, and were rejected as unsatisfactory. Upon demand made for other and more satisfactory security, various promissory notes were turned over and a deed of trust was executed to the University for the amount of the treasurer's indebtedness, namely, \$876,168.96, and the filing of this deed of trust on the 23rd day of August last was the first public announcement revealing the actual condition of this fund and of the transactions in which the trustees and their treasurer had become involved. But there were other creditors for large sums, chiefly banks in Washington, holding promissory notes of Mr. Waggaman—one of them a demand note for \$30,000 dating as far back as March, 1899, and as no provision had been made for the payment or securing of their claims, several of these banks promptly applied to the court to have Mr. Waggaman declared a bankrupt, so that the trust deed to the University might be annulled and the property covered by it be taken and distributed equally among all his creditors, and without preference or favor to the University.

The New York *Times* of August 27th, commenting on the affair,

says: "It develops that all the clerks in Waggaman's real estate office have been called upon from time to time to sign notes in blank. They were told that it was only a matter of form and that they would never be called on to pay and were not liable." In the published schedule of the notes turned over to the University, and which the trust deed was supposed to secure, we notice a group aggregating about \$297,000 (one alone being for the sum of \$150,000) all signed or endorsed by S. E. Allen, Jr., who, the *Washington Post* says (August 24th), is an employé of Waggaman. Other persons whose names are either signed or endorsed on other promissory notes delivered to the University, are Cecilia N. Coughlin, on notes to the extent of \$131,000; W. S. McLeod for \$154,000, and others for smaller sums. Whether these persons are likewise employés of the treasurer or how they were interested in the transactions in which they gave their promises to pay such large sums, has not yet been publicly disclosed.

In its report of the matter the New York *Herald* (August 24th) states: "The University holds twenty-five notes of which four are due October 15th, 1904, and the remainder January 1st, 1905. . . . All kinds of rumors fill the air regarding the investment of the funds of the Catholic University, but it appears that the University is well protected by the security advanced. Mr. Waggaman's obligations in this and other cities are variously estimated from \$100,000 to \$1,000,000. He will make no public statement, but has assured the representatives of the banks who asked him to go into voluntary bankruptcy, that he would eventually be able to discharge all of his obligations. Mr. Waggaman has been paying the University the unusually large interest of 6% per annum. About a year ago he was deprived of the collection of the rents of property belonging to the University. The \$150,000 annually derived from this source had given him a working balance. Deprived of this, he rapidly became cramped." The New York *Sun* (August 24th) quotes a report from Washington, "that there has been a persistent rumor that the affairs of the Catholic University are in a tangle, due to bad investments by Mr. Waggaman." And it adds: "It was reported some time ago that Mr. Waggaman had presented his fine art collection and library to the University but it has now been disclosed that he merely pledged them as part security for the University funds which he had invested."

If it be true that the trustees of the University have permitted their financial officer to borrow the funds of the institution to the extent of nearly a million dollars, they have done what would not be tolerated in any financial institution throughout the country professing to be governed by ordinary business caution. National banks are forbidden to lend more than one-third of their funds to

any one individual, and the restraints imposed by the laws of the various States against the hazardous investment of trust funds are so familiar to our readers that we need not do more than refer to them. Needless to say that the employment of such funds in the purchase and development of unimproved suburban real estate is not such a form of investment as is permitted to bank officers or trustees, generally speaking.

That the treasurer of the University paid high interest, furnishes no excuse for the practice in this case; for the old adage, "the higher the interest, the greater the risk," should have convinced the trustees, even if they did not otherwise know, that their funds were being employed speculatively. If Mr. Waggoner agreed to pay them 6%, he and they must have felt confident that his investments would yield him more than this, the excess being his share of the profit, unless he were working gratuitously for the institution, which is not to be presumed. But for a long time conservative investors of trust funds, having due regard to the security of their capital, have been content with less than a six per cent. income upon their investments. More than this could not be promised, unless the funds were to be employed in enterprises which, while they were expected to be successful, were equally attended with the risk of failure.

What the outcome of the present situation will be, can hardly be conjectured. Doubtless some effort will be made to conciliate the banks, by the University yielding enough to satisfy their claims, so that the legal proceedings may be withdrawn. Whether there is enough to satisfy all the creditors, can only be told when the property shall be disposed of and the proceeds counted up. The one fact, as certain as it is lamentable, which is positively known, is that the University has parted with nearly a million of its funds which it can not presently collect and the ultimate collection of which (if the University shall be so fortunate) will not probably be accomplished without much expense and delay, to say nothing of the undesirable notoriety arising from the legal proceedings.

Who is responsible?



## PAYMENT OF WAGES.

The method of payment of wages is often a matter of equal importance with that of the amount paid. The nominal wages may be far from the actual value received by the workingman, if the methods by which they are paid are such as to lend themselves to oppressive conditions. The simplest form of payment, and that generally applicable, is payment by the time employed, usually by the week or day. But, in the case of payment by the time employed, there is always uncertainty regarding the amount of work which the employé will produce. Time work, in order to be reduced to the lowest basis of cost, requires constant supervision.

The average man, whether workman or professional man, is eager to earn as much as possible with as much economy of strength as possible. Hence the progress of American industry has been characterized quite largely by the substitution of piece payments for time payments. Wherever it has been possible, through a minute division of labor, to standardize the product, the piece system is applicable. It does not apply to artistic and diversified work, where quality is desired, but, operating upon the individual ambition of each workman, with a goal set before him each day, the piece system is unquestionably adapted to draw out his entire energies. It is quite generally maintained by employers that workmen paid by the piece produce from 10 to 25 or 30% more of a given product in a given time than when paid by the time. However, from the standpoint of the employer, the tendency of men paid by the piece to scamp the work, is often found to be a disadvantage. On this account many large employers, having tried the piece system for a time, have abandoned it and returned to time payments. This they found to be necessary in order to maintain a high standard in the quality of their output. The piece system, for the time being, enabled them to measure up the possible energies of their employés, and when once they had in this way touched bottom and established a standard, they were able thenceforth to apply this standard to the time system.

From the standpoint of the workingman, the piece system is usually considered the greatest disadvantage. It unquestionably often leads to over-exertion, which exhausts the body and mind and shortens the trade life of the worker. Various witnesses before the U. S. Industrial Commission have emphasized this feature. Especially, however, is the piece system considered an injury, because it is likely to result in repeated reductions of the price per piece. The employer judges his entire staff by the speed of the most rapid, and consequently, by showing up the earnings of his best men, is able to present a strong argument for reduction along



the entire line. It is unquestionably true that there are in all occupations wide ranges of ability among men employed on the same work, and those who acquire exceptional speed are few. Their names and records are well-known throughout the trade or locality. When this minority is taken as a standard, and the wages of all are reduced proportionally, the piece system undoubtedly becomes not merely a means of greater economy, but also a means of oppression and exploitation.

Again, the piece system is often the means of keeping idle an over-supply of employés. A larger number than is necessary to do the work is kept on the rolls. There are, however, various classes of workers, like the shoe workers and the weavers, who occasionally demand the piece system in place of the time system. These are occupations where, by speeding up the machinery, a greater output can be obtained, and if the price paid is not based on the piece, the worker does not share in the advantage of the increased speed.

It must be noted, however, that the time system also under certain conditions may become a system of driving and overexertion. This is true in those unorganized trades, like the clothing trade, or trades where women and children are employed, in which individual bargains are made. Since in such trades there is no minimum scale of wages, the high standard of output of the more rapid worker is applied to those who are slower, and the time wages are reduced accordingly. The time system must necessarily, in the long run, under economical management, become practically a piece system. This is true, even though it does not necessarily become a task system, where the worker is required, as often happens in the clothing trade, to turn out a given quantity of goods for the standard wages in a given time.

While it is true that the workingman is deeply interested in the method of payment, it is also true that the employer, being responsible for the business, should have his choice of methods. If by adopting the piece system he produces an inferior quality of product at less cost, it does not behoove the employé to criticise upon that ground, since it is the employer, and not the employé, who manages the business and takes his chances of sale. On the other hand, if the employer desires a superior quality and can get it only by time payment, he should be free to adopt that method. But while the employer should have his choice of method, it does not follow that he should be able to use it as a means of depressing wages.

The social service which the employers as a class contribute to society is accomplished when they increase the quantity of production, but not when they reduce wages. Hence the working-

man, if he cedes to the employer the right to manage his own business as he sees fit, has, on the other hand, a right to demand that a minimum be set to the rate of wages, below which under no conditions shall they be depressed, and that a maximum be set to the hours of labor beyond which his exertions shall not be prolonged. This, however, means that the same minimum and maximum shall apply to all competitors. This can be accomplished either by legislation or by a trade union. While legislation fixing the maximum hours of labor may be applicable in certain cases, legislation fixing a minimum scale of wages is obviously impracticable. There does not appear to be any possible device whereby a minimum can be established by law in such a way as to avoid evasion. The workingman who is willing to work for less than the minimum can readily agree to refund to the employer a portion of his pay. As far as American labor is concerned, there can be but one method of establishing such a minimum, namely, that of labor organization. A union like that of the Mine Workers, covering the entire competitive field, establishes a uniform scale for day labor and an equalizing scale for piece payments, and all competitors are thereby placed upon a level.

The minimum day wage may be applied both to the time system and to the piece system. In the latter case it is usually called the "premium" system. According to this system, the minimum wage per day is set, but the employer, having figured out the average output of a day's work, offers a bonus for each piece produced above the average. Thus, if 30 pieces are produced on an average where a minimum of \$3 a day is paid, the cost to the employer would be 10 cents a piece, but if 32 pieces be produced, the employer agrees to divide the profit and to pay 5 cents extra on each piece, in this case making the extra wages 10 cents a day and the added profit of the employer also 10 cents a day. It will be seen that the premium system does not offer the incentive to extra exertion which the straight piece system offers, since on that portion of the output above the standard amount, only one-half the piece price is paid.

Of serious import to the laborer is also the time when wages are to be paid—weekly, fortnightly, or monthly; so serious indeed, that various States have passed laws to shorten the intervals. In most cases the courts have declared these enactments unconstitutional, but strong labor organizations have usually secured weekly or fortnightly payments.

The same good effects these organizations have had in securing cash instead of truck payments. As is well known, many employers kept stores wherein the employés might buy the necessaries of life, or had houses to rent, etc., which, purchased or rented,

were to be paid from the wages. As long as an employer sells at cost or at a moderate profit, not much can be said against this system, particularly when the laborer is not morally forced to deal at the company stores. But where with moral force a system of spoliation is combined, such as has been found in some Southern company stores, charging 100% profit, the workingman has just cause for complaint.

Laws enacted in several States against tenements and stores kept by companies have been either declared unconstitutional or become a dead letter, as no single laborer dared to complain for fear of losing his job. Only strong labor organizations have been able to cope with the issue, not by court-proceedings but by the ordinary direct influence of the union.

The coal miners union succeeded also where the law failed, in having coal paid before it is screened, as in all justice to the laborer it should be.



### PIUS X. AND THE REFORMERS.\*)

Pius X. has more than once been addressed as "the Reform Pope"; and in truth there may be expected from him a great many changes which will take their place worthily beside those already accomplished or begun. However, everything can not be accomplished at once by even such an experienced and energetic man. He can not satisfy fully all wishes, if only for the reason that they are very often diametrically opposed to each other. One petitioner requests this, another that; this group demands the condemnation of certain views as heretical; while another insists on these same views as the only possible course of action; again, wide circles expect the most emphatic suppression of certain scientific tendencies, while others pray for the greatest possible latitude within certain self-understood limits.

Outside of Rome there is a desire that the business methods of the Curia might be simplified, whilst in Rome only too many zealously wish for an increase of officials. Non-Italian Catholics demand a greater representation of non-Italians in the ecclesiastical administration at Rome, whilst the Italians, and especially the Romans to forestall such an event, would gladly vow an arduous pilgrimage.

Thus the waves of desires and expectations undulate until in one way or another they reach the ear of Pius X. From the viewpoint of the individual, these diverse wishes appear quite read-

---

\*) These considerations have been adapted for THE REVIEW from a valuable paper contributed by Rt. Msgr. Paul Maria Baumgarten, of Rome, to No. 21 of Dr. Armin Kausen's Allgemeine Rundschau, Munich.

ily as most momentous affairs, whose execution is absolutely essential. Yet he who stands on the highest pinnacle and must retain in view the interests of the Church universal, casts aside quietly such suggestions as unimportant at the time, unconcerned whether he may create dissatisfaction or not. To decide quietly and to await the proper time to give heed to certain demands, is all the more necessary, the firmer the conviction must be that Pius X., with his practical penetration of present conditions, will do all in his power to intervene at the proper moment. In as far as a liberation from the influence of his native land and his environments is attainable for any man, Pius X. is willing to attain it, and he has already given proof that he will not rule the Church of God as an Italian, but as the father of *all* the faithful, who is not bound by any of these ties.

All honest efforts to support the Pope in his difficult mission will be kindly welcomed by Pius X., even though he may not always be in a position to gratify every wish. He is open to charges based on facts, but if one would attempt to use him as an instrument for the personal punishment of opponents, he would soon find that he no longer enjoyed the respect of the Pontiff.

This trait is important in the present battle for "reforms," because personalities have hitherto played a much greater rôle in controversies, especially in France and Germany, than would seem to be admissible. Pius X. is impervious to such weapons, because he knows from long experience that men who fight with personalities, do not seek the good of the cause but their own interest. By and by the censure of the Pontiff will strike all these men sharply, and if the legitimate substratum of their endeavors should suffer, they themselves will be at fault. This is as true in the field of science and scholarship as it is on social and political ground, where personalities and personal aspersions are so common.

That we judge Pius X. correctly, a study of his past life will reveal. He never yet allowed any one to obtain a permanent influence over his conduct, and many a man has lost both his position and his superior's respect, because he tried to use his influence upon Bishop or Patriarch Sarto to further his private ends or to injure persons against whom he bore a grudge.

Whoever has made himself acquainted with the history of Pius X., his clear view, his energetic determination, and unbiased judgment, can not help entertaining the most profound confidence towards him. His greatness of mind is accompanied by a boundless zeal for the salvation of souls; his piety is healthy and sound, and he abominates the sentimentalities of so many modern devotional tendencies; his love of and capacity for labor enable him to

accomplish astounding results, and his clear perception of the weakness of human nature leads him to follow up all things with the greatest zeal and to accomplish whatever is possible in the service of God and the Church. He insists on prompt obedience to all his orders, no matter what difficulties may be in the way. As a true reformer he has already many years ago, when Bishop and Patriarch, chosen for his motto: "Omnia instaurare in Christo, to renew all things in Christ," and on this path we must follow him gladly and enthusiastically, because it is the way that leads to our own salvation.



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### IV.

The only thing that had upheld the poor enemy of Mary in all these trials, was his unshakable conviction that he was absolutely justified and enjoyed the grace of his God. And though his proud conviction of being a select armour for the restoration and propagation of orthodoxy, had been badly shaken, the "personal security of salvation through another's merits, without worthiness on his own part," accompanied him intact on board of the steamer which carried him out of the port of Hamburg westward.

When the ship was about midway on the ocean, a storm arose; not one of the ordinary kind, such as our emigrant had experienced on other seas; no, a tremendous hurricane, lasting nearly seventy-two hours, which cast the strong vessel to and fro like a dry leaf between gigantic mountains of water.

When it had lasted five or six hours, the lonely traveler went into his cabin, bolted the door, and prayed to God to save him.

But the hurricane grew fiercer, the engines stopped, and diverse articles in his little state-room flew about and injured him.

He opened the door and groped his way through the dark into the salon. But here it was absolutely intolerable. Immense breakers thundered across the skylight; the wooden walls groaned. Now one of them was under his feet, then the other. It was impossible to remain in any stationary posture.

When morning came, the tempest seemed to increase in violence. The palid faces of the stewards showed that the situation was precarious.

After a few more hours of fearful suspense it was reported that several life-boats were demolished and the vessel had sprung a leak.

In the night following, the hurricane waxed so terrible that the destruction of the ship appeared inevitable. The few passengers

had disappeared, and through the spacious salon the tempest blew as though all the furies of hell were unchained.

On his knees our Professor reached his cabin. He was no longer able to pray for help. He began to prepare himself for death amidst the howling of the hurricane, the deafening roar of the breakers on deck, and the still more tremendous peals of thunder.

With all his might he clung to the "bloody passion of Christ." This and this alone he held up to God, finally fighting with him, so to speak, as he had learned it from Luther.

But to all his ardent prayers, to the cries of his poor heart, wounded to the quick, he heard only one reply, which, though spoken by no human lips, out-thundered the revolution of the elements: "*And their works follow them.*"

Forthwith all his works emerged from the inky darkness, from the first moment of his conscious life, with such awful clearness that, lying on his countenance, he trembled.

In a long, long row, they came and stared at him fixedly: "*Opera tua sumus, non te deseremus.* We are thy works and we will not leave thee!"

"Christ's blood and justice," he moaned, in the words of an old, well-loved hymn, "are my ornament and my garb of honor; with them will I stand before God."

But the Almighty opened His living Word: "I will give to each as his works deserve."

And suddenly it seemed to him as if all the many Scripture texts which he had so cruelly distorted in his books, arose before him in burning letters:

"For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." (2. Corinth. v, 10.)

"Who will render to every man according to his works. . . . Tribulation and anguish upon every soul of man that worketh evil. . . . but glory and honor and peace to every one that worketh good; . . . for there is no respect of persons with God." (Rom. ii. 6, 9-11.)

"And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works." (Rev. xx, 12.)

"And the sea gave up the dead that were in it . . . and they were judged every one according to their works." (Rev. xx, 13.)

"But," his soul cried out, "have I not publicly professed Thy name before all men? Have I not suffered persecution for Thy sake? Have I not with the last spark of my being defended Thy pure doctrine?"—

And a voice answered : "I have never known thee. Depart from me, you malfactor. For I was hungry, and you gave me not to eat ; I was thirsty, and you gave me not to drink ; I was naked, and you covered me not ; sick and in prison, and you did not visit me. . . . As long as you did it not to one of these least, neither did you do it to me." (Ctr. Math. xxv, 42 sq.)

It was true, true to the very letter. He who believed himself justified by faith alone, had indeed partaken of the "Lord's Supper" regularly every fortnight, had always carried a copy of the Psalms in his pocket, and had written books in honor of his God ; but he had never made it his business to cover the naked, to visit the sick, to provide food for the hungry or drink for the thirsty.

Therefore he had no good works in the sense of the Almighty Judge. On the other hand, he had more than once acted against the dictates of his conscience. If the Bible contained even an atom of truth, could anything but eternal damnation be his fate ?

He knew it would be ; knew it with a more immediate certainty than that with which he had before depended on his justification by faith alone.

And from the moment the abyss of hell had thus begun to open beneath him, his fear of death increased tenfold. Trembling, he crawled into the cabin of a fellow-traveler. "The hurricane is from the West," this gentleman said, "and it will soon be up with us."

"But why not turn back and seek refuge in some European port ?" With his lips pale for fear, broken in body and mind, our emigrant persuaded his fellow-traveler to suggest this to the captain.

Of course, the captain refused to comply and calmly stayed on his bridge day and night until the storm had spent its fury.—

[To be continued.]

✻ ✻ ✻

## MINOR TOPICS.

*Catholic Bohemians of Chicago.*—In Chicago, according to the *New World*, there are about 110,000 Bohemians. About 75,000 of these are Catholics. The Catholic Bohemians of Chicago have at present nine churches. The largest of these congregations, with a very beautiful church, a large school, and spacious parochial buildings, is St. Procopius', the premier Bohemian congregation in the United States. It is in charge of the Bohemian Benedictine Fathers. With every church there is connected a school. There are fully 3,000 Bohemian pupils attending these schools to-day, and all of them maintain a high standard of excel-

lence and proficiency. Besides these parochial schools, the Bohemians of Chicago have a beautiful college, situated at Lisle, Ill. It is a fine structure, costing upwards of \$80,000, and will compare favorably with any institution of a similar nature. This college has been built chiefly through the efforts of the Bohemian Benedictine Fathers, and is in charge of the same. The Bohemians of Chicago likewise have their own orphanage, which is situated near Lisle, Ill., a half mile away from St. Procopius' College. There are four Bohemian Catholic papers published in Chicago. The *Narod*, daily, eight pages, size 16x22 inches; the *Katolik*, bi-weekly, size 18-24 inches, containing 16 pages, one of the largest, if not the largest, Catholic weekly publication in this country; the *Pritel Ditek* (Children's Friend), a Sunday illustrated school paper, published once a week and containing 16 pages; size of paper, 8x12; the *Hospodarske Listy*, a publication intended chiefly for farmers, and published twice a month, with many illustrations. All of these papers are published by the Bohemian Benedictine Fathers, who have to-day one of the largest, up-to-date and complete Catholic printing establishments in the United States. It may seem strange to many that a religious community should go into such an extensive publishing enterprise. This, however, was prompted by actual necessity. It is a fact, sad indeed, that almost one-half of the Bohemian people in this country have apostatized from their faith and become infidels, who do anything and everything in their power to destroy the last germ of religion in the hearts of their still believing countrymen. One of the chief causes of this apostasy has been a strong and active infidel press, which poisoned the minds of the readers and turned them away, gradually and steadily, from God and religion. To counteract the influence of this infidel press it was necessary to establish a Catholic press to meet the antagonists on their own ground.

There is a Bohemian Benedictine Abbey in Chicago—St. Procopius, 118th and Allport streets. The head of the same is Rt. Rev. Abbot John N. Jaeger. There is likewise a community of Bohemian Sisters. Their home is the Benedictine Convent of the Sacred Heart, 742 W. 18th Place. In conjunction with the Poles, the Bohemians have two cemeteries, St. Adalbert's, Norwood Park, and the Cemetery of the Resurrection, near Butler, Ill.

*Another View of Cardinal Satolli's Recommendation of the "Knights of Columbus."*—Our friend Gonner of the *Catholic Tribune* thinks Cardinal Satolli's recommendation of the "Knights of Columbus," commented upon in our last, was no approbation, but a covert, diplomatic warning. We give his view for what it may be worth:

"We have time and again expressed our opinion," he says (No. 295), "that Rome would never condemn the K. C., nor could any one consistently deny the good work which the K. C. have done in many instances. For would it not be a pitiful organization that does not do some good? But even the great praise of Cardinal Satolli is very far from anything like a positive approval. In fact, we believe, that if the very features of the Knights of Columbus, to which thousands of earnest and equally well meaning Catholics as the Knights object to, should be eliminated, the proper manner would be to have Rome and the authorities speak on the subject. And when they do speak to the knights, directly or any



other way, they can only speak in the terms of true friendship. Could Cardinal Satolli or any other person better gain the confidence and the friendship of the knights than by acknowledging what is good in their organization? And why should he not? Why should Rome not express its friendship if the intention is to caution the knights against the dangers of a ritual and tom-foolery that only is a detriment to an otherwise great society. We never were more contented that those who caution against imitation of secret societies are in the right, than when we read the expressions of this distinguished churchman.

"Cardinal Satolli was certainly not complimenting the order when he admitted that 'heretofore I had some little hesitation as to the substantial nature, the formal organization, and the probable results of this association.' Could there be a more diplomatic manner of winning the good will of the K. C. than this attitude of friendship emphasized after confessing his apprehension in regard to the society? Certainly not. Roman cardinals are known to be tried diplomats, and Cardinal Satolli again proved his value as a diplomat by these utterances.

"Rome is and always was the friend of every well-meaning Catholic society. When she praises, she frequently has an object in view. The only question remains: Will the knights heed the voice of their friends in Rome, if these ask in all friendship and zeal for the Catholic cause that certain features be eliminated from a Catholic society in order to increase its usefulness? Let us await further developments."

*How Should Catholics Act Towards Protestant Charities?*—A Jesuit Father of the faculty of Canisius College, Buffalo, answers this timely question as follows in the *Catholic Union and Times* (xxxiii, 21):

The question proposed refers to the doctrine of co-operation. In general co-operation consists in lending assistance to another who is the principal agent. As far as it touches faith and charity, it means taking share in the bad action of another. It is called *formal* co-operation if we share the bad intention of our neighbor and concur with his evil action as far as it is evil. It is called *material* co-operation if we co-operate with the action of our neighbor, not as far as it is a sin, but as far as it is a physical action. In other words, formal co-operation contains in itself the malice of the sin which the other party intends to commit; material co-operation does not contain in itself the malice of sin, but is abused by the other party and turned to a sinful purpose.

We must, therefore, distinguish between different cases.

1. As a rule Catholics are not permitted to subscribe money for the erection of non-Catholic churches, or to take part in fairs, bazaars, oyster suppers, or lawn fêtes organized for a distinctly sectarian purpose; for contributions of this kind can hardly be excused from *formal* co-operation. For he who contributes money for such a purpose, formally protects, favors or supports a false worship. I say, as a rule, for if it is evident from the circumstances that no favor is intended towards a false worship, but only an expression of gratitude or benevolence for one's fellow-citizens, e. g., if they have largely contributed to the Catholic church, or

the friendliness of Protestant neighbors will promote the general good feeling in a mixed community, the practice can not be condemned. But it must be made clear in some way that the money is not contributed for denominational purposes, not to Methodists as Methodists, but to neighbors and fellow-citizens, to do with it what they like. For thus explained, the co-operation becomes merely material. There is still less difficulty in contributing to other charities, non-Catholic hospitals, poor-houses, asylums, etc., if the direct object of such institutions is not the spread of a false religion, and if the same restriction is used as mentioned above. In all these cases, however, there must be a grave cause, either public or private, to remove the danger of formal co-operation and the absence of all scandal.

2. Other forms of charity, such as Salvation Army free dinners, free beds and excursions for the poor, Fresh Air Missions for children, newsboys, bootblacks, etc., have no religious or denominational character. Hence, contributions to such outings can be made without the least danger to one's faith.

*Against Free Text-Books in the State Schools.*—The *Church Progress* deserves credit for keeping up an unceasing agitation against free text-books in the State schools. Right here in Missouri this subject is just now one of immediate interest. At the next general election the voters will be called upon to adopt or reject five amendments to the constitution, one of which provides for the annual levy of five cents on the hundred dollars to supply free text-books to the children of the public schools. "The fact that the proposed amendment has found its way into the platforms of both parties," says our esteemed contemporary in one of its recent issues (xxvii, 21), "is a rather strange coincidence. . . . Neither in the public press nor among the people has the question been discussed. At no time recently, or within recollection, has there been a demand for such a law on the part of the people, from our school boards, or from any organized body of citizens. The questions then arise, How did it find its way into both the Republican and Democratic platforms? If the people have not asked for a popular vote on the proposition, why is it forced upon them? In a word, who is behind the scheme? In the absence of an acknowledged parent and in view of the peculiar circumstances recited its silent promoters can not object if the voters of Missouri come to the conclusion that it is a well-devised 'graft.' Nor would it surprise us if this suspicion of the voter should prove correct. At all events, the voters of Missouri should view this amendment with suspicion. There are many cogent reasons. . . . why they should defeat the amendment."

Our readers know what these reasons are, as they have been repeatedly marshalled in THE REVIEW.

*Eating Meat.*—How wise the Church laws of fasting and abstinence are, even from a purely worldly point of view, has repeatedly been shown in this journal. We quote as another proof the following editorial article from a recent number of the Chicago daily *Chronicle*. Referring to the packing-house strike, our contemporary says:

"This is the time to recall the fact that we all eat too much meat

and that possibly some people would be better off without any at all. Scientific men assure us that, at best, meat is only an accelerator of bodily processes, just as alcohol and other stimulants are, so that it enables us to live faster, but causes us to quit sooner. It is notorious, they say, for producing sudden breakdowns in the human machinery. 'In almost every case,' said Dr. J. B. Murphy on one occasion, 'in which men break down suddenly after reaching the age of 50 they are great meat eaters.' Dr. D. R. Brower, to whom the remark was repeated, immediately corroborated it, as did several other of the leading physicians of this city. None of these physicians is a vegetarian or believes in the vegetarian theory. All they vouch for is the statement that the American people eat entirely too much meat and that, while a meat diet produces some agreeable results at first, it is a mere mortgaging of future strength for present enjoyment and later produces sudden collapse and premature death. On the other hand, it is well known that the hardiest races of people in the world, like the Chinese and Japanese are vegetarians."

*The Office and the Man.*—It is one of the curious things in our modern life, writes S. H. B., that when men reach high official positions, they become the subjects of forces and motives which men not in those positions, men who are, so to speak, on the side-hill of life, neither appreciate nor understand. When we study men as men we know their opinions and where to find them. When we study men as officials, we often do not know their opinions and we do not know where to find them. I remember that a great clergyman, now dead, once said to me: "I wonder if it would be possible for a bishop to be the same man in thought and policy that he was as a clergyman"; by which remark I suppose he meant that he was puzzled, as I am puzzled, to understand the change that comes over men who are put upon the apex of official positions.

Let us grant that such men do become necessarily subject to the influence of motives which are not felt and can not be understood by men not in those positions; that they are the subjects of wider laws and multiplex forces, which we who are not in those positions can not understand; yet do we not need some light to be thrown upon official exigencies and necessities, so that we can have at least some understanding of those exigencies and necessities, and can in some measure determine how far men ought to be changed in thought and policy when they become executives either in Church or State?

What is the deeper, the final effective cause?

*Vaccination Arraigned.*—Dr. E. B. McCormick, writing in the current number of the *Westminster*, is fierce in his denunciation of the practice of injecting diseases into a healthy body on the hypothetical chance of mitigating a hypothetical invasion at some future time—that chance being rare, local, and hardly worth considering. Dr. McCormick brings together an appalling array of ills which follow in the train of vaccination. Without admitting that vaccination has lessened in any great degree the chances of taking smallpox—for he credits better sanitary conditions generally with the lessening of the pest—he is convinced that tuberculosis, cancer, and other diseases that have greatly increased during the

past fifty years are directly due to the practice of vaccination. Loss of hair, loss of teeth, and other losses which some have ascribed to degeneracy and the effect of hypercivilization, Dr. McCormick says are frequently due to vaccination. The names of distinguished scientists such as Kant, Humboldt, Wallace, and Spencer are brought forward to testify against what Dr. McCormick rightly calls a dangerous delusion. The testimony of numerous physicians is produced and a long array of fatalities is exhibited as showing the known results that have come from "the infamous practice."

—Even some of our more conservative newspapers are taking up the cry of the "yellows." The pro-Japanese atmosphere which we are all inhaling with such gusto has got into their lungs. Our immediate idols just now are the Japanese. A very little time ago and the vast majority of the people who have become Japanese enthusiasts, knew as little about Japan as they now know about Russia. Very few are acquainted with either; but under the guidance of the newspapers that have largely stimulated the pro-Japanese and the anti-Russian feeling, they are eager to credit holus bogus the catalog of imaginary virtues of the one and the equally imaginary vices of the other. It is certainly an extraordinary thing that we, a Western nation, should have taken Asiatics so closely to our hearts; that a Christian people (self-styled) should be admiring excessively a nation of pagans and fetish-worshippers, and scorning the morality and religion of one which represents nearly a half of Christendom; that a people of representative government should be silent as to the oligarchy of Japan, while we are shouting aloud that the autocracy of Russia puts her outside the pale of civilization.

—In 'English Medicine in the Anglo-Saxon Times,' by Dr. Joseph Frank Payne (Clarendon Press), we find a curious Latin spell against toothache—"Contra dolorem dentium"—based on the legend that Christ, finding Peter thus afflicted, ordered the pain out in the name of the twenty orders of angels, the sixty prophets, the twelve apostles, the four evangelists, etc. The charm is still used in Cornwall in the following form:

Christ passed by his brother's door,  
Saw his brother lying on the floor;  
What aileth thee, brother?  
Pain in the teeth?  
Thy teeth shall pain thee no more,  
In the name, etc.

—Tomato catsups sold on the market are nearly all adulterated, either by coloring matter or preservatives, or both, according to the *New Hampshire Sanitary Bulletin*. Nearly every specimen of tomato catsup found on the market was adulterated by some drug. One manufacturer admitted that in the preparation of his catsups he used one ounce of salicylate of soda to every eight bottles. All sorts of things are used to color these catsups, and we would advise our readers either to make their own catsup hereafter, or to leave off using it altogether. It seems absolutely dangerous to use those offered on the market to-day.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.      ST. LOUIS, MO., SEPTEMBER 22, 1904.      No. 36.

---

## THE HUMANIZING OF THE BRUTE.

**I**T is a well-known fact that in the homes of the "upper ten thousand" special servants, not infrequently placed in charge of animal pets, play an important part. It is the interesting duty of these happy mortals to rouse the lovely poodles, pugs, and pussies from their pleasant slumbers, to attend to their toilet and attire, on bright and sunny days to take them out for a drive or lead them a-promenading down a cool and shady avenue, and, last not least, to dance humble attendance upon their charges when feasting at a lordly and luxurious table. More than this, houses of refuge and asylums for orphaned cats have been erected at Berlin, and from Paris it was reported that together with the last exposition the first cemetery for dogs, cats, birds, and other domestic animals was opened. This city of the dead, with its resplendent monuments indicating the last resting-place of the nobly deceased, is said to rival a fairy-palace in beauty. Indeed, as J. G. Holland expresses his sentiments in very pathetic terms to his "dear dog Blanco":

"I look into your great, brown eyes,  
Where love and loyal homage shine,  
And wonder where the difference lies  
Between your soul and mine . . . . .  
I clasp your head upon my breast—  
The while you whine and lick my hand—  
And thus our friendship is confessed  
And thus we understand.  
Ah, Blanco! Did I worship God  
As truly as you worship me,  
Or follow where my Master trod  
With your humility:  
Did I sit fondly at his feet  
As you dear Blanco sit at mine,  
And watch him with a love as sweet,  
My life would grow divine."

These few but telling facts furnish a striking illustration of the senseless mania prevalent in our days of regarding the animal as a brother of man, his equal in nature and essence. Indeed, since the days of Brehm and Darwin, nearly all books treating of animals avail themselves of every occasion to dilate as much as possible upon the "intelligence" of brutes. There are comparatively few naturalists of any reputation who do not admit animal intelligence as a foregone conclusion, since it is supposed to be so evidently manifest from the actions of animals that no one can seriously controvert it. Not to speak of higher animals, suffice it to say that even ants have been found to betray a "high degree of intelligence," a "remarkable power of observation," and "the faculty of making conscious provision for the future." Yea, "it may be asserted without hesitation that animals often think and act more human-like than men themselves" (sic!).

We can not on the other hand deny that a kind of reaction is taking place in certain scientific circles even among the followers of Darwin. Men like Emery, Forel, Morgan, Peckham, Wheeler, Wundt, complain of an uncritical spirit being so dominant in "popular psychology" that, in consequence of it, whole series of animal actions are indiscriminately explained as manifestations of intellect. But even the above mentioned scientists are agreed that at least "quelque lueur d'intellect," a transient spark of reflecting reason, can easily be traced in the actions of even lower animals. Packard declares in the name of all: "Those naturalists who observe most closely and patiently the habits of animals do not hesitate to state their belief that animals, and some more than others, possess reasoning powers, which differ in degree rather than in kind from the purely intellectual acts of man."\*)

Now upon investigation into the cause underlying this erroneous principle we might, as far as the more popular circles are concerned, discover one reason in the nervous sentimentalism of our days. At the beginning of the twentieth century, no less than towards the end of the eighteenth, people have become extremely sensitive to any sort of pain. Pain like a haunting spectre is dreaded with the utmost anxiety and avoided even to a nicety; and since the human heart is inclined to find some correspondence between external circumstances and its own apprehensions and emotions, it kindles in sympathy wherever pain is noticed, whether real or imaginary. And this inclination will grow stronger as soon as there is question of animated beings that are attached to man and afford him sensuous pleasure, and that at the same time leave upon him the impression of a certain helplessness. Of

---

\*) A. S. Packard, M. D., Ph. D. Zoology (10th edition), p. 630.

course, as is attested by daily experience, one of the first and foremost places among such cherished creatures must be assigned to the animals known as our "domestic companions." Besides there exists a certain analogy between the manifestations of pain in man and in the brute, between the expression of man's spiritual affections and the corresponding merely sensuous feelings indicated in the features of animals. And thus it happens that from the expression visible in the eye of a faithful dog the inference is drawn, not to an empty stomach, but rather to a heart oppressed by sorrow and even weariness of life. In other words, it is from sheer sentimentality, that the spiritual affections proper to man alone, are under similar circumstances attributed to animals; hence it follows that a genuine consciousness of pain, presupposing reason and intellect, is ascribed to them.

A second reason for this universal anthropomorphism is slightly touched upon by Peckham when he speaks "of the futility of any attempt to understand the meaning of the actions of animals until one has become well acquainted with their life habits."<sup>†</sup>) In fact, many animal actions, judging from appearances, bear such traces of intelligence that they are almost involuntarily attributed to an intellectual principle. A more careful examination, however, and comparison with other actions of the same animal, will soon convince us of our error. But sad to say, just this has been neglected by so many writers on the subject. And as it is to be expected from their imperfect knowledge of animal habits, we find such savants indulging in statements and expressions such as those which we have cited in the beginning of this paper.

The defective philosophical training and superficial education so prevalent in our times, suggest a third reason for this mania of ascribing intelligence to animals. For ever since the destructive attempts, by Kant and his disciples, to shake and shatter the realms of ideas, the true object of philosophy is ignored and lost. The noble queen, the exalted offspring of eternal wisdom, has been rudely stript of her royal dignity; and while ruthless hands have snatched the crown from off her head, she has finally been degraded to be the cringing handmaid of experimental science. And what was the unavoidable result? That very soon the principles of the old and sound philosophy fell into contempt, whilst in their stead, there arose a confusion and obscurity of ideas which oftentimes led scientists to defend most obvious errors that have thoroughly permeated certain branches of science. Thus our modern psychology as upheld by many of its advocates is a veri-

---

<sup>†</sup>) G. W. Peckham and E. G. Peckham. On the Instincts and Habits of the Solitary Wasps. Madison, 1898, p. 230.

table monstrosity. Even Wundt can not refrain from blaming modern psychology for its "premature application of notions insufficiently determined" and for its "ignorance of systematic psychological methods." And thus he explains how it happens "that the psychic processes of brutes are not taken for what they appear in immediate and unprejudiced observation, but that the observer's reflections are transferred to the animal. If, therefore, any vital action has the appearance of possibly being the result of a number of reasonings and conclusions, this is taken as a cogent proof that such reasonings and conclusions actually occurred. And thus all the psychic activity is resolved into logical reflections."\*)

The above mentioned reasons, however, do not offer us the final and fundamental explanation for the persistent tendency of assigning a difference, between man and animal, not of kind but of degree.

As every other, so also the assumption of animal intelligence, is essentially rooted in the will. It does not require much depth or breath of intellect to see that the humanizing of the brute is a mere corollary of materialistic evolution. For materialism denies the existence of a vital principle apart from matter, and maintains that life is merely the resultant of attracting and repelling forces. Everything, therefore, is pure matter, and there can be no essential difference between the animal soul and that of man, since neither can exist independently of matter. But if there is no essential difference between the animating principles of man and brute, why assume any between the faculties and manifestations of these principles? In other words, if human actions are guided by intelligence, the same holds true for those of animals.

Hence it follows that the theory of animal intelligence is the natural outcome of materialism and as such must be traced back to the same source from which materialism ultimately springs. To speak plainly, the first promulgators of "animal intelligence" and those "popularizers," as Wheeler justly calls them, who now uphold it with such tendentious tenacity have often no other purpose in view than to establish a theoretical justification for descending practically to a level with the brute.

These reasons we believe clearly prove the deplorable character of this modern tendency which aims at leveling the difference between animal and man, a tendency which, because of its universality and the warm support it receives, calls for most strenuous opposition.

H. M.

\*) Wundt, Vorlesungen ueber die Menschen- und Thierseele, 2. Aufl., p. 370.



## MUTUAL LIFE INSURANCE LESSONS FROM EXPERIENCE.

Within a comparatively recent period a number of life insurance societies conducted on the assessment plan, becoming alarmed by the rapidly increasing death-rate and necessarily heavier contributions by members, employed experts for an investigation of affairs and to suggest remedies.

In each and every case the result was the same. The experts in explaining the principles of life insurance, made it clear that the only safe way of conducting a life insurance business is by so adjusting the rates for the different ages as to provide for all current losses and the payment of the "last man," independently of the influx of new members.

In other words, the only remedy was the reserve or level premium plan as practised for years successfully by the so-called old-line insurance companies. Under that system the taxes on each member are so adjusted as to provide for the prompt payment of current losses, necessary expenses, and a sinking fund, which, together with interest accumulations, will equal the face of the promised insurance at the time when the last policy becomes a claim.

Some of the best and largest assessment companies organized as business enterprises have boldly recognized the errors of their original plans by reincorporating as regular life insurance companies under the laws for level premium and are now subject to the same supervision by the different State insurance departments, as their older competitors. (For example, the Mutual Reserve of N. Y., Security Mutual of N. Y., Fidelity Mutual of Pa., etc.) Other organizations, like the Ancient Order of United Workmen, for instance, were satisfied with increasing the rates in a more or less arbitrary fashion, without giving their members the benefits of clear-cut, positive contracts, providing for cash loans, cash values, and other options, as offered by regular insurance companies.

Unfortunately a good many Catholic societies established for furnishing life insurance, found themselves in the same boat with the others above mentioned. Some of them also had their affairs investigated by experts, learned practically the same lesson—and what was the result?

Comparatively few accepted the rates proposed as minimum; others increased the assessments for the members or reduced the promised benefits, but not sufficiently to insure permanency of existence. A still larger number are "discussing" or "considering" the matter, but doing nothing.

The importance of life insurance in the social system of the

present time needs no argument. It is universally recognized. But life insurance, to be of value, must be reliable. How can the average man, not an expert in such matters, but solicited frequently by insurance agents to "take a policy," or by friends or acquaintances to "join my lodge," decide off-hand whether the proposed protection is worth the price he is required to pay for it?

Where the question refers to regular insurance companies, the answer is simple, as any regular life insurance company licensed to do business by the insurance department of a State, must be considered solvent. The case is different with the numerous beneficial organizations, fraternal, lodges, and similar societies, which may under very elastic laws promise a good many things without being required to give security for the fulfilment of their contracts.

Here is where the value of the investigation by experts, previously referred to, comes in. It was demonstrated, and not disproven by anyone, that life insurance, if premiums are to remain the same every year for a given age during life, can not go under a certain mathematically fixed figure. Therefore any concern asking smaller payments for \$1,000 policy than these minimum rates can not maintain such rates for the life time of the assured and pay the promised benefits; in other words, is not safe.

Since the rate of interest must be taken into consideration, there might be room for dispute as to what rate to figure. But this question has been decided by a practically universal consent that 4% a year is safe enough as a basis, and although 3% is figured by a good many of the regular life insurance companies, yet 4% is accepted as the standard by most of the insurance departments.

So for the information of our readers here follows the annual level premium for \$1,000 of insurance, payable during life time, on the basis of the American table of mortality, with 4% interest, not including expenses:

Age	20	21	22	23	24	25	26	27	
	\$12.67	12.94	13.24	13.55	13.87	14.21	14.57	14.95	
Age	28	29	30	31	32	33	34	35	
	\$15.35	15.77	16.21	16.68	17.18	17.70	18.25	18.84	
Age	36	37	38	39	40	41	42	43	
	\$19.46	20.12	20.82	21.57	22.35	23.19	24.08	25.03	
Age	44	45	46	47	48	49	50	51	
	\$26.04	27.12	28.27	29.50	30.81	32.31	33.70	35.29	
Age	52	53	54	55	56	57	58	59	60
	\$36.98	38.79	40.73	42.79	45.00	47.35	49.87	52.57	55.45

While it is not intended to say that every concern charging

the above or even higher rates is perfectly trustworthy, since a good many other considerations must determine that fact, it is perfectly safe to assume that any society pretending to furnish life insurance at less than the above figures (not including expenses) should be avoided by people in want of reliable protection for their families.

This table is also respectfully referred to such of the reverend clergy, and even dignitaries of the Church, as have shown themselves only too willing to commend professedly Catholic "insurance" organizations to the patronage of the faithful, without any knowledge of the fact whether the promised or expected benefits can be realized for any length of time at the prices paid for them.



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### V.

The trying and well-nigh interminable weeks of the voyage were over, and our emigrant found himself in Hoboken. A letter was here despatched to the presiding officer of the most orthodox of all Lutheran synods in America and, after a conference with an eminent author who had earlier emigrated from Germany, and to whom he had been recommended, there followed a time of quiet reflection.

The effect of his late experience upon the Lutheranism of his fatherland, which had but just begun to flourish, now rose more clearly to his view. If any series of events could have been devised for the purpose of injuring it very sensibly, it must have been precisely the one in which he had but shortly participated.

Was there not a special Providence? a God?

Most assuredly there was. Now then, this God had chosen him as the champion of the genuine Lutheran doctrine; had prepared him most carefully for this mission, and had almost forced him to publish a strong book on his central dogma. But hardly had this book seen the light, when the Almighty proceeded to cast it, together with its author and that central dogma, into one deep abyss.

Could the great God possibly be favorable to this "theologian" and his dogmatic system? If he was, then he surely had chosen the unwisest way imaginable to demonstrate His grace and favor.

Our poor immigrant, now in Hoboken, had been a faithful and ardent servant of the God of the Lutherans. Neither his conscience nor any man outside of Bedlam would have denied him this testimony. For he had served his master zealously at a time

when and in a place where the adherents of his half-forgotten majesty did not constitute even one-fiftieth part of the population.

In spite of all this, the Lutheran God had "permitted" his most zealous satellite to become the helpless prey of both their enemies. True, the early Christians had also become the prey of their enemies; but it was precisely their defeat which had added glory to their own cause and that of God, and gained thousands of new adherents.

In this present case, on the contrary, the God of the Lutherans had calculated everything so nicely that not only his representative, but His own cause, aye the latter more than the former, had suffered serious injury. Only a madman could hope that the catastrophe which had befallen the author of 'The Justification of the Sinner Before God' would aid in making converts for this dogma; it was quite apparent that all the profit went to the opponents of orthodox Lutheranism.

Indeed, the God of Luther was clearly a most powerless being, more powerless even than the "absolute spirit" of the Rationalists, whose nullity had inspired the editor of Gerhard with so much gaiety.

These considerations made the ecclesiastical history of the last three hundred and fifty years appear to our immigrant in a new light. Had not the most eminent Lutheran theologian after Luther and Chemnitz, Matthew Flacius, also become the victim of a catastrophe, which turned him away from the orthodox system? And what about Elector John Frederick of Saxony, that model Lutheran, who was honored by his sect with the surname of "the Constant"? After having put all his confidence in the strong citadel of Luther, he was taken a prisoner at Mühlberg and saw his dominions pass into "traitor's hands." The University of Jena, which he established as a bulwark of Lutheran orthodoxy, is to-day a center of rationalistic æstheticism, and his descendants would ridicule any man who would ask them to believe in the "unchanged Augsburg confession."

"Deus thorax meus!" exclaimed Gustavus Adolphus on the morning of the battle of Lützen and was disgracefully slain. With him fell the glory of Lutheranism in central Europe. His only child became a Catholic, and the Alliance which bears his name to-day is as much opposed to genuine Lutheranism as it is to the Catholic Church.

The religious history of the rulers of Brandenburg likewise furnishes a fruitful subject for such meditations. Joachim II. raised the banner of pure Lutheranism in Berlin, after he had promised his father under oath that he would remain true to the Catholic faith. John Sigismund gave up the heritage of his ances-

tors and became faithless to a vow which he had made to his Lutheran progenitor, by embracing Calvinistic doctrines. Frederick II. finally substituted Rationalism and infidelity for the Reformed Church.

The history of certain cities that have become famous for their devotion to the Lutheran creed is no less instructive. "Verbum Dei manet in aeternum, the Word of God endures forever," was the motto which Magdeburg, so ardently devoted to the teachings of the Wittenberg Reformer, had inscribed on its escutcheon after the battle of Mühlberg, when it harbored within its walls hundreds of exiled Lutheran preachers, who had refused to accept the "Interim" of Charles V. and who denounced even Melancthon as a traitor to the faith. True, this ancient motto still decorates Magdeburg's coat-of-arms; but the courageous faith from which it sprang has vanished utterly. In 1551 the city had to surrender to the hated enemy, and in 1631 it perished in blood and smoke. Since then orthodox Lutheranism has practically died out there, and he who would suggest to its inhabitants that they return to the same, would be looked upon as an antediluvian dinosaur.

And what became of the Lutherans of Salzburg, who for the sake of Luther's creed left their Alpine homes in the first half of the eighteenth century? Nine-tenths of their descendants have not only lost their Lutheran creed, but every remnant of Christianity.

Not only Salzburg, nay all of Lutheran Prussia, and by far the larger half of Lutheran Germany, within a period of three hundred years lost everything that Luther had so ardently defended. By a curious evolution the faith of Wittenberg developed into Pietism, Pietism into Rationalism, and Rationalism into atheism. The unfortunate God of the Lutherans was compelled to witness how others who were mightier than he robbed him of his children by the million.

In very truth: what was left of Lutheranism between the Rhine and the Niemen, when our young Professor presented to the public the new edition of his beloved Chemnitz? It still counted a considerable number of adherents in the kingdom of Hanover and in the Duchies of Slesvig and Holstein, which were under Danish suzerainty. But right before his very eyes, by an astounding series of historical events, the latter were torn away from both the orthodox Lutheran faith and the King of Denmark. And scarcely one year after the publication of his pamphlet against the Immaculate Conception, Hanover shared the same fate.

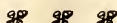
And as for the attempts to reënforce "the word of God and the teaching of Luther," which "were nevermore to perish," in those

countries that had once been Lutheran, they had all of them turned out sorry failures.

A "super-terrestrial majesty" that acted in this wise, surely lacked not only one, but several of the divine attributes, notably omnipotence and wisdom.

The history of Lutheranism now appeared to our immigrant either as a tissue of most irrational occurrences, without a trace of divine leadership or providence; or simply as a kind of transition to draw people from the Catholic Church, and then to make way for some other stage of evolution.

[To be continued.]



## BOOK REVIEWS AND LITERARY NOTES.

---

*The New Century Catholic Readers.* Benziger Brothers, New York and Cincinnati.

In this series of readers for our Catholic schools the bookmaker's art is seen at its best. A progressive plan is carried out in the choice of the selections, many of which are new and not a few of them from our best Catholic authors. The biographical notes in the Fourth Reader are timely and interesting. Not only are the illustrations excellent from an artistic point of view, but what is still more worthy of praise, is the Catholic tone that distinguishes most of the splendid reproductions in color. This is in refreshing contrast to so many illustrations in books of non-Catholic publishers. The series is worthy of our parochial schools and may be heartily recommended to our teachers. With such excellent Catholic school-books on the market, we can see absolutely no reason why our parochial schools should patronize Protestant concerns.

*Pluck; the Story of a Little "Greenhorn" in America;* by George Grimm. Germania Publishing Co., Milwaukee, Wis. Price \$1.

The title sufficiently indicates the drift of the book. It tells the old story of thrift, honesty, and perseverance paving the way to success. Herr Bertram, his wife, and five children are a happy family in the Bavarian highlands. Poverty enters the home and the children must go out into the world to seek their own fortune. Philip, the fourth, leaves for America. He is the little "Greenhorn" whose adventures in the new world form the burden of the tale. Pictures of the Civil War add a pleasing variety to the story, and at the end, Philip, now Colonel Bertram, wins the hand of Bessie Lawrence, a "blue-blood" Yankee girl. The book is appropriately dedicated to the German-Americans of this country.

## MINOR TOPICS.

---

*Archbishop Elder's Strict Rules With Regard to Catholic Schools.*—We gladly comply with the request of several of our readers to reproduce the salient portions of a pastoral letter recently addressed by the venerable Archbishop of Cincinnati to the clergy and laity of his Diocese. The letter is dated August 18th, 1904, and appeared in full in the *Catholic Telegraph* of August 25th, from which we quote :

“1. In places where there is a Catholic school parents are obliged under the pain of mortals in to send their children to it. This rule holds good, not only in case of children who have not yet made their first Communion, but also in case of those who have received it. Parents should send their children to the Catholic school as long as its standards and grades are as good as those of the non-Catholic school. And even if there is no school attached to the congregation of which parents are members, they would still be obliged to send their children to a parochial school, college, or academy, if they can do so without great hardships either to themselves or to their children.

2. It is the province of the Bishop to decide whether a parish should be exempted from having a parish school, and whether, in case there be a Catholic in the place, parents may send their children to a non-Catholic school. Each case must be submitted to us, except when there is question of children living three or more miles distant from a Catholic school. Such children can hardly be compelled to attend the Catholic school.

3. As the obligation of sending a child to a Catholic school binds under the pain of mortal sin, it follows that the neglect to comply with it, is a matter of accusation, when going to confession. We fail to see how fathers and mothers who omit to accuse themselves of this fault can believe that they are making an entire confession of their sins.

4. Confessors are hereby forbidden to give absolution to parents, who without permission of the Archbishop send their children to non-Catholic schools, unless such parents promise either to send them to the Catholic school, at the time to be fixed by the confessor, or, at least agree, within two weeks from the day of confession, to refer the case to the Archbishop, and abide by his decision. If they refuse to do either one or the other, the confessor can not give them absolution ; and should he attempt to do so, such absolution would be null and void. Cases of this kind are hereby numbered among the reserved cases from September, 1st, 1904.

5. The loss of Catholic training which the children suffer by being sent to non-Catholic schools must as far as possible be counteracted. Wherefore, we strictly enjoin that Diocesan Statute No. 64 be adhered to: ‘We decree that those who are to be admitted to first holy Communion shall have spent at least two years in Catholic schools. This rule is to be observed also by superiors of colleges and academies.’ This Statute was enacted in Our Synod in 1898, and we regret that it has not always been ob-

served. The necessity of complying with it is evident. It is difficult to properly prepare for first Communion even the children who have always attended Catholic schools; and it is simply impossible to do so when the children are allowed to go to non-Catholic schools up to a few months before they are to make their first holy Communion. Pastors, superiors of academies and colleges are admonished to observe this regulation. No exception is to be made to it without our permission. In places where there is no Catholic school, pastors will confer with us as to the provision, which should be made for the instruction for first Communion.

6. Pastors seeking to prevent parents from taking their children too soon out of school have made regulations regarding the age of first Communion. As there has been some discrepancy in regard to this matter, some fixing one age, some a different one, and in consequence causing dissatisfaction among parents and children, We hereby direct that no child shall be admitted to first Communion, made publicly and solemnly, unless it has completed its thirteenth year on or before the day fixed for first Communion.

7. It is the pastor's duty to decide whether the children of his parish have sufficient knowledge for making their first Communion. Hence, children attending a Catholic school other than the parish school, as well as those going to colleges and academies, must not be admitted to first Communion unless their pastor has testified that they are sufficiently instructed for approaching the Holy Table.

8. In connection with the matter under consideration, we desire to draw the attention of the faithful to the following provision of the III. Plenary Council of Baltimore: 'Let pastors, moreover, take great pains that the boys and girls be better instructed in Catholic doctrine and in their Christian duties for two years following their first Communion.' This regulation supposes on the part of the parents the obligation of using their parental authority to compel their children to attend these catechetical instructions. The pastor, to insure the attendance of the children, should fix such a time for the instructions as will best suit their convenience. Usually, the most suitable time is on Sundays before Vespers or before Benediction with the Blessed Sacrament. We exhort parents and adults to be also present at these instructions. We may have known the truths of our religion very well when we made our first Communion, but unless we recall them to mind from time to time, we will forget them. It is especially desirable that parents should attend in order to see whether their children are present and whether they have diligently studied the Catechism."

*A Dangerous Writer Unmasked.*—Since 1895 THE REVIEW has, we might almost say unceasingly, denounced a certain Abbé Boeglin, who for a number of years has done his best to poison public opinion in this country and Europe by alleged "Roman letters," written in Paris, to various Catholic and secular newspapers. In the United States these letters were printed under the pen-name "Innominato" in the New York *Sun* and reproduced (more or less regularly in many other newspapers, among them Catholic journals of standing and influence like, e. g., the *Catholic Union and Times*. His aliases in France and Belgium were Fidelis, Tiber,



Courtely, Lucens, Richeville, Penna Vera, etc. For a while he contributed directly to the Milwaukee *Catholic Citizen* and a few other American Catholic papers under the signature Bentivoglio. On March 29th, 1900, we said of him in this REVIEW :

"Abbé Boeglin, residing as he does in Paris, knows no more about what is thought and done in the Vatican than any ordinary newspaper reader." He "has for many years done yoeman's service in the cause of Liberalism by inventing or perverting facts and sophisticating public opinion in Europe and America... to the full extent of his journalistic influence." And on May 10th of the same year : " 'Rome correspondence' is M. Boeglin's forte. He draws it from his inner consciousness with the occasional aid of items from the *Osservatore Romano*, the *Voce della Verità*, and the venomously anti-Catholic *Italie* and *Tribuna*. The wonder of it is that such pernicious activity can continue so long and so impudently, to the detriment of thousands of unsophisticated Catholic and non-Catholic newspaper readers"... Boeglin is "an unblushing fabricator of bogus news and a vendor of stilted phrases."

Since 1895 there is hardly one volume of the THE REVIEW that does not contain similar denunciations, most, if not all of them, based on contemporary facts which we did not hesitate to publish. Nevertheless the *Sun* continued to print and several Catholic weeklies continued to reproduce Boeglin's bogus Rome letters. It was not until a few weeks ago that we noticed that one of this dangerous prevaricator's staunchest admirers, the Buffalo *Catholic Union and Times*, began to grow doubtful as to "Innominato's" standing and orthodoxy. (See our note in No. 34, p. 543). Taking up the N. Y. *Sun* of Sept. 11th and looking into Boeglin's latest expectation—a thing which, for sheer disgust, we had not done for a long time—we immediately perceived the reason for the Buffalo paper's withdrawal of good will. The unfortunate Boeglin is beginning to show his true colors! In this latest "Rome letter" of his he speaks of Pope Leo XIII., for whom, in his life-time, he could never find words enough of fulsome flattery, in these scandalous terms :

"From the religious point of view is it worth while to attach so much importance to prestige and to devote so much care to preserving it? Is not prestige by itself, without real power and active force, the creator of fatal illusions and unfortunate misunderstandings? It is impossible not to have such thoughts in reading the 'Acts' of Leo XIII. and particularly in reading the letters which he addressed almost every year to his Secretary of State. More even than the tenor of these instructions, the tone in which they are written and the feeling that inspires them make us ask ourselves whether they come from the Pope of the Roman Church or from the Emperor of the world. In them every great nation appears with the dimensions and the importance of a province; a few grandiloquent but pretty vague lines indicate the conduct to be held regarding each one of them. The United States of America is mentioned after all the other Powers as being the last comer among them. Finally the Sovereign Pontiff considers with haughty bitterness the particular condition of Italy, a Power that is not recognized and can find no place in a document emanating officially from the Holy See, save for an ill repressed tendency and an in-

dulgence for which it blames itself. These letters show, and will show for a long time yet, a majestic and incontestable greatness. But already, through the solemnity of formulas and even the elevation of the views, we seem to recognize the grandiloquence and pompous rhetoric which mark the acts and constitutions of the last Emperors of the East. You are never tempted to smile, but you begin to doubt and to seek, under the majestic cover of the words, the meaner reality of the facts."

Thus doth the faker stand unmasked; and if it be too much to expect that the Catholic editorial fraternity of this country will in future use greater caution and listen more willingly to the warning voice of well-meaning and better-informed colleagues, let us at least hope that this "unblushing fabricator of bogus news and vendor of stilted phrases," who has done so much to mislead public opinion and spread the doctrines of false Liberalism, will never regain his prestige in the Catholic press.

**University Conundrums.**—A Toledo subscriber writes to THE REVIEW: Professor Maurice F. Egan's statement about the "Catholic University of America," quoted in No. 34 of THE REVIEW, suggests the following:

#### 1. MATHEMATICAL PROBLEM.

*Minuend:*  $x$  = Unknown (small?) total number of University students.

*Subtrahend:*  $y$  = Unknown "large number of non-Catholic" students (Egan).

*Remainder:*  $z$  = Unknown number of Catholic students.

For any ordinary mathematician there are evidently too many unknown quantities in this problem to discover the real value of  $z$ . But might it not be possible to induce Professor Egan, apparently so well posted in the statistics of the University, to give us the necessary hints for the solution of the above problem?

#### 2. PRACTICAL QUESTIONS.

1. Have the big funds been collected for the benefit of the few "Catholic" students, of the "large number of non-Catholics," or for the development of the many professors?

2. If, as we must suppose, the money is for the benefit of the few "Catholic" students, what does it cost to support each one of them?

**Are Catholic Organists, Singers, Etc., Allowed to Play and Sing in Protestant Choirs?**—This question is answered by a learned Jesuit Father as follows:

If these professions are exercised spontaneously or for mere gain, they clearly contain an approbation and promotion of non-Catholic worship, and, therefore, *formal* co-operation with a false religion. Even if they would be forced or compelled to do it, they could not escape the guilt of formal co-operation. For the singing of hymns, etc., which form part of a non-Catholic religious rite, can not be separated from the rite itself. The case would be different, however, if non-Catholic songs would be rendered in civil or profane festivities, provided the song does not contain formal heresies. An exception to this last point seems to be the introduction of Puritan or Huguenot songs in a merely historical way, as is done in some of the great operas.

*May Catholic Architects and Workingmen Build Protestant Churches?—*

In the "Question Box" conducted for the *Catholic Union and Times* by the Jesuit Fathers of Canisius College, Buffalo, this question is answered as follows (xxxiii, 21):

1. Catholic workingmen, who are employed by an architect to undertake any building that may be contracted for, are allowed for any reasonable cause to work on such building. Such a reason would be if they could not easily find another job equally remunerative.

2. For Catholic architects a graver reason than the mere cessation of a temporary gain is required. They would, however, be excused from formal co-operation if they had reason to fear that by refusing the church contract they would lose the trade of other parties.



—Archbishop Messmer of Milwaukee, in an address delivered in the Exposition Music Hall on Sunday, Sept. 11th, told the German Catholics of St. Louis, why a good Catholic can not be a Socialist. He said it was unfortunately true that many Catholic laboringmen in this country, while faithfully practising their religion, went to the polls on election day and voted the Socialistic ticket. This could be due only to ignorance of the pernicious principles underlying the Socialistic propaganda, which appeared innocent and reasonable enough on the face of it, but must inevitably lead to a condition of affairs not only incompatible with the principles of revealed religion but of common sense as well. The Archbishop said that, in consequence of this condition of affairs, the sacred duty devolved upon all intelligent Catholics to make themselves thoroughly familiar with the real aims and tendencies of Socialism and the Catholic principles opposing them. In a brief explanation of the essence of Socialism he showed that what is good and commendable in its aspirations and demands, has been long advocated and in part executed by the Catholic Church, while those features and principles that are new and specifically Socialistic, are false and would, if carried out in practice, lead to the destruction of all the ties that bind human society together.

—Our esteemed contemporary the Milwaukee *Excelsior* (Sept. 8th), commenting on our recent brief historical résumé of the Catholic Indian school question, while conceding the correctness of the facts as stated (THE REVIEW, No. 33), thinks they are apt to create a wrong impression because incompletely set forth. It calls attention to the circumstance that the fight against the Catholic Indian schools began under the administration of President Harrison, when Morgan and Dorchester were in charge of the Indian Bureau. How bitterly these two bigoted fanatics strove to injure the Catholic mission schools, can be seen from the annual report of the Catholic Indian Bureau for 1891-1892. THE REVIEW, as its readers are well aware, is absolutely non-partisan in politics, and when it treats political questions at all, endeavors to state the facts both accurately and completely, and to judge them in the pure white light of Catholic truth and justice. We therefore cheerfully and thankfully take notice of the *Excelsior's* correction

and beg our readers to add the above consideration to those mentioned in our No. 33, before definitely making up their mind on the question of the relative responsibility of the two great political parties for the policy which has nearly ruined our Catholic Indian schools.

—The Abbé Veillet, of the "Oeuvre de Saint-Joseph" at Poitiers, in the excellent monthly of the Catholic Workingmen's Associations of France, *L'Union* (No. 237), describes a "Gospel League" which has recently been established in that city. "Every week fifty or sixty laboring-men, under the leadership of their curé, meet to study the holy Gospel. One after another they take their turn in explaining certain verses which are assigned to each eight days in advance. Every Monday an ex-member of one of the religious orders suppressed by the iniquitous Combes régime, delivers to the members a lecture, illustrated with stereopticon views, on some chapter from the New Testament." If the key for the solution of the vexed social question is contained in the Gospel, as it most certainly is, this mode of teaching the workingmen its value and use must be called timely and admirable.

—The population of the German Empire, according to the latest *Statistisches Jahrbuch*, is now 59,495,000, one and one-fourth as large as that of France. Arthur Loth, commenting "cette terrible statistique" in No. 4034 of *La Vérité Française*, says that the headway of Germany over France is due largely to the conduct of the anti-Catholic government of the republic, which is systematically destroying those influences which make for good morals and social progress, while at the same time it encourages and furthers drunkenness and licentiousness. "The race is growing weak and degraded. . . . As a nation we have lost first rank and are now on a par with Italy."

—Bishop McFaul of Trenton, in his address to the forty-ninth annual convention of the German Catholic Centralverein in St. Louis, on Sept. 11th, said that in his opinion there ought to be in this country to-day at least forty million Catholics, whereas really there are only from twelve to fifteen million. He said he would not on this occasion enquire into the causes of the leakage, but that there had been a tremendous leakage, was absolutely undeniable. When he added that the leaks were now stopped and that we were not only holding our own but making heavy inroads into Protestantism, he betrayed an optimism which was not shared by many of his hearers.

—Dr. Ely Vandewarker, a physician of Syracuse, N. Y., is causing considerable discussion by denouncing coeducational institutions as breeding grounds for immorality. He published a book on the subject last spring and now emphasizes his statements in the most vigorous manner possible. Dr. Vandewarker claims that he bases his objections on cases that have come under his own eyes as a practising physician, and says he is ready to prove his position.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI. ST. LOUIS, MO., SEPTEMBER 29, 1904.

No. 37.

---

## THE LAW OF AVERAGES IN LIFE INSURANCE.

**I**N one of our German Catholic weeklies we find the balance sheet of a Catholic benevolent society of two and one-half years existence, which is commented upon by the secretary of the concern in such a taking manner that at least two Catholic weeklies endorse the association as an excellent "life insurance company," at the same time mildly censuring the correspondents of some Western journals on the subject of life insurance for having ignored such a promising institution.

This fault (if fault it is) will be corrected forthwith. The society in question is a Texas concern, of 57 members. To quote from the secretary's report in free translation :

"Membership 57, average age  $36\frac{1}{2}$  years. Total insurance \$25,250. According to the mortality experience of the regular insurance companies, established over 50 years, the expectation of life for age 40 is 28 years. That is the average. Some will die sooner, others live longer. Applying this rule to our society, which collects about \$600 a year from its 57 members, we have in 28 years, with 4% interest, about \$31,000. These are results of experience, and therefore reliable."

Is it so? Can the figures of average mortality, obtained from the observation of thousands of insured lives scattered over a continent, be safely applied to a group of 57 persons, all living in a comparatively small space? Most likely these people are members of one church organization, and if they all go out on a picnic, for example (as is often the case in small communities) an accident to a trolley car on which a short trip is taken, the upsetting of a row or ferryboat containing some of the members, might play the mischief with the secretary's calculation. The burning of an excursion steamer in New York waters, in which half the congre-

gation of a large Lutheran church lost their lives, is a terrible illustration of the dangers incidental to such gatherings. Even a local epidemic of typhoid fever or one of the fearful Southern hurricanes might be sufficient to cause the sudden simultaneous death of six or more members of the "company;" and what would then become of the society?

With all due respect to the secretary and the esteemed editors who speak of that society as a safe and reliable "life insurance company," we beg leave to differ regarding its title. It would be considered as a "Sterbe-Kasse" in Germany, and would be treated as a beneficial society by insurance writers, but not as a life insurance company in the proper sense.

Passing over the question of membership, the figures of which may be increased in course of time, we regret that the rates for individual members were not published. So we must base our opinion regarding the financial condition and prospects of that society on the secretary's statement quoted above.

He speaks of the average age and bases on that his calculation for the payment of the "last man." Well, the average age of a society has no relation to its mortality and can not therefore be used as a safe basis for figuring premium charges. For example: A society of 3000 members, each 36 years old, would have an average age of 36 years. Annual mortality 9 per 1000 or 27 in all. But

1,500 members 20 years old and
1,500 " " 52 " "

also give an average age of 36, yet the first group will have an annual mortality of 12, the second of 23, making 35 deaths, instead of 27 as above. Should the membership consist of

2,000 men of 20 years of age and
1,000 " " 68 " "

there is again an average age of 36, but the annual mortality rises to 68 instead of 27.

Nobody will believe that the same income every year would be sufficient, other circumstances being equal, to pay the "last man" of each of the three different memberships.

If Mr. Secretary's theory were correct, he would have to save nearly all of the annual income of his society, improving it at 4%, in order to make up the total amount of outstanding insurance. So for 2½ years' business he should have \$1,500 on hand, plus interest. Unfortunately there was one death loss already, taking \$500 out of the cash box and depriving the society of about \$1,000 of interest earnings during 28 years. And more deaths are sure to follow before that time is passed.

We would not devote so much space to a comparatively insignificant society of well meaning but baldly advised men in some

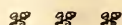
far away place, were it not for the fact that their secretary's statement has so enthused some of our confrères of the Catholic press that they unhesitatingly commend not only the society, but also its business methods.

This is dangerous. After years of hard "knocks" it has dawned upon the managers and a good many of the members of Catholic "Fraternal," that life insurance is a serious business and must be conducted on scientifically fixed business principles and methods. To learn that, has cost the members a good deal of money for investigations by experts, reports of special committees, etc., not to speak of the bad feeling caused by the discovery of the fact that most (if not all) our Catholic insurance societies could not be continued at the rates heretofore charged without going into bankruptcy.

It was a severe but deserved lesson. Reorganization of the Catholic mutuals is now the order of the day. But if done at all, it must be done right. Everyone of the experts employed by the different societies at different times has come to the same conclusion: The only safe way for supplying permanent life insurance to the members is the so-called "old-line system," in which the minimum rates are scientifically fixed for each age. (They were published by us recently.)

There should be no more experimenting. Life insurance in our modern social economy is too important a matter to be trifled with. Particularly dangerous is the raising of rates, or arbitrarily fixing charges not high enough for permanency, though more than covering current losses. This will prolong the life of a shaky concern, and when finally the inevitable crash does come (as come it must) it will not only cost the members concerned more money than under the old assessment system (because the rates were higher), but it will most likely destroy the confidence of the afflicted people in all insurance institutions, since they are not able to distinguish between the genuine and the counterfeit.

For that reason we would respectfully suggest to the Catholic press to be careful in editorially commending life insurance societies of any kind, unless they know for certain that they are perfectly safe. And local societies of less than 500 members would do well, instead of "carrying their own insurance," to join some of the larger Catholic organizations which have lately remodelled on the proper lines. The larger the membership, the more security for each member to get the benefit of the "law of averages."



—Housekeeper wanted by a priest in Kansas. Apply to THE REVIEW.

## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### VI.

A change in our emigrant's outward affairs meanwhile relegated these reflections to the background. The most orthodox of all Lutheran synods, which had already attracted him before and to which he had applied from Hoboken, opened its portals to bid him welcome.

It was in more than one respect a refreshing and sympathetic breeze which welcomed him when he entered this "American Zion." There obtained here a unity of doctrine which might well be compared to that of the sixteenth and seventeenth centuries and which our immigrant Professor had so sorely missed in his fatherland.

Here he found, too, a polemical ardor in matters theological, which manifestly drew strength and color from the "classic" writings of Chemnitz and Flacius, and which harmonized admirably with the natural bent of the passionate opponent of the Immaculate Conception.

Here, moreover, he was received and treated with so much kindness by professors, preachers, and church members alike, that he shall never cease to be thankful.

Here, apparently, the "pure word of God" ruled without let or hindrance in just the way that he had dreamt of for many years. Orthodox Lutheranism, cast out by ungrateful Europe, had here been given by Providence new hope and a new wonderful prosperity. Here before the crack of doom the world was to be shown how unfounded are the reproaches made against Biblical Protestantism in general, and against the "symbolical books of the Lutheran Church" in particular.

And when at times our immigrant's heart still grew restless, he quieted its misgivings with a hymn which he had learned from a Lutheran student and which he loved :

Harre, meine Seele,  
Harre des Herrn ;  
Alles ihm befehle,  
Hilft er doch so gern.  
Sei unverzagt,  
Bald der Morgen tagt  
Und ein neuer Frühling  
Folgt dem Winter nach.  
In allen Stürmen,  
In aller Noth,  
Wird er dich beschirmen,  
Der treue Gott, etc."\*)

\*) Anglice; "Wait patiently, my soul, wait upon the Lord. Commend all thy cares to Him. He is ever ready to help you. Take courage, soon the morn will dawn and dreary winter will be followed by a new spring. In all the tempests of life the faithful God will protect thee."



The harmonious concord of this period was disturbed by only one jarring note: a professor of the seminary to whose faculty he too belonged, was preparing to return to the Catholic Church.

At first, this matter affected our immigrant only through the excitement which it created among some of his acquaintances. But when, at a later stage, by special request he approached the man who was about to turn a "Papist," he became more directly concerned. While he gathered up all his theological attainments to confirm his wavering colleague in the Lutheran faith, he could not help being struck by certain personal experiences which this fellow-professor, who was a man of truly noble character, related to him in the course of their conversations.

"You are mistaken," he said, "if you believe that the 'pure word of God' is working all these wondrous things by which you see yourself surrounded. The simple fact is that a highly gifted, scholarly, and experienced man is preserving the Lutherans of this community from the fate to which their brethren in Europe have fallen victims. He has succeeded in combining modern democratic constitutional ideas with the doctrinal system of the sixteenth century. And because he is shrewd enough to rule these good people with a gentle hand, the new combination works to perfection."

The surprised newcomer did not of course accept these statements at once; but he kept his eyes wide open, in order to see for himself how much truth they contained.

[Within parentheses, the editor of *THE REVIEW* begs to add a few words about this professor, whom Dr. Preuss tried his best to confirm in the Lutheran faith, but who, after some hesitation, carried out his purpose of becoming a Catholic and was received into the true Church a year and a quarter before Dr. Preuss himself. He was Professor Hermann Baumstark, the history of whose conversion, together with that of his brother Reinhold, is probably in the library of some of our readers. The Baumstark brothers were sons of the famous Professor Anton Baumstark, of the University of Freiburg, Baden, where they were both born, Reinhold in 1831 and Hermann in 1839. Both received a splendid education and took great interest in religious questions. While the elder brother remained in Europe and became "Reichsgerichtsrath" (a high official position) in Constance, Hermann, the younger, a theologian and preacher, emigrated to America, where he became a professor in the Lutheran Concordia seminary at St. Louis.

Without being aware of the tread of each other's religious evolution, both drifted towards Catholicism, and when Reinhold, in 1869, publicly joined the Church, he was not only rejoiced, but greatly surprised to learn shortly after that his brother Hermann

had also turned his back upon Protestantism to become an ardent Catholic.\*)

In 1870 both published the story of their conversion in a little book which Herder printed under the title: 'Unsre Wege zur katholischen Kirche': i. e., 'Our Ways to the Catholic Church.'

On pp. 212 of this book Hermann Baumstark speaks of Dr. Preuss' attempts to confirm him in the Lutheran faith. "Thus far," he says, "all efforts (to convince him that he was wrong in contemplating a return to the Catholic Church) had been unsuccessful. I was more deeply impressed, however, by the objections and difficulties held up to me soon after by Dr. Preuss, shortly before arrived from Berlin, who had not participated in the affair till then, but whose polemical method was all the more effective because, unlike his colleagues who were bigoted Stephanistic fanatics,†) he was able to appreciate, to some extent at least, the Catholic arguments and treated the whole matter with a better understanding of history and more calmly and objectively. Proceeding in this wise, Dr. Preuss brought out about the same difficulties of church history (e. g. Pope Vigilius, Pope Honorius, etc.) which Döllinger has lately marshalled against the dogma of papal infallibility. In fact it had been the invariable practice of the Lutherans, in combatting the infallibility of the Church, which I asserted, to attack the infallibility of the Pope . . . . Thus my Catholic convictions again grew shaky; a mere probability took the place of that certainty of faith which I believed I had acquired, and this could not furnish the basis for a decisive step."

But with the grace of God Professor Hermann Baumstark finally succeeded in overcoming all doubts and difficulties and became a loyal and zealous Catholic. After conducting for a brief term the *Herold des Glaubens*, of this city, he accepted the editorship of the oldest German Catholic weekly newspaper in the country, the Cincinnati *Wahrheitsfreund*, and died in this capacity not many years later (1876).

In a letter which Baumstark wrote to Dr. Preuss shortly after the latter's conversion, when he had found employment on the editorial staff of the daily *Amerika*, [he (B.) congratulates him (P.) very sincerely upon his attainment of the truth and warns him against certain pitfalls which in his own experience he had found dangerous for converts. One of these is the human element in the Church, particularly the treatment a well-meaning Catholic journalist is often compelled to undergo by members of the Catholic clergy and sometimes even by those whom faith teaches us to venerate as successors of the Apostles.—A. P.]

[To be continued.]

\*) For a brief account of both conversions see Rosenthal's 'Convertitenbilder,' III, 459 sq.; a list of Reinhold's writings in Herders' 'Conversationslexikon,' 3. ed. I, 1183.†

†) The Lutheran Synod of Missouri was originally founded by a bigoted and corrupt minister named Stephan, who led the first colony of Saxon Lutherans from Dresden to America.—A. P.

## BOOK REVIEWS AND LITERARY NOTES.

---

*Teutonic.* *A Teutonic International Language*, by Elias Molee. Published by the author, 301 Post-Office Building, Tacoma, Wash. Price, paper, 40 cents.

A universal language has been the dream of many philosophers and poets. Some think it would bring back the golden age and signify a vast step forward in the direction of the unification of mankind. But somehow or other national prejudices have ever proved too strong a barrier to the universal brotherhood of man by means of language. Leibnitz thought out a plan for a universal speech, but it is now forgotten. Good Bishop Wilkins, of England, went a step farther and excogitated a "universal philosophical language," but it too has been relegated to the limbo of things forgotten. The scheme now before us differs from such recent attempts as Volapük, Esperanto, Idiom Neutral, etc., by merely taking a different basis for a starting-point. This is the element common to the most important Teutonic languages: German, English, and Scandinavian. But if this fact please the German and the Englishman, will it appeal to the Frenchman and the Italian? The great amount of memory work, moreover, in learning an artificial language, easily offsets its possible advantages. If any language will ever become international, it will be either the Latin tongue, or that of a great nation which to political power and commercial superiority adds the prestige of a fully developed literature. The author's answer to a question on page 19, that he would "burn most of our old and rich literature to get more room for new books," will hardly prejudice a thinking man in favor of his system.

*The Mirror of True Manhood as Reflected in the Life of St. Joseph.* From the French by Rev. John F. Mullany, LL. D. Preface by Rt. Rev. Charles H. Colton, D. D. Fr. Pustet & Co., New York and Cincinnati. Price 75 cts.

The praises of true manhood, character and high ideals are often sounded in our day by those who take a sincere interest in our young men; but when they are asked to point to a model, a man in whom all the virtues are really found in their highest type, they fail to find one. The author of this book shows us an ideal man, the lustre of whose virtue has never been dimmed, and who stands preëminent among the sons of Adam. This model, "the mirror of true manhood," dwelt in the lowly home of Nazareth. In St. Joseph, the Father of the Christian Church, the world must recognize the saint chosen by God for the highest dignity that could come to man. In a series of practical meditations the heroic virtues that fitted him for his great station are presented. The book will furnish fruitful reading for the Catholic family circle

and those who find no leisure to read the whole of the admirable treatise, will do well to meditate at least on the excellent considerations for "Practice."

*New Orleans Kneipp Water Cure.* By Rev. F. Rougé. Jos. Schaefer, 9 Barclay St., N. Y. Price 75 cts. prepaid.

Msgr. Kneipp and his method of preventing and curing disease hardly need an introduction to our readers. The author of this hand-book, however, thinks that the Water Cure has been somewhat neglected of late and undertakes himself to teach by that system "the art of preserving the health and of regaining it when lost." A clear and detailed account of Father Kneipp's celebrated method of treatment is given by way of introduction. But the most valuable part of the book consists in its remarks on the various diseases and how they are to be treated by the Water Cure. The method of treatment is clearly described, in language readily understood and singularly free from technicalities. Let us remark, however, that in more serious cases, the Water Cure should not, ordinarily, be applied by laymen.

*The Land of the Rosary: Scenes of the Rosary Mysteries.* By Sara H. Dunn. St. Louis, Mo.: B Herder. Price \$1.10 net.

A spirit of sincere Catholic piety breathes through this well-written account of rambles in the Holy Land, among the scenes hallowed by our divine Lord and His blessed Mother, Our Lady of the Rosary. Many interesting facts regarding the present-day customs and manners of the people are interwoven. The style is elegant and not seldom glowing and poetic. The four illustrations recall memorable events of our Saviour's life and add much interest to the descriptive passages. It is a book which will be most welcome to those who desire supplementary information to the Scriptural accounts of the mysteries in the life of our Blessed Lady.



—Herder's *Biblische Zeitschrift*, of which we have received the third *heft* of volume II., has from the very start taken high rank among Biblical periodicals, and we dare say that no progressive student of Holy Writ can afford to do without it. Not to speak of the value of the leading articles, the very carefully collected and minutely accurate bibliography, comprising all new publications of any value, including papers and notes appearing in leading magazines and newspapers, makes each *heft* exceedingly interesting and valuable. The *Biblische Zeitschrift* appears quarterly. Subscription price \$3.50 per annum; single copy, 85 cts.

## MINOR TOPICS.

*Catholic Journalism in Rome.*—The daily *Voce della Verità* in Rome issued its last number August 31st. It crowned its zealous activity of thirty-four years with a very pathetic valedictory. The official *Osservatore Romano* on the day following testified to the *Voce's* having fought the good fight with fidelity and courage. Why did this newspaper suspend publication? is the question that naturally rises to one's lips when one learns that it had a large number of readers in Rome and Italy and was prospering financially. Was it due to a command from the authorities? No one regrets the disparition of that valiant newspaper more than Pius X. and his entourage. From a somewhat lengthy statement by a Rome correspondent of the *Vérité Française* (No. 4038) we compile this brief statement of the cause of the *Voce's* failure. In 1893 the Sacred Congregation of the Council rendered a decree called "Vigilanti," wherein trafficking in masses was forbidden, and particularly the practice of procuring mass stipends in lieu of newspaper subscriptions. Leo XIII. by special indult granted certain exemptions when his attention was called to the fact that the enforcement of the decree would ruin several Catholic newspapers which, because of the poverty of the Italian clergy, depended largely on the sale of stipends. Pius X. has ascertained that in consequence of these exemptions the whole decree remained inoperative. Believing it absolutely necessary to put a stop to the trade in mass stipends which had crept in, and seeing that the only way to do it was to enforce the decree "Vigilanti" vigorously and without any exception, he decided that it be enforced, and the *Voce della Verità* suddenly found itself without the wherewithal to continue publication. The modus operandi was as follows: A priest desiring to subscribe to the *Voce* offered to say twenty masses for the intentions of the editor, who procured the stipends for these masses from foreign Catholics and kept the money as subscription. So the *Voce*, though it had a big subscription list, was forced to suspend because under the ruling of the "reform Pope" it could no longer collect mass stipends, upon which it depended as a main source of its income.

The *Voce* will, it seems, be succeeded by two other Catholic dailies: *Il Giornale di Roma*, which the Salesians intend to establish on October 1st, and *La Vera Roma*, a daily edition of Signor Feliziani's well-known weekly of the same name. It remains to be seen if they will get along without mass stipends.

According to the *Vérité Française*, Pius X. intends to give the *Osservatore Romano* more of an official character than it ever had before. We hope he will also provide for its literary improvement and a better news service; for in both these points it fell even below the standard of the defunct *Voce*.

*Discrimination Against Catholic Teachers in State Schools.*—We have received the subjoined communication from an Ohio pastor:

"A young lady of my parish, having passed a successful examination for a permit to teach in the public schools, applied for a position at Seaman, Ohio. Here is the answer she received:

"Miss ——: At a meeting of the local board of directors last evening, your application for the teaching of our school was accepted, providing that you can give us proof that you are not a member of the Roman Catholic Church. When we are assured of such fact, you will be recommended to the Township Board of Education. Very truly, W. E. Roberts, Seaman, O.'

"Mr. Roberts not only belongs to the 'local board of directors,' but he also fills the pulpit in the Methodist church, which fact may account for the proviso in the foregoing letter. Being confronted for his injustice, Mr. Roberts simply said that as Catholics employ only Catholic teachers in their schools, Protestants would be foolish to employ other than Protestant teachers in their own schools! *Hic jacet!* Public State schools in Ohio, according to Mr. Roberts, are Protestant schools! Thus, our Catholic children who live too far away to attend a Catholic school, are instructed by people who hate and despise everything Catholic."

Such discrimination against Catholics is by no means rare.

The Boston *Republic* recently (xxiv, 37) published the following letter: "August 22d, 1904. Norwell, Hanover & Hanson, Plymouth County, Mass. Office of the Superintendent of Schools. Dear Miss Casion:—I could not secure your appointment in Hanover because of your religious views. I was disappointed and sorry for you. Yours sincerely, E. A. Record."

An investigation showed that the agencies in Boston through which school superintendents seek teachers, and the latter seek employment, as a rule will not consider Catholic applicants. A representative of the Bridge Teachers' Agency, 2-A Beacon Street, said: "It is quite true that discrimination is shown because of prejudice against Catholics. We have many cases where school superintendents, when writing us to secure teachers, specify that they will not accept Catholics. Especially is this true in western Massachusetts and in Maine, Vermont, and New Hampshire. In many instances the Catholic applicants impress us as superior to some who are engaged because the latter may be of another religious faith. . . . It is really very difficult to secure places for Catholics. We can not eradicate the prejudice. We act as agents and do as requested." The facts gathered by the *Republic* show clearly that the "Know-Nothing" spirit of the days of Governor Gardner still thrives in Massachusetts, though one-half of the State's population to-day is Catholic.

*Thomas E. Waggaman.*—We learn from the daily papers of Sept. 20th that Th. E. Waggaman has at length, upon the urgent request of Cardinal Gibbons, made in writing, resigned his office as treasurer of the "Catholic University of America." The *Western Watchman*, which has always posed as a sort of semi-official organ of the University, speaks of Mr. Waggaman very harshly as follows (xvii, 45):

"This man Waggaman was one of the foremost citizens of Washington and reputed to be as wealthy as he was known to be honest. In their laudable desire to give the laity representation in the great Catholic University he was by common assent chosen to a place in the governing board. He was considered the only choice for the office of treasurer. It was considered a very good fortune that the University could have the services and counsel of such a

man in the management of its affairs and the board congratulated themselves and were generally congratulated on their powerful, distinguished and capable financial officer. It would have been considered an impertinence to ask of him a bond. As well put the Cardinal under bond. Besides, he might take offence and throw up the office; a misfortune above all things to be avoided. Here was where the expert thief showed his quality. Waggaman was not a thief, perhaps, when he entered the Board of Regents of the Catholic University; he had never had the proper opportunity. Dishonesty was an undeveloped, and perhaps an unsuspected latent force in the man, which the occasion called into life and activity. That he was potentially both a thief and a hypocrite is proved by his ostentatious piety during his term of official connection with the University and his casting off the mask the moment he was detected. He was always in the church while he carried the purse of the University; when the money was gone he was gone, too, and the place in the temple of God that knew him before, knew him no longer. 'He went out,' but not to hang himself."

One observation: All men are "potentially" thieves and hypocrites, and the fact that Mr. Waggaman no longer occupies his pew in the church where he used to worship, does not prove that he has ceased to practice his faith. For his own sake we trust the reverend editor of the *Watchman* has not made these grave accusations against an unfortunate man without being sure of his facts.

*The Question of "Free" School-Books in Missouri.*—In his address of welcome to the German Catholic Centralverein, delivered in the Exposition Music Hall on September 11th, our universally esteemed and beloved young Archbishop, Mt. Rev. John J. Glennon, spoke on the proposed introduction into the State schools of Missouri of "free" text-books. Free text-books—we quote the burden of his argument from memory—means the furnishing of books to the pupils of the State schools, and of the State schools only, at the expense of *all* the tax-payers. It means a universal tax for the benefit of some; it means taxation without representation, and is therefore utterly un-American, unconstitutional, and unjust. It is calculated to create a twofold monopoly; a State school monopoly and a school-book monopoly, both violating the rights and robbing the pockets of thousands of loyal citizens. The Archbishop expressed the hope that this matter would be agitated by all friends of true liberty and that the proposed measure would be overwhelmingly defeated.

Bishop McFaul, who spoke after Msgr. Glennon, related how a certain bill had lately been introduced in the New Jersey legislature and defeated through the Catholic State Federation, who sent a committee of prominent citizens to Trenton to protest, whereupon the advocates of the iniquitous measure promptly collapsed.

In this State a different course of action will have to be pursued, because the measure here takes the shape of a proposed amendment to the State constitution.

We trust the clergy and laity of St. Louis, nay of the entire State, under the leadership of our brilliant and zealous Arch-

bishop, will fight the introduction of free school-books strenuously and successfully.

*"Faribaulting" in Minnesota.*—The Milwaukee *Catholic Citizen* recently (xxxiv, 39) published the following:

"An important ruling bearing on the ever-alive school question was handed down by the Attorney-General of Minnesota in the case of the Waverly, Minn., schools. A few years ago the parochial school and the public school at Waverly were consolidated, the board of education agreeing to use and keep in repair the parochial school and to employ three of the Sisters as teachers. The State high-school board refused to grant State aid for the repair of that school and also objected to the employment of teachers appearing in the garb of any sectarian order. A vigorous controversy ensued, and after the question had been before the board for several years it was finally referred to the Attorney-General for his opinion. The outcome is that the Attorney-General upholds the action of the State high-school board, declaring that it was right in refusing to give State aid to the independent school district of Waverly on the grounds that three Sisters of St. Joseph are employed as teachers and daily appear in the garb of their order and that the board of education had no right to expend money granted by the State for repairing and renovating a school building not owned by the school district." [We have corrected what seemed to us an obvious misprint in the last quoted sentence.—A. P.]

"The outcome will no doubt be," in the opinion of our contemporary, "a return of the parochial school in Waverly." From the Catholic Directory no one would ever have suspected that "Faribaulting" was going on at Waverly; for that public school is simply mentioned there as St. Mary's, with five Sisters of St. Joseph and 250 pupils. Are there any more such schools in the Archdiocese of St. Paul? And is not His Grace the Archbishop getting tired of having his pet scheme knocked in the head every now and then by Republican office-holders?

*More About the Y. M. C. A.*—Our readers will remember the facts that were stated in this journal some months since about the Young Men's Christian Association. It will no doubt interest them to learn that, according to the Boston *Evening Transcript* of Aug. 30th, "our first minister to the State of Panama, Hon. John Barret, has, through the State Department, requested the International Young Men's Christian Association committee to send trained secretaries to Panama to work in one or both of its largest cities, where our engineers and the marines will congregate, who can establish there such associations and furnish such buildings as guard the physical, moral, and spiritual welfare of young men in our American cities and towns and in many of the European and Asiatic cities where the Young Men's Christian Association has a foothold and is entrenched."

The *Transcript*, commenting editorially on this request expresses the hope that the Y. M. C. A. will respond favorably and promptly, and, "as it will involve extra expenditure," that the funds to make it possible will "be forthcoming from those to whom the matter appeals as a matter of *religion* and patriotism." (Italics ours. A. P.)



Perhaps the most surprising part of the article is the introductory remark, that "Archbishop Ireland is on record as saying that the only Protestant agency which the Roman Catholic Church covets and imitates, is the Young Men's Christian Association."

*A Case in the Ethics of Collecting* is raised by the affair of the Ascoli cope. Twelve years ago that embroidered and gem-studded vestment was stolen from the Italian cathedral of which for centuries it was a chief treasure. Thence, by what obscure stages we do not know, it passed into the hands of Mr. J. Pierpont Morgan. Following his liberal practice, it was lent, with many other objects of art, to the South Kensington Museum. There it was recognized, and the Commune of Ascoli, through the Italian ambassador at London, has taken steps to reclaim the relic. Incidentally, the despatches have fluttered art critical circles in America. A mysterious "Cope," evidently a painter and apparently of English origin, had been lost—at least one of his chefs-d'œuvres at Ascoli had been; and not unnaturally had fallen into the hands of that eminent collector of the early English school, Mr. Morgan. This temporary delusion illustrates no more strikingly the fallibility of art critics than the futility of much cable news. But to return to the cope: it is reported that Mr. Morgan, who doubtless has paid roundly for it, is to send it back to Ascoli. If such is indeed his intention, it must be considered an act of generosity, not of compulsory restitution. It must be admitted that if there were to be a general liquidation of possessions with the smell of loot upon them, museums and private galleries would have to be stripped.

—Here is another specimen of anti-REVIEW polemics from the editorial page of the *Wichita Catholic Advance* (v, 23):

"The famous midget called THE REVIEW, of St. Louis, in its No. 34, draws attention to the endorsement of the Knights of Columbus by Cardinal Satolli while in this country. It took on a new attack of nausea on this account and piteously exclaims: 'THE REVIEW, which has fought the "Knights" for eke (what in the name of common sense is eke, anyhow) these many years from principle and for reasons often and freely expressed, and, we believe, still unrefuted,' will bow only to Peter for a decision. It is a well asserted, though not undisputed fact, that THE REVIEW and Peter are the only and exclusively infallible beings on the earth. Peter might possibly be mistaken but THE REVIEW never. However, the Knights are increasing in awfully large numbers because of the fighting of THE REVIEW and the society ought to vote a leather medal to Arthur Preuss for his effective, but unsolicited assistance.

"In Lauterbach habe ich meinen Strumpf verloren  
Und ohne Strumpf gehe ich nicht heim.'"

Needless to add that we have not reproduced this splendid bit of argumentative prose, with its wonderfully appropriate poetical conclusion, for the purpose of instructing the *Wichita Catholic Advance* either in the niceties of the English language or in the ethics of fraternal debate, or least of all in the principles underlying the question of Catholic vs. secret societies; but simply to show how this important controversy is treated by certain soi-

disant Catholic newspapers and how they "instruct" their lay readers on burning questions of the day.

—Speaking of the financial troubles of the "Catholic University of America," Mr. James R. Randall says in the *Catholic Columbian* (xxix, 38):

"It is to be hoped that the Catholic University will not eventually be hard hit by the Waggaman bankruptcy. It seems to me that the board of trustees were not wise in loaning so great a sum of money to an old gentleman addicted to real estate speculation and who had the perilous fad of collecting expensive works of art. Mr. Bonaparte says that he opposed the loan. Mr. Michael Jenkins is a shrewd, conservative millionaire, and probably agreed with Mr. Bonaparte. Perhaps the clerical and prelatric members made the bargain, attracted by high interest, often poor security, and the sentimental desire to patronize a Catholic who was reputed opulent and sagacious. Endowment funds for a university should be, I think, invested in safe securities or valuable real estate. Some of the reverend clergy are remarkable men of affairs, but the majority of them are not. However, the Cardinal and Father Stafford apparently expect the matter to be adjusted without much loss; but the adjustment will only come after a lawsuit, and unless the lawyers are working for the glory of God and not for pay, the chances are that the University will purchase wisdom in temporal concerns at a serious discount."

—We have to thank our friend Dr. F. Ess of Stuttgart for calling the attention of the press of the German Empire, Austria-Hungary, and Switzerland, by means of a note in the literary supplement of the Cologne *Volkszeitung* (Sept. 1st), to the fact that the German speaking Catholics of America desire to obtain from the archives of Europe copies of all documents which refer to the early history, especially ecclesiastical history, of this country; and we hope that the Doctor's cordial endorsement of our request, through the generous co-operation of the German newspapers of the continent, will bear rich fruit.

Our readers are reminded that the chief credit for this move belongs to Mr. Martin I. J. Griffin, of Philadelphia, at whose suggestion we took the matter up in *THE REVIEW*.

We beg to add that Dr. Ess has removed his college for boys in Stuttgart (which we would recommend particularly to American Catholic parents desiring to educate their sons in Germany) to No. 55 Sonnenbergstrasse.

—According to the daily *Picayune* of September 5th, there took place in New Orleans, on Sunday, Sept. 4th, "memorial services" in memory of Joseph Augustus Blount, "State Deputy of the Knights of Columbus for Alabama." These memorial services were opened by a solemn high mass in St. Michael's Church, celebrated by "Brother" Thomas J. Larkin, Chaplain, with "Brother" Fr. F. Walsh, C. M., deacon, and "Brother" Fr. P. Nugent, C. M., subdeacon. Father Walsh preached the sermon, "which was an eulogy of the dead brother." "Nearer my God to thee" was sung by the congregation as "the closing hymn." The evening services in the council chamber consisted mainly of "Lead, kindly light,"

"Jerusalem," "Nearer my God to thee," and an address by Colonel John P. Sullivan,—the same, we are informed, who presided a few weeks since at the "merry kissing game of the Elks," upon which one of our correspondents commented in No. 33 of THE REVIEW.

—Paul V. Flynn of Jersey City filed a suit in the United States Court at Trenton to restrain the Supreme Council of the Catholic Benevolent Legion from carrying out its new reorganization plan and to place the affairs of the Legion in the hands of a receiver. Mr. Flynn in his bill alleged that by the action it took last May in adopting the reorganization plan, the Supreme Council violated its charter. He asserts that under this charter the Legion was organized on an assessment basis, and that the officers have no authority to adopt a level premium plan of insurance without the consent of the members.

Judge Lanning in the United States Circuit Court denied the application when Supreme President Richard B. Tippet produced affidavits to show the necessity of the increase to put the order on a sound financial basis.

—Our highly esteemed Montréal contemporary *La Croix*, which, by the way, has lately taken on a new and improved form, is heartily in favor of Catholic federation for Canada and expresses the hope (II, 18) that a union of all Catholic societies of the Dominion will be one of the results of the first plenary council soon to be held there. But, like many German Catholics of this country, our Canadian friends want "federation without unification"; that is to say they want to retain their French language and nationality intact within the pale of the proposed federation. One of the chief objects of our American Federation, according to Bishop McFaul's address to the Centralverein on Sept. 11th, is the gradual welding of all the various nationalities represented in our societies, into one great body of English-speaking Catholic Americans.

—In the *Records* of the American Catholic Historical Society of Philadelphia for Sept. 1893, Rev. Dr. Thomas C. Middleton, O. S. A., in his introductory remarks to "A List of Catholic and Semi-Catholic Periodicals Published in the U. S. From the Earliest Date Down to the Close of the Year 1892," says that the *Daily Telegraph*, established in New York in 1875, was "the first Catholic daily published in the English language." The editor of THE REVIEW is very desirous of learning more about this newspaper. Who can furnish further information?

—The "Catholic University of America" appears to be in a truly pitiable plight. Not to speak of its financial troubles, there has also arisen (according to the *Western Watchman*, Sept. 25th) "a tempest of domestic bickering." "The trouble is between the professors, forming the executive branch of the University, and the Board of Directors, which is the legislative branch." . . . . . "Msgr. O'Connell . . . sides with the Senate in its contention for absolute control of their domestic affairs."

Poor University !!!

—We regret to learn from *La Croix*, of Montréal (II, 18), that the Odd Fellows are still gaining members among French-Can-

dian Catholics in the United States. *La Croix* shows up the semi-Masonic character of this organization in an attempt to counteract its growth among Catholics. Which is well and good. But we are surprised that our contemporary in its article fails to mention the fact that the Odd Fellows are nominally forbidden by the Holy See and that no Catholic is allowed to join them under pain of excommunication.

—We learn from the *Civiltà Cattolica* (quad. 1298) that the Gramophone Company (Italy) Limited, at Rome, is selling gramophone rolls with the ancient Gregorian melodies of the Kyrie, Gloria, Credo, and other parts of the Mass, which are very useful for the instruction of *scholae cantorum* in churches, colleges, and seminaries. Our contemporary intimates, however, that the reproduction, in consequence of the well-known defects of the gramophone, is not yet as perfect as might be desired.

—We are asked to insert the subjoined note :

Rev. Thomas E. Sherman, S. J., offers to the public a course of ten or twelve lectures on religious subjects intended for all denominations of Christians and calculated to strengthen the faith of all, and bring all to closer unity of thought and sentiment. Applications for this course should be sent to Rev. Father Sherman in care of the Catholic Truth Society, 562 Harrison Street, Chicago, Ill.

—We suspect that Catholic children who attend the so-called vacation schools in our large cities, or play on "public vacation grounds," are there sometimes influenced by playmates and overseers in a manner which is calculated to injure their delicate young faith. This is a matter that will bear watching on the part of city pastors.

—The August number of the St. Louis *Pastoral-Blatt*, which is taking a new lease of life under the efficient collaboration of the scholarly Father Holweck, contains the late decree of the S. Congregation of the Council relating to mass stipends. This decree is eminently reformatory and will doubtless do away with many abuses.

—The editor of THE REVIEW is deeply interested in everything pertaining to the history of the Catholic periodical press in the United States and requests his readers to furnish him with whatever information they may possess on this subject.

—We are assured by the N. Y. *Tribune* (Sept. 12th) that Cardinal Satolli, when he returned to Rome the other day after his visit to America, carried back with him over two million francs collected here as contributions to the Peter's Pence.

—For the information of several perplexed foreign exchanges we will state that Judge Alton B. Parker, the Democratic candidate for President, is not a Catholic but an Episcopalian.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., OCTOBER 6, 1904.

No. 38.

## THE SINGLE TAX AS A SYSTEM OF TAXATION.\*)

**T**HE Henry George theory of land ownership has its practical application in the so-called "single tax." These two are inseparably connected. The former is the necessary scientific basis of the latter. Single tax men take a particular pride not only in having simplified or rather supplanted the complicated and expensive methods of taxation hitherto in vogue, but especially also in having discovered the only method that is based on nature and that therefore may rightly be called "natural taxation" or the "natural tax." However, since the scientific basis of this vaunted "natural tax" has been shown, in a previous series of papers in *THE REVIEW*, to be philosophically false and theologically heretical, the "natural tax" itself can not but be a mere phantom of the imagination, like the theory from which it springs.

The following extracts from Mr. George's "Open Letter" will give the reader the gist of his luminous and eloquent exposition of the subject.

"We propose, leaving land in the private possession [without ownership] of individuals, with full liberty on their part to give, sell or bequeath it, simply to levy on it for public uses a tax that shall equal the annual value of the land itself, irrespective of the use made of it or the improvements made on it. And since this would provide amply for the need of public revenues, we would accompany this tax on land values with the repeal of all taxes now

\*) This article and a few more that will follow, are each one complete in itself; but for a thorough understanding of the entire question we would advise the reader to peruse them in connection with the following previously published papers: "Henry George and the Single Tax Theory," in No. 15 of the current volume

of *THE REVIEW*; "Leo XIII. and Individual Land Ownership," in Nos. 16 and 17; "Henry George and Leo XIII.," in No. 18; "A Single Tax Encyclical," in No. 19; "The Arguments of Henry George Examined," in Nos. 21 and 22; and "Land Ownership and Revelation," in No. 23.

levied on the products and processes of industry—which taxes, since they take from the earnings of labor, we hold to be infringements of the right of property” . . .

“No sooner does the State arise than, as we all know, it needs revenues. . . . With the growth of population and advance of civilization the functions of the State increase and larger and larger revenues are needed. Now, He that made the world and placed man in it, He that preordained civilization as the means whereby man might rise to higher powers and become more and more conscious of the works of his Creator, must have foreseen the increasing need for State revenues and have made provision for it. That is to say : The increasing need for public revenues with social advance, being a natural, God-ordained need, there must be a right way of raising them—some way that we can truly say is the way intended by God. It is clear that this right way of raising public revenues must accord with the moral law.

“Hence : It must not take from individuals what rightfully belongs to individuals”—in other words : a rightful tax can not be one which is to be paid from the individual’s rightful property or from his own pocket ! Why not ? Because “God can not contradict himself nor impose on his creatures laws that clash. If it be [therefore] God’s command to men that they should not steal—that is to say, that they should respect the right of property which each one has in the fruits of his labor;” God can not have ordained that men should be deprived of part of their earnings or of their money in order to enable the State to carry on its various functions. But that is the case in “all taxes now levied on the products and processes of industry.” Therefore we hear Henry George declare that he holds all those taxes, “since they take from the earnings of labor,” to be unjust, “to be infringements of the right of property” !

This is forsooth a precious bit of modern economics ! When the single tax system will once have been established, you will have to pay taxes, but not from your own money. And on the same principle that “God can not contradict himself,” you will have to pay your physician in case of sickness, but never from your own pocket. Also your tailor, your baker, you grocer, etc., must not expect to be paid from your own money, since this would be an “infringement of the right of property.” In the new era every one will always and everywhere “respect the right of property which each one has in the fruits of his labor” !

Henry George continues : “To consider what we propose—the raising of public revenues by a single tax on the value of land irrespective of improvements—is to see that in all respects this does conform to the moral law. Let me ask your Holiness”

(he is addressing Leo XIII.) "to keep in mind that the value we propose to tax, the value of land irrespective of improvements, does not come from any exertion of labor or investment of capital on or in it—the values produced in this way being values of improvements which we would exempt. The value of land irrespective of improvement is the value that attaches to land by reason of increasing population and social progress. This is a value that always goes to the owner as owner, and never does and never can go to the user; for if the user be a different person from the owner he must always pay the owner for it in rent or in purchase money; while if the user be also the owner, it is as owner, not as user, that he receives it, and by selling (?) or renting the land he can, as owner, continue to receive it after he ceases to be a user.

"Thus, taxes on land irrespective of improvement can not lessen the reward of industry, nor add to prices, nor in any way take from the individual what belongs to the individual." [That would be downright robbery!] "They can only take the value that attaches to land by the growth of the community, and which therefore belongs to the community as a whole.

"To take land values for the State, abolishing all taxes on the products of labor, would therefore leave to the laborer the full produce of labor, to the individual all that rightfully belongs to the individual."

This passage contains the whole justification Henry George can give and does give of the single tax. The land value is justly collected as a tax from every "possessor and user" of land for two reasons: 1. because the land value always goes to the owner as such; now the State or the community as such, not the individual, is the real owner of the land; hence the land value must go to the community or State; 2. the land value does not come from labor or from investment of capital, but arises merely from the growth of the community and from social progress; hence it belongs by right to the community or State. With these two reasons the justice of the single tax stands or falls. Here we have the crucial test.

The importance of this point, we think, will justify our adding to the quotations already given the following passage from 'Progress and Poverty.'

In Book VII., ch. III. (p. 262), Henry George, having cited this sentence from John Stuart Mill: "The land of Ireland, the land of every country, belongs to the people of that country. The individuals called land owners have no right in morality and justice to anything but the rent, or compensation for its salable value"—exclaims indignantly: "In the name of the Prophet—figs! If the land of any country belong to the people of that country, what

right, in morality and justice, have the individuals called land owners to the rent? If the land belong to the people, why in the name of morality and justice should the people pay its salable value for their own?"

Equally emphatic is his answer to the author of the synthetic philosophy. "Herbert Spencer says: 'Had we to deal with the parties who originally robbed the human race of its heritage, we might make short work of the matter.' Why not make short work of the matter anyhow? For this robbery is not like the robbery of a horse or of a sum of money, that ceases with the act. It is a fresh and continuous robbery, that goes on every day and every hour. . . . It is not merely a robbery in the past; it is a robbery in the present—a robbery that deprives of their birth-right the infants that are now coming into the world! Why should we hesitate about making short work of such a system? . . . If the land belong to the people, why continue to permit land owners to take the rent, or compensate them in any manner for the loss of rent? Consider what rent is. It does not arise spontaneously from land; it is due to nothing that the land owners have done. It represents a value created by the whole community. Let the landholders have, if you please, all that the possession of the land would give them in the absence of the rest of the community. But rent, the creation of the whole community, necessarily belongs to the whole community."

Let us now consider the two reasons advanced by our economist with such eloquence and fervor.

First, he argues: If the land of a country belongs to the people, to the community of that country, then the land values necessarily must go to the community of that country; this value always goes to the owner as such. Very good. But that "if" is not verified. To maintain, as Mr. George does, that the land of a country belongs to the people of that country as a whole, and not to the individuals who have by some title or other acquired parts of it, is false and heretical.

As to the second reason: the land value is not the product of the individual's labor or investment of capital—we readily grant the statement; but permit us to ask: Is it the product of the community's labor or investment of capital? Evidently it is not; it arises, as our economist himself says, from the growth of the community and from social progress; but how?

The land value of which there is question here, is not an inherent physical quality of the land which makes it better or more fertile and consequently more desirable or more valuable. Hence it is not and need not be produced by the forces of nature nor by any kind of labor. The object being given, its value arises, in-



creases or decreases consequently upon certain extrinsic circumstances that are mere conditions, in somewhat the same way as a good, substantial meal has a greater "value" for a hungry man than for one having little or no appetite. The meal has a producer, but not its value as such; the latter supposes merely an empty stomach.

The actual value (exchange value) of an object is nothing else than its fitness or capacity of being exchanged for other useful objects. This springs from the general estimation of men based on the usefulness of the object to satisfy some want or desire, and on the greater or lesser difficulty of obtaining it.\*) Suppose a community on a certain stage of civilization, and you have *ipso facto* certain needs and desires in that community which are to be satisfied. Now suppose, besides, various goods capable of satisfying those wants and desires, and also certain facilities of communication and of intercourse which make the exchange of different objects in that community feasible; then, without any further exertion, labor or production, the various useful objects, whether merchandise or real estate, will, by common estimation, possess a certain exchange value; and this value will for the self-same unchanged object vary, decrease or increase, according as the extrinsic circumstances vary. To whom, then, does the exchange value of such an object belong? Evidently to nobody else than the owner of that object. Being really and truly the owner of the object, of the entire object, he owns it with all that is in it, whether actually or potentially; he owns it with all its usefulness to satisfy the needs and desires of the owner himself, i. e., with its "use value"; he owns it with all its capacity of obtaining by exchange some other good, i. e., with its "exchange value." The exchange value no less than the use value belongs in justice to the owner of the valuable object; he enjoys all the advantage in case of an increase, as he has to bear all the ensuing disadvantage in case of a decrease.

True, this common sense answer does not fit into the arbitrary systems of "modern economists," but it is sound philosophy for all that. It is but an application of the saying, "Res fructificat domino," which is a maxim of natural as well as of positive jurisprudence. He who denies to the owner of an object its exchange value, denies his right of ownership. For what does it mean to say: "This object, e. g., this bicycle, belongs to me, it is mine"? It means, according to all men, that he who can truly say so, has the full, free, and exclusive right of disposing of it and that he can, independently of all others, enjoy the advantages that result for him

\*) Cf. A. Vermeersch, S. J., *Quaestiones de Justitia*. 1901. N. 326. *Vera ratio valoris*.

from such disposal or use. He may ride on his bicycle for the sake of exercise ; he may shut it up in a store-room ; he may give it away as a present ; he may also, if he chooses, exchange it for some other useful object. If he makes such an exchange, that which he thus acquires becomes as truly and completely his, as was the object with which he parted. To deprive him, therefore, of the whole or of a part of the object acquired, would manifestly be an infringement of the right of property, and to deny him the right to the whole benefit of the exchange, would in reality be to deny or destroy his right of ownership.

Hence it is that mankind's natural sense of justice applies this principle constantly to every species of property. Take a horse dealer who owns two hundred fine horses. Suppose the price of these animals rises for some reason or other ; then his gain, which all acknowledge to be truly his, will perhaps be twice as large as it would have been under ordinary circumstances. The owner of a dairy farm will with the same amount of work make greater or smaller gains according as the price of milk, butter, and cheese rises or falls. The exchange value is an economical growth, "increment" or fruit of the object; it belongs, therefore, to the owner of the object no less than the natural fruit of a tree belongs to the owner of the tree. The ownership of an object and the ownership of its fruit are inseparably connected, they include one another. In order to be logically justified in denying the right to the land value, one must necessarily deny the ownership of the land ; and in order justly to claim the land value for the community, he must necessarily declare the community to be the universal landlord. This Henry George understood and he was sincere enough to state it publicly. Hence his bold declaration in 'Progress and Poverty': "If private property in land be just, then is the remedy I propose a false one ; if, on the contrary, private property in land be unjust, then is this remedy the true one."

But Henry George not only maintains that "confiscating rent" is in accordance with the moral law ; he goes still further. He holds it to be the God-intended way of gathering the necessary revenues of the State, and sees, moreover, in the natural provision of this never-failing source of public revenue an admirable proof of the divine wisdom and goodness in behalf of mankind. Let us listen, for a few moments, to his enthusiastic expatiations in the "Open Letter to Pope Leo XIII" :

"But, further : that God has intended the State to obtain the revenues it needs by the taxation of land values is shown by the same order and degree of evidence that shows that God has intended the milk of the mother for the nourishment of the babe. [!]. See how close is the analogy . . . See how with the growth of

such [large] cities the one thing that steadily increases in value is land; how the opening of roads, the building of railways, the making of any public improvement, adds to the value of land. Is it not clear that here is a natural law—that is to say a tendency willed by the Creator? Can it mean anything else than that He who ordained the State with its needs has in the values which attach to land provided the means to meet those needs? . . .

“The Right Reverend Dr. Thomas Nulty, Bishop of Meath, who sees all this as clearly as we do, in pointing out to the clergy and laity of his diocese [April 2nd, 1881] the design of Divine Providence that the rent of land should be taken for the community, says: ‘I think, therefore, that I may fairly infer, on the strength of authority as well as of reason, that the people are and always must be the real owners of the land of their country.’ [The philosophically false and theologically heretical doctrine of common (national) land ownership!] “This great social fact appears to me to be of incalculable importance. . . . There is, moreover, a charm and a peculiar beauty in the clearness with which it reveals the wisdom and benevolence of the designs of Providence in the admirable provision He has made for the wants and the necessities of that state of social existence of which He is author. . . . A vast public property, a great national fund, has been placed under the dominion and at the disposal of the nation to supply itself abundantly with resources necessary to liquidate the expenses of its government, the administration of its laws, and the education of its youth, and to enable it to provide for the suitable sustentation and support of its criminal and pauper population’ . . .

“There is, indeed, as Bishop Nulty says, a peculiar beauty in the clearness with which the wisdom and benevolence of Providence are revealed in this great social fact, the provision made for the common needs of society in what economists call the law of rent. Of all the evidences that natural religion gives, it is this that most clearly shows the existence of a beneficent God and most conclusively silences the doubts that in our days lead so many to materialism.”

These enthusiastic sentiments of Bishop Nulty and Henry George, alas! are like the emotions called forth by the reading of a thrilling novel. They are based on fiction, not on truth and reality. There is no such “vast public property,” no such “great national fund”! And there can be none! For, as Leo XIII. in harmony with ancient and modern philosophy has so clearly demonstrated in his grand encyclical which Henry George tried to refute by bold assertions and rhetorical phrases, the welfare of the individual, of the family, and of human society at large demands that temporal goods, land as well as movables, should be divided and

owned severally. Hence God did not give the earth to the whole of mankind as their common property or the land of a country to the nation of that country as a whole, but he wanted the earth to be divided, "leaving the actual distribution of private possessions to men's industry and to the laws of peoples." Such is human nature and such, therefore, are the designs of God's wisdom and benevolence.

The beauty which Bishop Nulty and Henry George admire in the design of "taking the rent of land for the community" or of "raising the public revenues by a single tax on the value of land irrespective of improvements," is no beauty at all, but an insult to justice. For what does the single tax practically mean? It means neither more nor less than this: all taxes are to be paid by those who own land; all others, even if they possess millions, are free from taxes. The injustice of such a system of taxation is so glaring that one must be blinded by prejudice or lacking all notion of equity not to see it. Moreover, that the laying of all taxes on land owners would soon and inevitably ruin agriculture and thus jeopardize all prosperity of nations, is so obvious an inference that the arbitrary and oft-repeated assertions of Henry George to the contrary can not in the least dim its evidence.



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### VII.

What made a still deeper impression upon him, was that a portion of the periodical press did not cease to subject both his literary work and his personal experiences to a most bitter criticism.

"He who dares to accuse the immaculately conceived Virgin of sin," observed one of them, "must be a very great sinner himself; for only the impurity of the impure can refuse to recognize the purity of the most pure of God's creatures."

"The delusion that a man is justified by faith alone," remarked another, "can exist only in the brain of those who not only themselves lack good works, but are more or less plentifully supplied with bad ones."

"The fanaticism of 'pure orthodoxy,' so-called," added a third, "is rarely if ever connected with a pure life. He who truly endeavors to lead an unstained life, will find no time to quarrel with others about dogmatic subtleties."

Another scholarly periodical ridiculed that chapter of our Professor's book on the justification wherein he had called sanctifica-

tion the necessary and inevitable concomitant of justification by faith alone, and exclaimed: "Hic Rhodus! Hic salta!"

These then were the undeniable and indestructible results of our Professor's writings and vicissitudes of life.

High up into the clouds he had dreamed that his house, which he imagined was built upon the "eternal foundations of the Word of God," would tower; yet it had collapsed disgracefully!

As a man of reason, who was accustomed to think logically, our Professor now began to meditate upon the reasons for all these things.

Had the divine word of truth, which guarantees indestructible power,—had it really been the foundation of his edifice?

Again he studied the Bible, and particularly the New Testament, with steady reference to this question, so important for his eternal weal or woe.

There he read in more than one passage about houses which had been destroyed by the floods and the winds.

"Every one therefore, that heareth these my words," testifies the Son of God Himself (Matth. vii, 24—27), "and doth them, shall be likened to a wise man that built his house upon a rock; and the rain fell, and the floods came, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand; and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof."

The author of the 'Justification of the Sinner Before God' had built his house upon the sand; for he had not "done" the words of Christ; he had fulfilled scarcely a single one of the precepts which the Savior gave in the Sermon on the Mount, and to which he refers when he speaks of "my words." Was it to be wondered at that his whole palace had fallen when the floods and the winds struck it?

"Why call you me, Lord, Lord, and do not the things which I say?" thus read a parallel passage in the sixth chapter of the Gospel of St. Luke, to which a note referred him.

Indeed, in saying 'Lord, Lord!' the champion of "true orthodoxy" had been surpassed by few; but when it came to doing the words of Christ, he stood far below the poor laboring woman who went to nurse her neighbor.

Again, he read in the Gospel of St. Luke that the house of the man who does not fulfil the precepts of Jesus, lacks foundation, wherefore the flood and the storm shake it and it falls to ruins.

It was surely not for the first time that such a thing had happened; but a more appropriate history of the opponent of the Im-

maculate Conception within briefer space could not possibly have been furnished.

To do; yes, to do; to do the will of God. The whole Bible was full of this.

"He that hath looked into the perfect law of liberty," says St. James (i, 25), "and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Not "in his faith;" nor in "his belief in the forgiveness of sins;" but "in his deed."

And St. John (1. Ep. ii, 17): "The world passeth away and the concupiscence thereof: but he that doth the will of God"—not only believes in the Bible or more specifically in the imputation of the merits of Christ—"abideth forever."

The whole third chapter of the First Epistle of St. John is a detailed and victorious refutation of the *sola fides* theory:

"Whosoever abideth in him (Christ), committeth no sin; and whosoever sinneth, hath not seen him, nor known him."—"Little children, let no man deceive you. He that doth justice is just, even as he is just."

With the order of salvation which he had himself hitherto taught and practiced, our immigrant now compared Acts x, 34 and 35. His idea had been: First comes sin, then penance and faith, and finally acceptance by Christ. But how did Cornelius, according to the testimony of the divinely inspired book, come to be born anew and to possess all the graces which a spiritual rebirth implies? By good works, particularly alms-giving. And St. Peter even drew from this individual case the general rule: "In very deed I perceive, that God is not a respecter of persons; but in every nation he that feareth him and worketh justice is acceptable to him." (The Greek text says: "will be accepted by him.")

Had our Professor, instead of writing books, done the will of God in the sense of the seventh chapter of St. Matthew, his house would not have become the prey of the floods and the winds. But alas! he had not even made the modest beginning of Cornelius.

Fortunately, however, it was not yet too late. The strength of youth was still in his veins. He could yet supply what the testimony of God and of experience so clearly showed him that he had hitherto wanted.

To do, to do, to do the word of God! He abandoned all his theories and began to do what the heathen had done whom God received into His grace through St. Peter—follow the precepts laid down in the three chapters of the Sermon on the Mount.

[To be continued.]

## MINOR TOPICS.

---

*The Closed Shop.*—In "Some Aspects of the Labor Question in America," presented at a recent meeting of the British Association by Mr. C. J. Hamilton of University College, Cardiff, the author recalls President Hadley's declaration of last fall, that "within two years there will be the greatest conflict between organized labor and organized capital that the United States has yet seen," and says that it is now in process of verification. The immediate cause of the conflict is the depression of trade, bringing with it wage reductions and an increase in the number of the unemployed. Our labor unions, which, it is asserted, have probably doubled their membership since 1900, are ostensibly fighting against the downward tendency of prices and wages.

But, as the *Nation* points out, this is not the real cause of the struggle. The "closed shop" is what organized labor is just now contending for. The closed shop has not and probably will not actually come. "If it were possible to introduce it, the means employed have so far been wrong in their very essence. As our English critic declares, 'It must come, not by coercion of employer nor of employé, but by establishing the union's claim to be necessary to the worker and not injurious to the employer or the public.' This is a large program, but can it be carried out? There is quite a strong belief that combined capital has more to gain than lose from a perfected organization of labor. Great employers have repeatedly said of late that they were glad to have their men join the unions, as it made bargaining with them easier. Such optimism is, however, to be regarded lightly at this stage of the game; present conditions have existed too short a time to admit of their bearings being seen with any clearness. Any benefit to combined capital from organized labor must spring from more stable conditions in the unions than are yet evident. So far, the injury to the employer and the public has greatly outweighed any benefit which they may have secured. As yet the public feels that both capital and labor often aim at illegitimate ends. The former frequently strives to restrict output, crush competition and artificially raise prices; the latter fights for the degrading of the efficient workman to the level of the lazy and incompetent and the restricting of the number of apprentices, both with the intent of thwarting the natural law of production and wages respectively. Fighting on such lines can never result in permanent victory."

*England and the French-Canadians.*—In an editorial comment on the (Protestant) Archbishop of Canterbury's visit to Canada, the *Boston Evening Transcript* (Sept. 7th) says:

"In Quebec the primate of England won French-Canadians by dwelling with something deeper than an exquisite urbanity on the heroic virtues displayed in North America by the exploring missionaries of the Church of Rome. . . . The primate displayed a spirit that has often been evinced by great political Britons visiting the Dominion—the spirit of conciliation, of respect for the feelings of the conquered, of admiration for those deeds in which

they take all the more pride because the later history of their race in the country which their fore-fathers founded has been merged almost indistinguishably with that of the English. . . . They serve to convey to the French a sense that England is their friend, and not the partisan of that ramping Canadian element which almost incessantly proclaims animosity against the official use of the French tongue, and an Ulsterain desire to make all 'croppies lie down.' Canada may be said to remain in the empire because these people have never been able to convince the French that England would abandon them to local wolves.

"This French reliance on the British of the Old Country, coupled with that distrust of the local British which is due almost wholly to the roaring of Orangemen, is the main obstacle to the independence of the Dominion. Jean Baptiste and his singularly able clergy are unable to trust their laws, language, and cherished institutions to the untrammelled legislation of a Parliament in which the English-speaking have a majority of two-thirds. The distrust is not unjustly founded on mere suspicion and fear of the Orangemen. It is but a few years since the English majority in Manitoba deprived the Romanist minority of privileges in education to which they were unquestionably entitled by the spirit of the agreement through which the Northwest Territories were brought into Confederation. Slowly grows a political sect of English Canadians who sincerely wish to protect the French in all their treaty rights and subsequent acquisitions. Slowly grows a French-Canadian school at once inclined to trust English compatriots, and to confidence that the French are politically both numerous and skillful enough to take care of themselves, however joined with other races in an independent Canada."

*A Catholic Labor Day in Montreal.*—The zealous and progressive Archbishop of Montréal, Msgr. Bruchesi, has succeeded in giving to the annual Labor Day somewhat of the tone and color of a religious holyday. Under date of August 15th he issued through his *Semaine Religieuse* (xliv, 10) a "Letter to the Laboringmen," in which he said among other things: "With all the tenderness of her heart the Church addresses to you the words of her divine Master Jesus Christ: 'Come to me all ye who labor and are burdened, and I will refresh you.' You have confidence in her directions, in the prudence of her counsels, and the justice of her decisions. You glory in being her obedient, respectful, and devoted sons. She blessed your cradle and later on at your request, also your home; it is she who will bless your grave. Above all she desires your eternal happiness; but she also wishes to see you happy here below." For this reason, he continues, the Church instructs the laboringmen in their duties and rights, protects them, so far as in her power lies, against undue oppression, warns them against unjustifiable uprisings, and constantly endeavors to have peace and justice reign supreme. "In a few days, on the first Monday in September, you are going to celebrate your Labor Day. Ask the Church to bless it and God to shower down upon it his most precious graces. . . . On Sunday, Sept. 4th, at half-past seven o'clock, P. M., I ask you to come to the Cathedral of Notre Dame. The whole vast edifice will be reserved for you. . . . There I desire



that you join in singing the beautiful canticle which you nearly all know: 'En avant marchons.' There will be an appropriate sermon, followed by an act of consecration to the Sacred Heart and of salutation to the Blessed Sacrament. All the clergy are invited to assist at the demonstration. . . . I need not add that I shall also be with you. It is thus that you will give to your holiday the truly Christian character which I am sure you desire to give to it, and that you will draw down upon yourselves and your families the favors of Heaven."

The invitation was heeded, and Montréal is the first city upon the American continent that can boast of having celebrated a distinctively Catholic Labor Day.

*The Elks Opposed by Decent Protestants.*—We note that the *Lutheraner* of this city (lx, 19) denounces the Elks as a society that pre-eminently "serves the flesh." In proof of its assertion our contemporary quotes a report of a recent Elks' convention in Cincinnati, by a German religious newspaper published there, the *Apologete*. "This order," says the *Apologete*, "consists confessedly of bonvivants, that is to say of men who consider sensual indulgence their chief object in life and desire others to participate therein. Their motto is: Write the faults of your brother in the sand, but his virtues upon the tables of memory and love. That sounds well enough, but can be variously interpreted. The manner in which many of these 'brethren' interpreted it during their stay here, was in the direction of the most unbounded dissipation and shameless debauchery. 'Everything is permitted these days,' was the unblushing excuse of one lewd 'brother' who had insulted a lady in open daylight on one of the public streets. Cincinnati never before witnessed anything like it. All decent citizens were agreed that it was a shame and a humiliation for the community to be obliged to tolerate such scandalous conduct within its walls. After nightfall no woman was safe from insult on the streets. Many young men were drunk, and it is reported that numerous prostitutes were imported during the festival."

Thus far the Cincinnati Protestant journal. To which our own *Lutheraner* adds: "Shall it be permitted to a young man who professes himself a Christian, to belong to such a society?" We understand that the Lutheran Synod does not permit it. And among us Catholics, we are deeply humiliated to be compelled to acknowledge that even some clergymen have joined and still belong to the Elks.

—At the recent meeting of the American Bankers' Association a representative of the bonding companies (whose business is giving security to employers for the honesty of their employés), speaking for all the companies in the country, said, "their losses last year were disastrous, the direct cause being the defalcations of bank clerks." The *Philadelphia Record* of Sept. 17th, commenting editorially on the above statement, says among other things: "The conclusion can hardly be avoided that there has been a remarkable decline in the integrity of young men." Well, most of the young men now-a-days are products of our "celebrated" public school system, which lately has also been forced upon the poor

people of Cuba, Porto Rico, and the Philippines. Many "scientific" branches are taught in these "model" institutions, but the Ten Commandments or even common honesty are not on the list. Is it any wonder that the standard of morality is being lowered all over the land?

If the friends of Christian education need any more telling arguments than they have used so far, they might find them in the statistics of the fidelity companies of the Union, since the experience of these concerns touches the average American's most vital spot: his pocket-book.

—Here is "a case of conscience" which the *Independent* (No. 2911) refers in its very peculiar editorial English "to those who are wise":

"There was a smoke seen issuing from one of the entrances to the new subway in this city. As it increased the crowd gathered so close that the police could not beat them back to make room for the fire engines that were coming. Then one of the policemen shouted out, 'Back there, for your lives! There's half a ton of dynamite below!' and the crowd ran back, and there was no dynamite. Now, when he makes confession to the priest, what sort of a penance would an expert in 'moral philosophy' impose?"

We are not a clergyman, nor do we count ourselves among the wise. But we are quite sure, nevertheless, if the policeman would bring this matter up in confession, it would be a question not of "moral philosophy," but theology. However, it is not likely that Pat will bring it up. We must suppose, so long as there is no evidence to the contrary, that he acted in good faith and really believed there was dynamite in the subway. *Nemo mendax habetur nisi probetur.* Then again it may be that the cry rose to his lips in the excitement of the moment, without any intention on his part to tell a lie or to stretch the truth. But even if he had deliberately prevaricated, though he may be fully conscious of having done wrong—for a lie is a lie and never permissible—it is not at all certain that he would mention it to his confessor, because policemen, we believe, are not usually men who make much of what they know to be at worst only venial sins.

—Rev. Dr. D. J. McMahan, of New York, in an address to the international conference of the St. Vincent de Paul Society, on Sept. 27th, warned the members against the all-pervading spirit of secularism. The Protestants, he said among other things, are ahead of us in nearly all lines of charitable endeavor. We should learn from their methods how to obtain the best results with the means available, in the care for the family at home and of the needy outside, for institutions and delinquency. But we should strenuously guard against the tendency of divorcing religion from charity. As in education, so in charity, secularism is to-day everywhere rampant. But religion can not be divorced from charity. Charity without religion can never be true charity. That they be ever joined intimately together, should be the zealous care of all Catholic charity workers, especially of the members of the Society of St. Vincent de Paul.

—Mr. J. W. Maguire, of Providence, R. I., in a paper read before the international conference of the St. Vincent de Paul So-

ciety, recently held here in St. Louis, called attention to the Catholic Home for Working Boys existing in Providence, which he termed a unique institution. It was founded some years ago under the auspices of the local St. Vincent de Paul Society for the purpose of furnishing a home to boys of from twelve to twenty-one years, especially those dismissed from the Catholic orphan asylum. It is under the management of a Catholic gentleman and a matron, and besides doing much good, has proved almost entirely self-supporting. All honest boys willing to conform to the rules of the Home are admitted, and if they have no occupation, the director provides them with a suitable one. Each inmate pays a small sum for board and lodging, and if there is any excess in his earnings turned over to the manager, it is deposited to his credit in a savings bank and paid out when the owner becomes of age. This is a useful institution, and we ought to have more of the same kind in all our large cities.

—Msgr. Dougherty of Nuova Segovia and Msgr. Rooker of Jaro disputed each other's right of precedence and carried the case before the S. Congregation of Rites. Both had been consecrated on the same day, June 14th, 1903, at Rome, one in the church of Sts. John and Paul, the other in the chapel of the American College. The Bishop of Nuova Segovia claimed precedence because his consecration began at seven o'clock, whilst the consecration of the Bishop of Jaro began only at eight. The Bishop of Jaro founded his claim on the fact that he had been preconized before his brother of Nuova Segovia. After hearing both sides, the S. Congregation, in accordance with previous decisions, declared that the one first proposed and confirmed in the Consistory had the right of precedence. *Lieb Vaterland magst ruhig sein!*

—Rev. Dr. Charles Maignen is at present in Rome to push the cause of the beatification of Pius IX., in which he is so deeply interested. He informs us, under date of Sept. 12th, that the *Vérité Française* alone has collected more than 80,000 signatures to the petition which has been addressed to the Holy See for the opening of the canonical process. Of these 80,000 a little over 3,000 are from the United States. As we have already noted, the movement is viewed very favorably by Pope Pius X. and the matter will doubtless be taken up soon if petitions continue to pour in from Catholics all over the world. Those wishing to advance the good cause may address themselves to *La Vérité Française*, Paris, France.

—St. Nicholas (German) Catholic Church, located in the heart of the great East Side district in New York, is preparing to meet the tenement question in a practical manner. It has filed plans for a six-story flat-house, which will be erected on a generous plan; it will have accommodation for twenty-four families, and will, it is needless to remark, be conducted along lines quite different from those which have made the tenement-house evil such a fester-spot on the metropolis. The experiment will be watched with interest, and its success no doubt will lead to a repetition in many quarters.—Buffalo *Catholic Union and Times*, xxxiii, 24.

—“We are pleased to learn from the *Church Progress*”—says the *Monitor*—“that the St. Louis Fair is remarkable for the absence of everything offensive to good morals. There is, we are told, nothing about the great aggregation upon which the eye of innocence may not gaze. Is the widely advertised ‘Pike’ included in the inventory?” And the *Church Progress* answers (vii, 7): “Unhesitatingly and unequivocally, yes. To meet Sisters on the ‘Pike’ is not uncommon.”

When a certain Catholic bishop had “done” the “Pike,” he was asked: “What do you think of it?”—“There is work for the St. Vincent de Paul Society.”—“How so?” he was asked. “Clothing the naked,” he replied.

—The fine, strong character of the late Dr. Preuss, of St. Louis, is shown in a sketch of his life in the September *Messenger*. While a Lutheran, Dr. Preuss took upon himself to oppose the doctrine of the Immaculate Conception, then just promulgated. To make his position strong, he hunted for all the facts and proofs in his own keen, bold way. Like all searchers for truth who are sincere, he found it, and became not only a Catholic, but a champion of the Immaculate Conception. The story of his conversion is a grand tribute of praise to Mary Immaculate.—N. Y. *Freeman's Journal*, No. 3711.

—Archbishop Glennon, in one of his addresses to the international conference of the Society of St. Vincent de Paul, told the members that their Society is oftenest mentioned and praised in the New Testament. Not indeed by name; but all the blessings pronounced by the Saviour upon the charitable, apply in a particular manner to the disciples of St. Vincent, because the principal and sole object of their union is the full and unselfish practice of that charity which the Master so often praised and commanded.

—In this year of the golden jubilee of the Immaculate Conception it is pleasing to recall that the first chapel erected to God in the British American provinces, St. Mary's of Philadelphia, was dedicated to the Immaculate Conception, then not yet dogmatically defined, and that when Father Marquette built the first chapel in this Western country, at Kaskaskia, Ill., it was also dedicated to Mary Immaculate. (Cfr. *American Catholic Historical Researches*, 1893, x, 1).

—This editorial note from the *Philadelphia Record* of Sept. 17th is good:

“The Japanese and Russian commanders are by no means singular in their evident desire to understate the extent of their losses in battle. The people of the United States never even guessed at the extent of injury done the Union forces in the Civil War, until the pension lists were made up years afterward.”

—The editor of THE REVIEW is deeply interested in everything pertaining to the history of the Catholic periodical press in the United States and requests his readers to furnish him with whatever information they may possess on this subject.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., OCTOBER 13, 1904.

No. 39.

---

---

## OUR FIRST CATHOLIC DIRECTORY.



IN a stack of old directories, kindly loaned to the editor of THE REVIEW, for the purpose of certain researches, by the M. H. Wiltzius Co., of Milwaukee, there is a copy of the first Catholic directory ever published in the United States, now exceedingly scarce. We believe we shall do our readers a favor by giving them a description of this venerable relic of by-gone days, together with such a meagre view of the state of the Catholic Church in this country as its pages afford.

The booklet ( $5\frac{3}{4} \times 3\frac{3}{4}$  in. in size) bears the title: The Laity's Directory to the Church Service, for the Year of Our Lord, M, DCCC, XXII. (Then follows "A Table of the Moveable Feasts" for the Year). Revised and corrected by the Rev. John Power, of St. Peter's Church. New York: Published by William H. Creagh. B. Dolmore, Printer, 70 Bowery. 1822.

It contains 138 pages in medium-sized print, of which by far the major portion is filled with reflections and practical hints to piety.

In the introductory "Notice" the author says: "The Laity's Directory is published this year *for the first time* in the United States of America. It is intended to accompany the Missal, with a view to facilitate the use of the same. Considerable pains have accordingly been taken to render it correct, as well in the Calendar, as in the general information it contains. The errors, it is hoped, are not many: such however as may exist of the kind, the spirit that reigns throughout this little work will suffice to show and to satisfy the Catholic Public they have not been intentional."

Immediately under this "Notice" is a table of "Feasts to be observed by all the Catholics of the United States, according to the last regulations of the Holy See: as well those that continue in their full obligation, as those on which the precept of hearing

Mass, and resting from servile work, is dispensed with, which, nevertheless, are to be considered as Feasts of great devotion." The days of obligation are printed in capital letters. They are: Circumcision, Epiphany, Annunciation, Assumption, All Saints, and Christmas Day. Next follows a list of moveable feasts. Then the calendar.

On page 19, below a black Maltese cross about an inch in diameter, we find, under the inscription: "A New-Years's Gift for the Year 1822," a discourse on religious innovations, delivered on March 20th, 1786, by the Rev. Walter Blake Kirwan, "who," we are told in an introductory note, "a short time afterwards abandoned his church, and apostatized from the faith, in the year 1787." The sermon is thoroughly Catholic and aggressive in tone and is reproduced in the Directory because it had "been omitted in every edition of the author's sermons hitherto printed; doubtless because his family had no reason to be solicitous to promote its publicity." Many of the thoughts contained in this discourse are as timely and applicable, indeed perhaps more timely and applicable, to-day than they were eighty years ago. We quote a few passages:

"Under the glare and liberality of sentiment, the most dangerous spirit of innovation is gone forth: it breathes in the midst of you. . . . . Believe me, my friends, the transition is easy, often rapid, from the spirit of reform to downright infidelity. . . . . Should this unhappy sentiment once prevail among you, heaven only knows where it will end. . . . . If you read the history of the Church, you will find that every innovation on record began by a gradual reform, timid in its birth, bolder in its progress, until at last it swelled into a torrent that swept away every fence and bulwark of religion. When impotent and superficial reason rises in opposition to the venerable habits of the most early æra of the Church, it stops at nothing, it is the parent of every novelty and error."

If this unfortunate priest apostatized, it was clearly not for want of knowledge.

Pages 34 to 71 of the little book are taken up with "Practical Instructions, for the Sundays, Feasts, and Different Times of the Year."

From page 72 to page 80 we have "A Brief Account of the Establishment of Episcopacy in the United States," which winds up with a list of the archbishops and bishops from the time of Msgr. Carroll. The archbishops enumerated (p. 80) are: John Carroll, Leonard Neal, and Ambrose Marechal, all of Baltimore; the bishops: John Cheverus of Boston; Luke Concannon and John

Conolly of New York; John\*) Egan and Henry Conwell of Philadelphia; Benedict Flaget of Bardstown; William Dubourg of Louisiana; Patrick Kelly of Richmond; John England of Charleston; and John David, coadjutor to Dr. Flaget.

The most interesting and valuable portion of the Directory is the chapter on the "Present State of Religion in the Respective Dioceses," pages 81 to 122. We shall consider it in another paper.

☞ ☞ ☞

### NEW MUSIC.

Pustet & Co., 52 Barclay St., New York, have sent to THE REVIEW the following new publications:

VII Offertories for the principal feasts of the Blessed Virgin Mary and a Pange lingua for one high and one low voice with organ accompaniment by J. Quadflieg, op. 24. Score 65 cts.

The author explains in an introductory note that it was not always possible for him to command the presence of his full men's choir on feasts falling on week-days; consequently he had to rely on boys and a few men. Choir directors in dioceses where women are excluded from participation will find these compositions very convenient. The boys' part seldom reaches higher than D. The organ part requires a tasteful as well as skilful performer. If carefully interpreted, these works will make a fine effect.

\* \* \*

Missa "Ite missa est" (tone "Solemnis") for four mixed voices a capella by R. Lohmiller, op. I. Score 35 cts.

This mass requires fine shading and intelligent handling throughout in order to avoid monotony. As an opus I. the work evinces talent and a genuine church spirit.

\* \* \*

Mass in honor of St. Aloysius of Gonzaga for two equal voices by Michael Haller, op. 87.

Rather easy. It is available for two part men's choirs as well as for children and convent choirs.

\* \* \*

"Missa quinta" for four mixed voices a capella by G. V. Weber. Score 40 cts.

The author recommends its study and performance especially to those choirs who gradually wish to work up to the great masters of polyphony. It is of medium difficulty.

\* \* \*

Missa Coronata," for four men's voices and organ by Stehle. Score 40 cts.

\*) His real name was Michael.

This is an arrangement for male chorus of the well-known and popular "prize mass" *Salve Regina*.

The work will no doubt find a warm welcome in its new form at the hands of those who now have to rely on men only and need compositions of an easily accessible and melodious character.

\* \* \*

XIII *Cantiones Ecclesiasticae* for three equal voices and organ, op. 43, by J. Auer. Score 45 cts.; parts 20 cts.

This collection contains: *Pange lingua*, *Sacris Solemniis*, *Bone Pastor*, *O Sacrum Convivium*, *O Salutaris*, *Hymnus de SS. Corde Jesu*, *Ave Maria*, *Sub tuum praesidium*, *Tota pulchra es*, *Hymnus de S. Joseph*.

Easy and dignified; very serviceable for convents.

\* \* \*

VII *Pange lingua et Tantum Ergo* for 2 and 3 women's voices, with organ, op. 30, by J. Meurer. Score 50 cts.

Like the above motets by Auer these hymns in honor of the Blessed Sacrament are not of any startling originality, but they will aid devotion if tastefully performed.

\* \* \*

Easy mass in C. In honor of St. Anthony; for one or two children's voices (bass at libitum) by J. Singenberger. Score 35 cts.

The title indicates the character of this mass. It is easy of performance, without ever becoming commonplace. Instead of composing a Credo, the author prints the 3d Gregorian Credo with a three part setting of the "Et Incarnatus Est."

\* \* \*

"Evening Bells." Words by Buddeus; translation by W. Weis; music by H. Gruender.

"Springtide Sorrow." Words by F. Weber; translation by W. Weis, music by H. Gruender. M. Leidt, Buffalo, publisher.

Both these songs, for a soprano or tenor voice, are of a very pleasing and melodious quality. The wholesome and poetic character of both the texts and the music make them highly desirable numbers for Catholic young people who, unfortunately, often consider it necessary to select something of absolutely no musical value and of questionable taste in order to win success with their audience.

It is to be hoped that gradually the principles laid down by the Holy Father will not only prevail in our churches, but that they will also penetrate into our Catholic entertainments, and that no music will be performed which is not "good in itself." Songs of the above type furnish excellent material for attaining this end.

JOSEPH OTTEN.



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### VIII.

The following months were a time of comparative quiet ; for the way in which our Professor now practised his religion, gave him a peace of mind which, because of his theological controversies, he had never enjoyed in the old fatherland.

[In what this practice consisted, we learn from a manuscript autobiography in Latin, which Dr. Preuss composed shortly after his baptism, but which has never seen the light of publicity. "Nunc procedendum est," he there says, "ad rem aliam, quae quidem minima videatur esse, tamen forsitan plus contribuebat ad conversionem meam, quam merae cogitationes et deliberationes theoreticae. Mox post adventum meum Sti. Ludovici postque convicia, quibus diurna me obruebant, ego mihi videbar justitiae divinae debere poenam, minimum propitiationem. Et quo acrius ipse eam solverem, eo celerius sperare coepi fore, ut ab insultibus diurnorum" [the newspaper attacks to which reference was made in our last instalment—A. P.] "liberabar. Quomodo vero potui illam poenam, vel illud debitum solvere? Biblia ipsa monstrabant tres vias : preces, jejunium et eleemosynas. Praeterea mihi aliunde se obtrudebat castigatio proprii corporis. Itaque paene quotidie me ipsum castigabam fune, saepe cum doloribus. Et hoc continuavi satis accurate usque ad baptismum meum in ecclesia catholica. Quod attinet ad eleemosynas, dabam tot quot poteram. Saepe etiam visitabam hospitium aegrotorum Luthericum, et asportabam aegrotis quantum recreationis corporalis coemere valebam. Matri meae terrestri semper partem ejus pecuniæ mittebam, quam ut professor et editor parvi periodici accipiebam." [This periodical was the monthly *Abendschule*, still existing, and now published as a weekly journal for the fireside. How the publishers appreciated Dr. Preuss' services, appears from the fact that, thirty-five years later, despite his "apostasy," they deposited upon his bier a magnificent floral piece, inscribed : "Ihrem ehemaligen Redacteur die *Abendschule*," i. e., "The *Abendschule* to its quondam editor."—A. P.] "Dein anxie id semper spectabam, ut nullam occasionem praetermitterem dandi eleemosynam pauperibus. Sic quando veniebant sorores ex catholica societate quaerentes, sic quando mendicans petebat, sic etiam quando studioso Lutherico aliquid subsidii afferre poteram. Idque eo ferventius factitabam, quia in Europa non feceram. Sic enim cogitabam : tunc in Europa fidem sine operibus exercui, nunc in America volo exercere utrumque : fidem et opera. Quo acrius autem huic exercitio insistebam, eo propensior fiebam catholicae religioni. Totam hanc

rem omitterem, nisi necesse esset commemorari ad explicationem multarum rerum.”]

Meanwhile [six months after his arrival.—A. P.] the author of the ‘Justification of the Sinner Before God’ had been appointed professor of Lutheran theology, church history, Hebrew, and exegesis. From time to time he was also requested to write articles for a theological review published by the Synod [*Lehr und Wehr*.—A. P.]

The circumstances under which he now taught were exceedingly propitious. He had many students, and they were attentive and sympathetic. Some of them, more gifted than their comrades, especially scions of higher officials of the Synod, would have been a real pleasure to any teacher.

Nevertheless our Professor found no satisfaction, especially in his exegetical and literary labors. More than this: in the course of time there developed serious collisions between his official activity and his private life.

As a rule he overcame them with the Biblical word: “If any man will do the will of him (namely God) he shall know of the doctrine, whether it be of God.” (John vii, 17). Do what you perceive to be right, his conscience told him. In thy narrow circle and with thy petty means fulfil the unmistakable precepts of God, and thou wilt gradually see thy way clear in these theoretical difficulties. Bitter experience has taught thee that it will avail thee naught to rack thy poor brain with aorists and hithpaëls and propositions!

[In his private notes he confesses: “Ita agens, saepe cum amico corde et animo benevolente, quin cum desiderio, aspiciebam ecclesiam catholicam et monasterium Sancti Antonii sitam prope collegium illud Luthericum in quo, vel potius penes quod, habitabam. Cogitatio mihi veniebat: quam beati monachi habitantes in illo! Hoc desiderium etiam augebatur, quando audiebam professorem alium Luthericum” [Baumstark, referred to above], “catholicum factum, primum adiisse illud monasterium et per ejus monachos ad fontem missum esse.”

And again: “Quotiescumque a collegio illo, ubi habitabam, in ipsam urbem vel ivi vel curru publico vehebar, oportebat me praeterire ecclesiam catholicam pulchram, dictam ‘Annuntiationis.’ In frontispicio hujus ecclesiae scriptum conspiciebatur hocce: ‘Ave Maria, gratia plena!’ Quod videns, semper miro modo movebar. Quin passim in corde meo vel quiete cum labiis repetebam: ‘Ave Maria, gratia plena!’ Mox autem perterrefactus concutiebar, acsi peccatum quoddam commissem.” He was clearly on the way to Holy Church, but old and new difficulties arose and multiplied with terrific force. “Quamquam tales cogitationes mox expuli ex animo, tamen saepissime redierunt. Et multoties

quoties praetervehebar ecclesiam Annuntiationis cum dicta inscriptione, murmuravi: 'Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus; benedictus fructus ventris tui. Sancta Maria, mater Dei, ora pro nobis peccatoribus nunc et in hora mortis. Amen.'"]

Only once—he gladly confesses his weakness—he doubted for a moment even John vii, 17. It was on the fourteenth day of October, 1870. Stepping out of the door of the Lutheran Hospital, he prayed in the anxiety of his heart: "O my God! if patience and good works are indeed the royal highway to Thee and to eternal life, then give me a sign." Immediately the sky began to glow in a purple hue, as if the city were on fire.

"A mere accident," the reader will doubtless say, "an exceptionally bright aurora borealis, etc." It may be. But this "mere accident" made a lasting impression on the soul of our truth-seeking Professor.

[*To be continued.*]



## BOOK REVIEW AND LITERARY NOTE.

---

*The National Conventions and Platforms of all Political Parties.* 1789 to 1904. Convention, Popular, and Electoral Vote. Also the Political Complexion of Both Houses of Congress at each Biennial Period. By Thomas Hudson McKee. Fifth Edition, Revised and Enlarged. Published by the Friedenwald Co., Baltimore, Md., 1904.

This, the latest edition of a useful reference work has been made as complete and reliable as possible. It contains many things which are not matters of public history, but have been culled from half-forgotten sources. An appendix of useful information and an exhaustive index add greatly to its value. The book will prove helpful not only to public men in their political work, but likewise to students of our political history.



—Mr. Bryan J. Clinch's 'History of California and Its Missions' is now in press and is expected to appear in the course of next month. It is in two volumes of about seven hundred and fifty pages. Price, five dollars, complete. The first volume is devoted to the story of the Jesuit Reductions in Lower California; the second embraces both the history of the missions of Upper California and that of the Spanish military colonization, established side by side with the missions. Applications for the work may be addressed to the Rev. Father Kenna, S. J., President of Santa Clara College, Santa Clara, Cal.

## MINOR TOPICS.

*Some Facts About Lynching.*—According to a paper by George P. Upton, associate editor of the *Chicago Tribune*, in the *N. Y. Independent* (No. 2913), there have been 2,875 lynchings since 1885, as follows :

1885.....	210	1896.....	131
1886.....	162	1897.....	166
1887.....	125	1898.....	127
1888.....	144	1899.....	107
1889.....	175	1900.....	115
1890.....	128	1901.....	101
1891.....	193	1902.....	96
1892.....	236	1903.....	104
1893.....	200		
1894.....	189	Total.....	2,875
1895.....	166		

The record of lynchings by States and Territories since 1885 is as follows :

### NORTH.

Indiana.....	38	Michigan.....	6
Kansas.....	38	North Dakota.....	5
California.....	33	Nevada.....	5
Nebraska.....	33	Minnesota.....	4
Wyoming.....	33	Wisconsin.....	4
Colorado.....	31	Alaska.....	4
Montana.....	29	Maine.....	3
Idaho.....	21	Pennsylvania.....	3
Illinois.....	19	New York.....	2
Washington.....	16	New Jersey.....	1
Ohio.....	13	Connecticut.....	1
Iowa.....	12	Delaware.....	1
South Dakota.....	11		
Oregon.....	10	Total.....	376

### SOUTH.

Mississippi.....	298	Missouri.....	79
Texas.....	272	North Carolina.....	58
Louisiana.....	261	Indian Territory...	54
Georgia.....	253	West Virginia.....	43
Alabama.....	232	Oklahoma.....	38
Arkansas.....	207	Maryland.....	20
Tennessee.....	191	Arizona.....	18
Kentucky.....	148	New Mexico.....	15
Florida.....	128		
South Carolina.....	100	Total.....	2,499
Virginia.....	84		

Massachusetts, New Hampshire, Vermont, Rhode Island, and Utah are the only States where lynchings have not occurred, though Connecticut, Delaware, and New Jersey have but one to their dis-

credit. Analyzing the results by geographical divisions, lynchings have taken place as follows : South, 2,499 ; West, 302 ; Pacific slope, 63 ; East, 11.

It will be seen by these figures that notwithstanding the South has more than six times as many lynchings as the rest of the country, the evil is not local or sectional. The mania for mob murder has manifested itself in every State save five, and in Indiana, Kansas, Illinois, and Delaware mobs have been as cruel and savage in their methods of punishment and their lust for torture, as in the most remote and ignorant sections of the South. The cross-roads and back settlements of Mississippi and Georgia have witnessed no worse barbarity than was inflicted upon victims by mobs at Pittsburg, Kans., at Belleville, and Danville, Ill., or at Wilmington, Del. To this extent lynching is not merely the disgrace of the South. It is a blot upon American civilization—a national, not a sectional, evil.

These 2,875 persons have been sacrificed to the cruelty and fury of the mob for seventy-three different reasons, many of them serious, most of them unjustifiable, some of them grotesque. Criminal assault is not the usual cause. Persons lynched for this crime since 1885 numbered 564, while 1,099 have been lynched for murder. Adding to the former those lynched for attempted, alleged, and suspected criminal assault, for complicity in the crime, and for the double crime of criminal assault and murder, the total is 702, as compared with 1,277 cases in which murder was directly charged against the victims. About one-third of the blacks and one-sixth of the whites were lynched for criminal assault. Startling as it may seem, statistics will show that murder is the national crime.

Besides the 1,979 cases already mentioned, 896 others have been lynched for no less than 56 different causes, prominent among which are 106 for arson, 326 for theft, burglary, and robbery ; 94 on account of race prejudice, and 134 unknown persons lynched for unknown reasons. Negroes to the number of 53 have been lynched for simple assaults, 18 for insulting whites, and 16 for making threats—offenses which would hardly have been noticed had the offenders been white. Seventeen persons have been lynched merely because they were unpopular in their neighborhoods. Ten were found to be innocent when it was too late. The remaining causes present a heterogeneous array, not one in the list offering the slightest justification for mob murder. Concisely stated, they are: slander, miscegenation, informing, drunkenness, fraud, voodooism, violation of contract, resisting arrest, elopement, train-wrecking, poisoning stock, refusing to give evidence, political animosity, disobedience of quarantine regulations, passing counterfeit money, introducing smallpox, concealing criminals, cutting levees, kidnapping, gambling, riots, testifying against whites, seduction, incest, and forcing a child to steal. One young fellow was actually lynched for jilting a girl, who subsequently and quite promptly consoled herself by marrying another. A reformer was lynched for advocating colonization, a colored man for enticing a servant away from her mistress, and a mountaineer for "moon-shining."

While there is a decrease in lynchings, there is an increase in

legal executions, and this increase is specially noticeable in those States where lynching has been most common. There have been 123 persons legally hanged this year, seventy-eight of them in the South. Five years ago nearly every one of these seventy-eight would have been lynched. Wherever the law works promptly and the authorities are energetic and resolute in its enforcement, lynchings decrease and legal executions increase.

*Our Model Philippine Government.*—Mr. John Foreman writes in the *Contemporary Review* on American government in the Philippines. Mr. Foreman, it will be remembered, has been familiar with the Philippine Islands for many years. As an expert of international renown he was consulted by the American commissioners who drew the Treaty of Paris, while his book on the islands is a standard reference work.

What Mr. Foreman says about the conduct of the first American volunteers who reached Manila, ought forever to stop us from bragging about our colonial glories. He declares that: "As soon as the novelty of their strange environment wore off, they gave themselves up to all sorts of excess, debauchery, and vice. . . . . Drunken brawls, indiscriminate revolver firing, indecent assaults on women, kicks and cuffs to any Filipino, burglary in broad daylight, and thefts from shops and street vendors were of hourly occurrence. Towards evening intoxicated groups took possession of the highways, entered any Filipino house, maltreated the inmates, stole what they liked, and attempted to ravage the women. . . . After the day's drinking was over, heaps of besotted humanity were seen lying helpless in doorways or gutters—a sad spectacle, never before witnessed by any Filipino."

Fortunately, these were passing conditions, as were the looting of towns and the casting into prison, without trial, of men whose sole crime was "not refusing food to the independents at the risk of their lives." The "worst period of terror, violence, robbery, and devastation in the capital"—in Mr. Foreman's words—closed in 1900.

Of the actual government Mr. Foreman says that, far from life and liberty being protected, "robbery, with violence and murder are of daily occurrence outside the capital"; "there is no security whatever for travelers"; "even a few Americans have taken up brigandage and piracy." Mr. Foreman is finical enough to desire the abolition of the constabulary, unless it can "be composed of white men warranted not to embezzle." (He had not then read of the constabulary captain who has just fled from the Filipino camp at St. Louis with between \$3,000 and \$4,000 of government funds.) "There is an abominable institution," Mr. Foreman affirms, "called the Secret Police, whose members include the social dregs of various races and nationalities." The abuses committed by these men under our "model government" are innumerable. Under the Spanish rule the traffic in immoral women was never officially recognized. "Now," our critic avers, "they come with perfect freedom, and there is quite a large colony of them in Manila," and he adds significantly that the presence of one's country-women in brothels tends "to destroy prestige."

↳ That some substantial advances have been made along municipi-

pal and educational lines Mr. Foreman does not deny. But he points out that love of the Filipinos does not induce Congress to abolish duties on Philippine goods, and that American hatred of taxation without representation does not hinder the government from proposing to raise a Philippine loan of \$10,000,000 in gold "without the consent of the islanders who have no vote." Secretary Taft as well as Mr. Roosevelt should be sufficiently interested in his statement that "those who know the native least are the white gentlemen commissioned to rule over the islands," to admit that there may be another side to the glowing picture they have painted of their own achievements. They should read also Mr. Foreman's denunciation of the portentous "internal revenue law" covering 150 pages of print, which the finest colonial government ever known is about to promulgate; for he describes it as "the greatest extortion ever conceived in the name of government." He adds that "this law is to be promulgated just when misery reigns throughout the provinces." As if there could be misery under a "model government"!

*The True Juarez.*—A sensational new book, 'El Verdadero Juarez,' by Francisco Bulnes, makes the editor of our Mexican contemporary *El Tiempo* (quoted in *La Revista Catolica* of Sept. 11th) say: "Sr. Bulnes does to-day what *El Tiempo* did some nineteen years ago and repeated in 1887, viz. study the historical personality of Juarez in the light of documents then little known. That daring deed brought upon us a terrible persecution by the Jacobins (Liberals) and Masons. We were thrown in jail, our printing office was locked, and the paper was suppressed for eleven days; nay they were ready to rob us of our presses and entire printing outfit and to decree the complete suppression of *El Tiempo*. Our crime was unheard of. To discuss Juarez! To touch that idol of the Liberals and Masons! To deny the virtues which his blind admirers had attributed to him! To prove that he had sacrificed the good of his country on the altar of his ambitions and of his thirst for command, and that he had passed through a whole series of humiliations in order to reach the presidency! . . . . To adduce proofs that he had shed much human blood! What a scandal, what profanation! We were brought behind the prison walls of Belen to expiate our crime—the crime of having told the truth about Juarez in order to remove this false idol from the pedestal on which it had been placed by the sect. Now, seventeen years later, arises a true-blue Liberal, undoubtedly the most talented and the most courageous of his party, who repeats exactly what we said, though doubtless with more brilliancy, with stronger proofs, and in finer style."

'The True Juarez' by Sr. Bulnes has caused and is causing its author lots of trouble. In a letter to the Editor of *El Tiempo* he says:

"They have menaced me with expulsion from the Liberal Party; they probably will do it; but socially I am no slave, morally, no outcast, intellectually, no idiot; politically I am a Liberal of the school of Ocampo, Ramirez, Altamirano, and that of Juarez itself. I do not serve any altar. If Liberalism in Mexico has become a religion, I shall be the atheist against that religion. . . . Our existing supreme laws recognize the liberty of worship, the right to

be an atheist, to mock at the gods, to deny them, to discuss and blaspheme them. So say the Liberal laws; but their authors and admirers reserve to themselves the right of declaring any one who believes in them, a traitor to his country. . . . I do not feel beaten, nor would I if every molecule of Mexican territory would rise to protest against my book. The fight has only begun, and I am ready to carry it out. A regular system of persecution has been organized by Jacobine intolerance against any one who differs in the least from the opinion in vogue that Juarez is the Buddha of Mexico and his worship obligatory for all Mexicans under penalty of being declared traitors to the country. Hence I was unable to find a publisher. Not one of them was willing to follow me on the Calvary of historic truth. Hence, to the shame of Mexican Liberalism, I have resolved to go to the U. S. and from the height of its immense civilization. . . . to defend both myself and my book as a refugee, glorying in the title of 'having been expelled from the Chamber of Deputies' for the crime of writing a book in which I deny the divinity of a man." (Quoted in *La Revista Catolica* of Sept. 18th.)

*"Six Months After the Motu Proprio."*—Under this caption the semi-official *Civiltà Cattolica* of Rome lately printed an important article on the reform of Church music, from which we quote the following paragraphs:

"A first communion service was celebrated at Semur, and the church was thronged with people. Mademoiselle Coquillon, seated at the organ, first played in a masterly manner Händel's 'March'; then the local band executed Lamotte's 'March Royale,' Schumann's 'Reverie,' and the intermezzo from 'Cavalleria Rusticana,' which latter piece 'contributed not a little to raise the people's hearts toward the Divine Ideal!' During the Communion Mademoiselle Coquillon and M. Berthelot sang admirably Gounod's romance 'Le Ciel a Visité la Terre;' then as a finale there was a violin solo, with organ accompaniment, 'Le Dernier Sommeil de la Vierge,' which won 'not applause, but better still, sweet tears.' And the account concludes with a warm vote of thanks to the band 'for their co-operation in the feast and for having enhanced its splendor by their artistic talent in the selection of the pieces with exquisite taste.'

"How exceedingly sweet! And nobody seems to have reflected that all this kind of thing, by its very nature contrary to the spirit of the Church, was already prohibited before the publication of the papal document and continues to be so whether the bishop publishes it or not. But as a matter of fact, when an act of the Holy See is addressed to the whole world in the form of a universal law, and when its publication is a matter of such common knowledge that it can not be doubted, such an act is binding in conscience on all, independently of the diocesan authority—except in such parts as are explicitly reserved to be put into execution by the bishops, such, for instance, as the institution of a diocesan commission for sacred music.

"The same doctrine is applicable to all bishops who may for some reason have not officially received the Motu Proprio. We know with absolute certainty that it was sent to all from His Holi-



ness' Secretariate of State, as is generally done with encyclicals and other papal documents. It may be that some names were unwittingly omitted or that some copies were lost in transmission—but this does not suffice to exempt anybody from the obligation of recognizing and accepting the new law and from having it executed in his own diocese."

*American Catholic Historical Researches.*—The current number of the *American Catholic Historical Researches* of Philadelphia (2009 N. 12th Street) closes the twenty-first volume of that invaluable magazine. Mr. Griffin says that its publication has not been a work popular with Catholics; yet he has kept right on seeking, copying, and printing historical documents and information. For the historian the twenty-one volumes of the *Researches* are a veritable mine of information, much of which would be lost to-day were it not for Mr. Griffin's indefatigable and unselfish labors. "The clergy," he says in a note, "have been the supporters of the *Researches* just as they are of all Catholic publications, for without their aid no Catholic periodical could be published." If this is true, and we firmly believe it is—our own experiences run the same way—what a sorry *testimonium paupertatis* for the millions of the Catholic American laity, so many of whom vainly imagine that the Catholics of the United States with their "progressive spirit" and their "loyalty" are a spectacle for men and angels to admire. We know that previous notices in THE REVIEW have brought Mr. Griffin a certain number—unfortunately not very large—of new subscribers for his *Researches*. May we not hope that this one will procure him at least a dozen more? Surely there must be at least a few hundred among our many intelligent readers who are sufficiently interested in Catholic American history to sacrifice a dollar per annum for this good cause, especially when this dollar entitles them to four numbers of a quarterly magazine brimful of valuable and absorbingly interesting researches.

*Irish Catholics as Strike Leaders.*—Father Phelan asserts in the *Western Watchman* (Sunday ed. xvii, 44) that "Irish Catholics enjoy too much bad prominence in strikes nowadays." It is indeed, as he says, "a singular fact that nearly all the leaders and managers of every strike from the Atlantic to the Pacific are Irish Catholics." . . . "These men are gifted with the gab, and while they have no influence in the workshop, where gabbers are held in contempt, they are all powerful in the lodge room, where talkers rule the roost." Father Phelan furthermore asserts that the names of these men with Irish names who figure so extensively and prominently in accounts of strikes "will never be found in the collection lists or pew rent books of their parish churches. . . . Like this man Donnelly, they proclaim themselves Socialists and emancipated from the laws of Church and State. Priests know these gabbers and rate them at their true value. Their fellow-Catholics have their measure and calibre and trust them not. We have a word of advice to offer the poor dupes of these lazy spouters: When they ask for office in the union see that they produce not only their union card, but also the card of their parish priest certifying that they have made their Easter duty. If they can not

produce the latter they are crooks and professional agitators, who will sell anything and anybody for a consideration."

This is good advice, and we hope it will be followed.

"*Social Courses.*"—In Germany, the "Volksverein für das katholische Deutschland," since 1900, gives annually "social courses" to instruct laboring men of the more intelligent class in the fundamental principles underlying the great and burning social question. This summer they were opened on August 1st and were well attended. On August 29th, in the same city of München-Gladbach in the Rhine Province, a course of lectures was held for clergymen and others already advanced in the social sciences.

Zealous French Catholics this summer, with the approbation of several bishops, inaugurated a similar departure at Lyon. To judge from a sympathetic report in the *Études* (t. 100), this "Semaine sociale," as it was called, proved quite successful.

What have we American Catholics done in this direction? THE REVIEW knows of only one move—a course of German lectures on the social question, delivered last summer in Dubuque by Rev. P. Ming, S. J., to an audience of about sixty priests and educated laymen. That is all, with the dread social question upon us and Socialists multiplying from month to month even in our own ranks. What shameful lethargy! Away with such trifling fads as the Catholic Summer Schools, and let us unite our efforts for efficient work along the lines of a problem which is threatening to engulf us all in ruin!



—We have received the following communication from a subscriber in Cleveland: "In No. 37 of THE REVIEW, on page 585, I find an article 'Discrimination Against Catholic Teachers in State Schools.' As far as the Ohio part is concerned, I would like to be informed whether steps have been taken to remove from office the said W. E. Roberts. This man ought to be and must be removed, and his removal must be made known to the people of Ohio as a warning for future robbers. Permit me to assure you that the present government of Ohio will not tolerate any such nonsense. I know parties right here in Cleveland who stand ready to take up this question and teach this bigot a lesson. Very respectfully yours, F. V. Faulhaber."

The Ohio pastor who wrote the item referred to in the above letter, is requested to communicate with Mr. Faulhaber, 739 Lorain St., Cleveland, Ohio.

—About the only subject that was treated with deplorable inadequacy at the recent international congress of the St. Vincent de Paul Society, was "The Influence of the Society as a Beneficial Factor in the Solution of the Social Question." Instead of showing how the activity of the society along the various lines of charitable endeavor, may prove of great benefit in bringing the social question, especially that part of it called the labor question, nearer to its solution, and how this activity could be coordinated with a strong Catholic social movement, such as shall soon have to be inaugurated in this country if the Church is to hold her own, Mr. James F. Wise of Baltimore, to whom this important and fruitful

subject had been entrusted, confined himself to vague generalities and used the time allowed him for making a strong plea for the admission of women into the Society, which is plainly against the rules.

—Dr. Leonard Wood, now General in command of the district of Mindanao (P. I.), evidently desires to surpass even "Hell-roaring Jake" Smith's feats in the island of Samar. The *New York World* reports from private letters the wholesale killing of 250 men, women, and children by U. S. troops in the Lake Lanas country. How is it that the public is not better informed of the doings of the American forces in the Philippines? Is it on account of the possible effect on the presidential campaign, or for fear that even the American imperialists will get shocked by such cruelties as those now reported from Mindanao?

Should the history of the American occupation of the Philippine Islands ever be truthfully written, we verily believe it will surpass in horror anything the "yellow papers" ever invented against the Spaniards.

—Our attention has been called to the fact, which we had overlooked, that the *Chicago New World* recently tried to prove us wrong in asserting Copernicus to be of German descent. We do not know if our esteemed contemporary desires to make him out a Bohemian or a Pole; but the truth of the matter is, he was an Irishman and made bulls. In the dedication of his treatise 'Of the Revolution of the Heavenly Bodies' he thus addresses the reader: "You have, most studious reader, in this work so recently born and edited, the *motion* of the stars as well *fixed* as wandering, etc. Buy therefore, read, and enjoy." Clearly there must have been Irish blood in the man's veins, or else the noble art of bull-making must be of venerable antiquity.

—We are pleased to note (*Intermountain Catholic*, vi, 1) that the "Knights of Columbus" are revising their ritual. "In accordance with a resolution passed by the national council, the supreme knight has appointed Mr. John G. Ewing of the University of Notre Dame, Indiana, to revise the entire ritual of the order. Mr. Ewing requests any member of the order who has suggestions to make on the betterment of our present ritual to communicate them to him. He further states the advisability of having the suggestions in his hands by Nov. 1st, at the latest. All communications on the subject should be addressed to Mr. John G. Ewing, Notre Dame, Ind."

Our advice is: *kill it!*

—In the *London Daily Mail*, George Meredith, the novelist, favors "ten-year marriages." After all, that is but the logical result of considering marriage as a purely civil contract. An unbiased observer will wonder whether "woman's progress" is not bought too dearly when such propositions are seriously discussed in English newspapers, considering that the Anglo-Saxon fancies he represents "civilization up to date."

It is really surprising that female America and England do not recognize the danger to the welfare of their own sex in such dis-

cussions, and use their influence to have the marriage tie made sacred. The advancement of woman in the light of such revelations looks much more like degradation.

—George Washington's "Rules of Civility" have been much admired and frequently quoted, but their original source was long unknown. Moncure D. Conway has recently brought to light their true history. In the British Museum he found the French original of these Rules, one edition of which, printed at Rouen, was among the text-books studied by young James Marye, who later conducted a school at Fredericksburg, Md. Marye evidently translated these rules to his pupils and Washington, who attended his school, obtained them from him. The variations in the manuscript left by Washington are such as a boy would make in following the instructions of his teacher.

—In St. Procopius parish, Chicago, there is in operation a Labor Bureau for Catholic Bohemians, which, during the last few years, with the active coöperation of the Benedictine Fathers in charge of the congregation, and of the daily newspaper published by them, whose columns the Bureau can use gratis, has been able to procure work for a large number of poor people, especially immigrants of both sexes. The officers of the Bureau are specially interested in sending young men into the country to work on Catholic farms and to provide girl immigrants with board and lodging in Catholic families.

—Mr. Lawrence Gonner of Dubuque, at one of the sessions of the international congress of the St. Vincent de Paul Society, recently held in St. Louis, quoted Archbishop Keane as dividing the poor into three classes: "God's poor," i. e., those who suffer want through no fault of their own; "the Devil's poor," i. e., those who have brought poverty upon themselves through their own wrecklessness and bad conduct; and "the poor devils," i. e., those who despite their efforts can never succeed in bettering their lot. If not a strictly logical, this is certainly a picturesque division.

—"A fence on the hill is better than an ambulance in the valley," said one of the speakers at the international conference of the St. Vincent de Paul Society, lately held in this city, to emphasize the truth that it is better to preserve a boy from perdition than to try to save him after he has grown up and become a victim to vice and dissipation.

—It is often declared that Washington's guard during the Revolutionary War was largely, if not chiefly, composed of Irishmen. Mr. Griffin has studied the list of names of the select men composing this guard and finds (*Researches*, xxi, 4) only eleven Irish names in sixty-four.

—Two lawyers, bathing at Santa Cruz, being chased out of the water by a shark, one of them said: "It strikes me that that was a flagrant want of professional courtesy."



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., OCTOBER 20, 1904.

No. 40.

---

## PAROCHIAL SCHOOLS IN NEW YORK.

**O**N Sunday, September 18th last, the ceremony of laying the corner-stone of the new church of St. Anthony of Padua, in the upper part of the City of New York, took place. Mt. Rev. Archbishop Farley officiated, and the pastor, Rev. Otto F. Stack, together with several of the neighboring clergy, were present and addresses were made in English and in German. On this occasion the Archbishop in his address to the people said (we quote from the *New York Sun* of September 19th): "Scarcely a year and a half ago I told Father Stack to come up into the Bronx and build a church where it was most needed. He came up here with nothing but the zeal and faith of the Apostle. His purse was empty and he received no aid from me nor did he ask it. Shortly after he had come up here he presented to me plans of a building for my approval. Upon examining them I said to him, 'Why, these plans are not only for a church but a school as well.' Father Stack said they were for both, for if he had not a school in which to train the youth of his parish, from where would he get his congregation a generation hence? This is the true philosophy of the religious situation not only here but throughout the world. If you do not train youth in the faith in their childhood, how can you expect them to live up to their religion in manhood?"

On the same day when these elementary truths were spoken, New Yorkers were reading in their Sunday papers the announcement of plans for the completion of a Catholic church structure in another part of the city and were looking at the illustrations which accompanied the article in question. From this announcement (*New York Herald*, September 18th) we learn that the church referred to is about to be completed at a cost of \$75,000,

this expenditure to include "golden brown terra cotta," "antique bronze metal work," "Venetian gold mosaic," "teakwood and bronze grill work," "Rockwood pottery and colored marbles," etc., etc. Incidentally it is mentioned that the foundation and basement of this church were constructed some sixteen years ago, some time after the parish had been founded and placed in charge of its present pastor, and that the congregation has since then been using the basement as its place of worship.

During all that time there has been no parochial school in the parish. There is none to-day, although there is an "Academy," taught by Sisters, where parents who can afford to pay may send their children. For the children of the poor the public school is near at hand, open and inviting, and these children must, perforce, attend that school or go without education. If we add that the parish in question is large and populous, with a congregation numbering several thousand souls and employing the services of four priests, and that it is prosperous enough, materially speaking, to have accumulated property valued on the tax rolls at one hundred and forty thousand dollars, including the ground and building of a former Episcopalian church, which could readily be adapted for school use, we have stated enough to present the question sharply, whether the failure to provide a parochial school in such a parish may be excused on the plea that the people will, when the structure is completed, have a magnificent and costly church (with presumably a respectable mortgage on it), even if there be no school.

The two instances which we have cited illustrate different methods of dealing with the question of providing parochial schools. According to one, the parochial school is to be considered an integral part of the equipment of a parish—a necessary and indispensable help to the Church in its work of training the child in the practice of its religion, perhaps the very instrument on which the preservation of its faith depends. The other seems to proceed on the theory that the erection of a school is optional with the pastor and of such minor importance that it may be postponed until after an elaborate and costly scheme of church building has been carried out and a magnificent temple stands forth to be exhibited as a monument of the pastor's zeal and enterprise.

We do not need to remind our readers how wisely insistent the Church in this country has been on the obligation of pastors to provide parochial schools and with respect to the duty incumbent on parents of sending their children to such schools when they can. Council after council, plenary and provincial, have re-iterated the necessity for the pious education of Christian youth even from its earliest years and have pointed out the inherent danger and

serious injury ("quam gravia sint mala, quam intrinseca etiam pericula"\*) which the child must encounter in the public and irreligious school. Experience has demonstrated the wisdom of these declarations, so that to-day the ablest thinkers among men who differ from us in matters of religious faith, are wholly in accord with us in the opinion that any system of education which does not include religious training, is bound to produce the most disastrous results to society as well as to the individual, and that the prevalence of this system is the real cause of the religious indifference, nay, of the very paganism which is so much in evidence in our day.

Thus Rev. Dr. Geer (Episcopalian) of New York, in his now famous letter published in October, 1903, wrote: "We pride ourselves on our successful separation of Church and State; but the attempt is the worst kind of failure. No such separation is possible as long as the State has almost a monopoly in educating the children. The truth is we have an established religion for the support of which we are heavily taxed. Our richly endowed established religion (so to call it), is that of agnosticism running down into atheism. . . . Protestants, Roman Catholics, and Hebrews have struck a compromise by which God and Christ—yes, and with them pagan ethics at their best—are eliminated from the child life of the nation. What is the result? Why surely the enthronement of forces that disbelieve in God and Christ and are antagonistic to them. . . . There can be no education in these days without religion or its negation or opposite. What an atmosphere to bring up our children in! Small wonder that atheists and agnostics love to have it so because in a most pitiful sense of the word the lamb is inside the lion."

The Church, therefore, was not unduly solicitous when in its first Council of Baltimore it besought the bishops that they should see to it that for every church in their respective dioceses there should be provided a parochial school, and in a later council repeating this same exhortation, it enjoined upon pastors that to the best of their ability they should establish such schools. "Pastores animarum vehementer monemus ut pro viribus operam suam conferant ad Scholas Parochiales ubicumque fieri potest extruendas."†)

If this wealthy sixteen-year-old and school-less parish above mentioned were a solitary instance, we should not have felt justified in making this extended comment; but if we are correctly informed, there are not a few other parishes in the City of New

\*) Conc. Plen. Balt. II. Decreta, Tit. IX. p. 229.

†) Ibid. p. 221.

York equally populous and equally able to maintain a parochial school, which have been in existence for ten, fifteen, some even as long as twenty years, and are yet without a school. Some of these are served by as many as three priests, others by four. Some have elaborate church buildings and nearly every one has its commodious rectory. Many of them have now, and have had for years, a private "Academy" kept by Sisters for the instruction of children at a cost of anywhere from \$40 to \$100 per year, which, of course, is prohibitory on the children of the poor. Some of these churches, designed on a scale of expense adequate for a basilica or cathedral, are burdened with debt to such an extent that the annual interest charges alone would go far towards the maintenance of a school. Doubtless this initial blunder of attempting to provide a church building beyond the means or needs of the people, explains how some have disabled themselves temporarily from building a school; but one such blunder with its lamentable consequences should have been a sufficient warning to other pastors. While there are so many churches still without schools, there is on the other hand no lack of example of zealous, self-sacrificing priests in the same Archdiocese, who are doing their duty to the full in the matter of providing and maintaining schools—men who have put their hearts into the work and who have found, as will always be the case, that the blessing of God has attended their labors and that their people have been quick to appreciate and generous in supporting their efforts to provide religious education for their children.

Not long before his death the late Archbishop Corrigan was heard to deplore the fact that hardly more than 50% of the churches in his Archdiocese had any parish school.

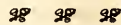
In the City of New York, at the close of the administration of Archbishop Hughes, despite the poverty of the people, twenty out of thirty-six parishes had established parochial schools. In 1902, nearly forty years after, a statement was published by the "Committee of the New York Catholic School Board" and extensively circulated, giving the attendance and expenses of parish schools for the preceding year. That statement showed that there were only 51 parochial schools in the city, while the statistics of the Diocese (see Wiltzius' Catholic Directory, 1903) showed about 125 parishes. We speak only of the City of New York, where the bulk of the Catholic population of the Archdiocese resides and where consequently the need of Catholic schools is most imperative. In a preceding number of *THE REVIEW* (Volume X, page 161) we published a tabulated statement, showing the rank of the various dioceses throughout the country in the matter of parochial schools and the percentage of such schools to churches with resi-



dent priests. New York with a ratio of 68% for the entire Archdiocese stands twenty-second in rank, *ex-aequo* with the humble Diocese of Natchez. And we ventured the comment that "Probably the most striking fact] is . . . . . that so many of the smaller and poorer dioceses make such an excellent showing in comparison with populous and wealthy ones." In THE REVIEW for February, 1903 (Volume X, page 127) we published without note or comment the figures contained in the statement of the New York School Board above mentioned, showing the number of pupils in the various schools of the seven different dioceses within the territory of the State of New York and the estimate adopted by the committee of the Catholic population of such dioceses. These figures disclose that of the seven dioceses, Rochester and Buffalo stand highest, having each one child in their parochial schools to every seven of the Catholic population; while New York is lowest, having one child to every 24 of its population; or, to repeat the official figures, while the estimated Catholic population of the Archdiocese of New York was stated at 1,200,000, the number of children in parochial schools was only 49,752; while in the Buffalo schools there was an attendance of 22,712 pupils out of a population of 171,000; and in Rochester 15,734 pupils in a Catholic population of 105,000. Turning to statistics of later date (Catholic Directory, 1904) we find the Archdiocese of New York credited with 129 churches situated in the City of New York, and with 63 schools likewise in the city, and a recently published report of the superintendents of the New York diocesan schools (dated February, 1904) gives 64 as the number of schools in that city, and states the number of children enrolled as 43,574. As we write this we learn that a school has just been opened (September, 1904) in several of these twenty-year-old and hitherto school-less parishes—an improvement which is owing no doubt to the energetic prompting of the present Archbishop; but after all these credits, the situation remains that about fifty per cent. of the churches in the City of New York have no parish school.

In the month of September, 1904, 568,000 children were reported as enrolled and in attendance in the public State schools of the City of New York. Not all of these belong to the old City of New York, whose statistics we have been considering, since the present Greater New York includes the City of Brooklyn, which belongs in the Diocese of the same name. But undoubtedly the greater bulk of this public school attendance comes from the Archdiocese of New York. There are no statistics, of course, to show the religion of the children who attend the public schools; yet in view of the large number of parishes which have no parochial school (many of these are among the most populous in the City), we are

assured that the estimate of 100,000 Catholic children in attendance at the public schools in the Archdiocese would not be excessive. This would include, of course, children in attendance at the high schools and free colleges. And of this number again it is safe to estimate that one-half, or say 50,000, are compelled to attend the public schools for want of parochial schools in their respective parishes. Even were the number much smaller than this, we may be permitted to ask whether, if but a single one of these children, through contact with the irreligion of the public school, should be so unfortunate as to lose his or her faith because of neglect on the part of the pastor to provide a parish school: will it be any justification to say that the money which might have been devoted to such a school, has been spent on "antique bronze," "gold mosaic," "teakwood," "Rockwood pottery," and similar decorations which the fertile genius of an architect may devise as an outlet for the disposal of the people's money?



### DR. MCGLYNN AND THE SINGLE TAX THEORY.

Henry George had no greater admirer nor stauncher follower than the late Rev. Dr. Edward McGlynn. At the funeral ceremonies which were held for Henry George in Grand Central Palace, New York, October 30th, 1897, Dr. McGlynn made the following remarks:

"We stand upon ground that is made sacred by what remains of a man who was raised up by a peculiar providence of a Father in heaven to deliver to men a message of truth, of righteousness, of justice, and of peace on earth . . . . This man was not merely a philosopher and a sage, but he was a seer, a prophet, a forerunner and preacher sent by God . . . Why is this vast crowd here to-day and a vaster crowd seeking admission outside to honor the memory of Henry George? Why is it that vast multitudes have passed this coffin to-day? It is because there was a man sent of God, and his name was Henry George. And when God has sent such a messenger with such a message, the hearts of mankind are stirred to the depths . . . That book ['Progress and Poverty'] is the work of a sage, of a seer, of a philosopher, of a poet. It is not merely political economy, it is not merely political philosophy, but it is a poem, a prophecy, a prayer."

In a communication prepared for the press Dr. McGlynn said of his deceased friend: "I believe that those gifts of his marked him out singularly as a man raised up by the providence of God to revise and to perfect the teachings of the fundamental, political and economic verities that are absolutely essential to the preser-

vation of the Republic and the healing of nations. I learned long since that Mr. George's was essentially a religious spirit. . . . He believed, and I believed with him, that the carrying out of his magnificent political philosophy and economy would make practical the preamble of the Declaration of Independence and bring about justice and equality in this world and a better commonwealth and a truer Republic. . . . It was for these reasons that I gave heart and hand to Henry George in his work and that I took active part in his first wonderful mayoralty campaign [1886] and as far as I could with propriety have helped in the present one [1897]. I have made no secret of my sympathy, and I would have all those whom I could influence anywhere to know that the doctrines of Mr. George are in the fullest consonance with the teachings of the true religion, with the essentials of that religion of the brotherhood of man under the fatherhood of God."

It is not the intention of THE REVIEW to asperse the personal character of Mr. George or to question the sincerity of his intentions to better the condition of his fellow-men. We are dealing exclusively with his economic system and teaching, as contained in his published works. After having carefully examined his system in all its details and compared it with the principles of sound philosophy, and particularly with the express and unmistakable teaching of the encyclical "Rerum Novarum," we are forced thus to characterize Henry George: If he was a poet, he was a poet of mere fiction; if he was a prophet, he was a false prophet; if he delivered to men a message, it was not one of truth and justice, but of error and iniquity. His entire economic system is one huge error, conflicting alike with human reason, with ecclesiastical teaching, and with divine revelation. It is *agrarian* Socialism, but *Socialism* in its proper meaning, undermining the very foundation of well-ordered human existence and destructive of the social order.

The same verdict applies, of course, to Dr. McGlynn's teaching, which, according to his words quoted above, is none other than that of Henry George. About this there can not be the least doubt. There exists a clear and explicit statement of his economic views, written by the Doctor himself, and, we are told, "approved by Henry George, in a letter to the New York *Sun*, as a correct exposition of his land theory." Undoubtedly, "Henry George was the best judge of a correct statement of his own principles."

We might, therefore, dismiss said statement altogether as containing nothing that we have not already in our previous papers, met with and rejected in Mr. George's writings. But certain events connected with that document have caused in some minds such a confusion concerning the main issue, that there

seems to be absolutely no hope of removing it until we understand clearly, on the merits of the statement itself, whether or not it is to be judged orthodox. About this, as about all other points, we would have the reader judge for himself. We shall submit to him the text of the statement without any omissions, interspersing only such remarks as will point out or summarize the real meaning of the doctor or show the opposition of his tenets to the teachings of Leo XIII. The entire document fills one and a half column in the *New York Freeman's Journal* of February 6th, 1904. It will be sufficient for our purpose to quote about the first half. It runs thus :

"All men are endowed by the law of nature with the right to life and to the pursuit of happiness, and therefore with the right to exert their energies upon those natural bounties without which labor or life is impossible."

The "natural bounties" here spoken of is, as we shall learn presently, "the earth." The term is a favorite expression of Henry George and may almost be considered a technical term. The second half of the sentence quoted is remarkably vague and obscure for the "uninitiated" reader; the initiated will find in it the embryo from which the whole theory of common land ownership is easily evolved. In the same manner Henry George succeeded in smuggling his theory into the fifth and sixth of the "postulates" with which he begins his Open Letter to Leo XIII. (THE REVIEW, XI, 22, p. 342.)

"God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples."

Leo XIII. writes: "Deus (enim) generi hominum donavisse terram in commune dicitur, . . . quia partem nullam cuique assignavit possidendam, industriae hominum institutisque populorum permissâ privatarum possessionum descriptione."

These two quotations resemble each other strikingly. Let the reader, just for the sake of experiment, try to find a difference between them. He will try in vain and will take the English simply for a translation of the Latin. Is the almost absolute identity of the two statements a mere chance? The wording is the same and yet, what Dr. McGlynn asserts in his declaration is diametrically opposed to what Leo XIII. teaches in his. The following will make this clear.

"God has granted the earth to mankind in general," says the Doctor. Here he affirms the common ownership of the earth by mankind at large. This common ownership he designates a little

further on as the "common right to natural bounties" or the "dominion over the natural bounties," and adds that "the maintenance of this dominion over the natural bounties is a primary function and duty of the organized community."

The Doctor mentions also "the limits of private possession" (of portions of the land.) What does he mean by this "private possession"? He means "possession" in the Georgian sense, as distinct from and exclusive of ownership, or property, i. e., mere tenancy. This is evident from the paragraphs immediately following, where he very carefully distinguishes between "private property and dominion in the fruits of industry or in what is produced by labor out of those natural bounties," on the one hand, and "the use and undisturbed, permanent, exclusive private possession of portions of the natural bounties," on the other. "Such exclusive possession," we are told, "is necessary to the ownership, use, and enjoyment by the individual of the fruits and products of his industry."

Hence, according to Dr. McGlynn, there exist two kinds of private or individual right, viz., the right of "possession," as distinct from ownership, dominion or property, of portions of the land, and the right of "ownership" (dominion or property) in the fruits and products of one's industry. Over and above these two individual or private rights we have the common right of ownership (dominion) in the land itself, vested in the community as such. We need hardly mention that with regard to one and the same object common and private ownership exclude each other. Hence the assertion of common land ownership implies the negation of private land ownership, just as the affirmation of private property in the fruits of industry involves the negation of common ownership in the same. Accordingly, Dr. McGlynn's theory of ownership is embodied in these three assertions: 1. the ownership in land is common, not private; 2. there is, however, private possession, without ownership of land; 3. there is private ownership in the products of labor.

After these explanations the reader will find no difficulty in grasping the precise and entire meaning of Dr. McGlynn's statement. We repeat the second sentence already quoted.

"God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples.

"But it is a necessary part of the liberty and dignity of man that man should own himself—always, of course, with perfect subjugation to the moral law. Therefore, beside the common right to

natural bounties, there must be by the law of nature private property and dominion in the fruits of industry or in what is produced by labor out of those natural bounties to which the individual may have legitimate access, that is, so far as he does not infringe the equal right of others or the common rights.

"It is a chief function of civil government to maintain equally sacred these two natural rights.

"It is lawful and it is for the best interest of the individual and of the community, and necessary for civilization that there should be a division as to the use and an undisturbed, permanent, exclusive private possession of portions of the natural bounties, or of the land; in fact, such exclusive possession is necessary to the ownership, use, and enjoyment by the individual of the fruits and products of his industry.

"But the organized community, through civil government, must always maintain the dominion over those natural bounties, as distinct from the products of private industry and from that private possession of the land which is necessary for their enjoyment. The maintenance of this dominion over the natural bounties is a primary function and duty of the organized community, in order to maintain the equal right of all men to labor for their living and for the pursuit of happiness, and therefore their equal right of access directly or indirectly to natural bounties."

Let us pause for a moment. Our Doctor never tires in repeating the three natural rights which constitute his and Mr. George's theory of ownership, viz., common ownership in land, private possession, as distinct from ownership, of land, and private ownership in the fruits of labor.

Leo XIII. rejects common land ownership and affirms private ownership in land no less than ownership in the fruits of labor. We refer the reader to THE REVIEW XI, pp. 250 sq., pp. 260 sq., pp. 277 sq.] in which we gave the Latin text of his encyclical with its literal translation and contrasted, point for point, the utterances of the Pope with the corresponding assertions of Henry George. It is the express purpose of Leo XIII. in the first part of the papal document to maintain and defend the existence of private ownership, especially in land, by natural right. He always speaks of one and the same thing, real property, true ownership, which he designates in most varied and sometimes striking expressions, such as "*rerum dominium vel moventium vel solidarum*"—"possidere res privatim ut suas"—"*bona stabili perpetuoque jure possidenda*"—"terrae dominatus"—"*jus domini personis singularibus naturâ tributum.*"

As regards the Latin "possessions" in particular, it is to be noted that throughout the encyclical and in Latin authors gener-

ally this term means real property, especially landed property or real estate. It is entirely different from the term "possession," as used by Henry George and Dr. McGlynn, in direct opposition to real property or ownership. Hence, if Dr. McGlynn, on the one hand, admits "private possession of the land" and speaks of "the limits of (such) private possession left to be fixed by man's own industry and the laws of individual peoples"; and if Leo XIII., on the other, defends the lawfulness of "private (landed) possessions" and speaks of "the actual distribution of (such) private possessions left to men's own industry and to the laws of peoples," the meaning of the Doctor, as we said above, is diametrically opposed to that of the Pope. By that phrase Dr. McGlynn denies private ownership in land. By the same phrase Leo XIII. affirms it. He only repeats what he had more than once stated before in most explicit terms such as these: "Consequitur, ut in homine esse non modo terrenorum fructuum, sed ipsius terrae dominatum oporteat."

Moreover, Dr. McGlynn maintains that God granted the earth as common property to mankind at large, and adds that "the maintenance of this dominion over the natural bounties, as distinct from the products of private industry and from the (necessary) private possession of the land, is a primary function and duty of the organized community." Leo XIII. rejects common land ownership. This follows, first, from the fact that he teaches the justice and necessity of private land ownership, the latter being incompatible with common land ownership. Besides, he declares it directly by a clause which Dr. McGlynn in his reproduction of the papal text simply omitted.

These are the words of the Pope :

"Quod vero terram deus universo generi hominum utendam, fruentem dederit, id quidem non potest ullo pacto privatis possessionibus obesse. Deus enim generi hominum donavisse terram in commune dicitur, non quod ejus promiscuum apud omnes dominatum voluerit, sed quia partem nullam cuique assignavit possidendam, industriae hominum institutisque populorum *permissâ privatarum possessionum descriptione.*"

This is the literal rendering of the text: "The fact, furthermore, that God has given the earth for the use and enjoyment of the whole human race, does not in the least prevent the lawfulness of private possessions. For if it is said that God gave the earth to mankind in common, this is not to be understood as if he wanted the common ownership of the earth vested in all men, but because he did not assign to any one the possession of any particular portion of the earth, leaving the actual distribution of private possessions to men's industry and to the laws of peoples."

This is Dr. McGlynn's version of the second sentence of the above quoted Latin passage: "God has granted those natural bounties, that is to say, the earth, to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples."

Here the essential and decisive clause of the papal text, marked by us with *Italics*, is altogether omitted, and the rest of the sentence is used by the Doctor in a sense directly opposed to the meaning it has in the encyclical. The Pope expressly denies "the common ownership of the earth vested in all men"; Dr. McGlynn affirms such common ownership and dominion of the earth. The Pope affirms real private property in land to be in harmony with the general destination of the earth for the benefit of the entire human race; Dr. McGlynn allows the individual nothing but the mere holding and use of land, without "private property and dominion," which is expressly restricted to "the fruits of industry or what is produced by labor out of those natural bounties to which the individual may have legitimate access."

[*The conclusion of this paper will follow in our next.*]



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XI.

How easy it is to disregard theories and to keep one's eye steadily fixed upon the "royal highway," when one is a mechanic or a farmer; but how hard, if one happens to be compelled to teach certain theories, particularly "sola fide" theories!

True, our Professor had not to write another book on the justification of the sinner before God; but he found many a stumbling-block in teaching New Testament exegesis, which was one of the classes entrusted to him in the Seminary.

And strange to relate: in the same measure that he became confirmed in the *practice* of religion, as above described, the traditional Lutheran explanation of Holy Writ gradually lost its charm.

Thus, with regard to the parable of the rich man and Lazarus in the sixteenth chapter of the Gospel of St. Luke. No matter how he strained his eyes, he could not find therein the faintest indication that the rich man had been "without faith." The Sacred Text, on the contrary, says that his sole crime was that he "feasted sumptuously every day" and neglected to give alms to the poor beggar. For this reason alone, was he "buried in hell."



And in another verse of the same chapter the Saviour closes the parable of the unjust steward with this admonition: "Make unto you friends of the mammon of iniquity, that when you shall fail, they will receive you into everlasting dwellings," i. e., we must give alms precisely for the purpose of being received into the everlasting dwellings, that is to say, in order to go to Heaven. Are not, therefore, good works clearly necessary for salvation?

While he was pondering these things, our Professor, in the spring of 1871, became the object of renewed attacks, proceeding, this time, from freethinking Lutherans whom he had never offended, because he had not known them.

It appeared that the God of Luther was unable to protect him even against his own adherents:—which did not look as if he was a very powerful being!

Suffering keenly from these attacks, our Professor turned from all this hideous phantasmagoria to the great God who has marked out their courses for the planets and without whose knowledge and consent not even the smallest bird tumbles from the roof. Surely the almighty hand of this God would have long since given him the peace he craved, did He not despise utterly the hair-splitting and quarreling of "orthodox Lutheranism."

Cease thy teaching and thy polemics—an inner voice told him—which has never been pleasing to the Almighty, and seek other work, that will bring thee in conflict neither with the clearly expressed will of God, nor with the rule and practice that has given peace to thy soul.

Although the president of the Synod refused to accept his resignation, spontaneously offered, our Professor endeavored, from this time on, to exchange the burden of his theological teaching office for one which would weigh less heavily upon his shoulders.

The articles of his highly respected Berlin Professor which had been the occasion of our immigrant's book on the Justification of the Sinner, in 1868, had proceeded chiefly from this principle: The sufferings even of those who are justified, are a real punishment for their sins. Against this the then "Privatdocent" had strenuously maintained, in harmony with Luther and all the stricter theologians of his church, that Christ's forgiveness is always a full forgiveness, which annihilates all sin and the divine anger, so that there can be no longer any cause for punishment.

Now our Professor had received "full forgiveness" in the Lutheran sense so surely as Luther or Chemnitz themselves.

Yet his life ever since the beginning of this "state of justification," had been one long chain of punishments.

The abuse to which he was subjected now, in 1871, was nineteen-twentieths of it entirely undeserved; but to the extent of

one-twentieth it was obviously a punishment for scandal which he had really given.

Moreover, the unkindly manner in which the entire non-orthodox Lutheran world treated him, his experiences, and his books, was a just retribution for the unmerciful violence with which he had formerly denounced them, orally as well as in his articles in the *Evangelische Kirchenzeitung*.

Again, as a young student he had, half unwittingly, coöperated in bringing about the removal of his liberal professor of religion. In 1868 punishment was meted out to him with the same measure.

In view of these facts, was it not sheer insanity to prate about the remission of punishment by the Lutheran doctrine of forgiveness?

As he reflected upon these things again and again, the horrors of that hurricane which he had experienced upon his trip across the Atlantic Ocean, once more overwhelmed him. He was *not* justified—neither fully, nor one-half, nor one-quarter. He was anything but a child of God's grace. And the system which he had constructed from imaginary inner experiences and the teachings of Lutheran dogmatists, was naught but an immense lie, proceeding from the abyss and leading thereto.

But the eternal and infallible word of the living God, which he had learned to honor and cherish as an infant upon his mother's knee—what about *it*? Was not the truth which it contained, a safer guide than his own heart?

Most assuredly it was. Therefore he once more, in all the earnestness of his suffering heart, appealed to Holy Scripture, in order to satisfy himself on the subject of justification; and the struggles and labors which this examination involved, extended over many months.

He began with the Sermon on the Mount, the declarations of the Saviour upon the last judgment, and the parables of the Gospel. Nowhere did he find even a shadowing of Luther's and his own doctrine on justification; rather, not infrequently, the very contrary.

[*To be continued.*]



—The Catholic Truth Society calls attention to the fact that the *Atlantic Monthly Magazine* for September contains more than its usual invoice of calumny and slander against our holy religion. The one way to abate this nuisance is to touch the pockets of those responsible for such outrage. Catholics are requested to discountenance the circulation of such a bigoted publication.

## MINOR TOPICS.

---

*The Need for a Uniform Marriage and Divorce Law.*—In a newspaper syndicate article Mr. Abraham H. Hummel of New York shows the conflicting character of the laws of the various States composing this Union on the subject of divorce. It is truly a national scandal, and the need of a uniform federal law grows more urgent from day to day. The best way to obtain it would be by giving Congress power to legislate on the subject for all States as well as Territories. The consent of two-thirds of the States would be required in order to amend the constitution; but Mr. Hummel thinks that could be obtained more easily than consent of action from the legislatures of all the States.

THE REVIEW has for years insisted on the necessity of uniform legislation on the subject of divorce; but it has never concealed its misgiving that if Congress would be enabled to legislate for all the States, a law might be passed which would surpass in laxity the statutes now in force in many of the States. Mr. Hummel's paper rather confirms this apprehension.

A federal divorce law, to prove an improvement upon the present state of affairs, should draw the lines more closely. While we can hardly expect that it should abolish absolute divorce entirely, we have good reason to ask that, besides the absolute divorce, without which our modern godless society can not get along, there be incorporated in the law another form of separation, such as New York, New Jersey, Virginia, and a few other States have it now, known variously as divorce from bed and board, limited divorce, and legal separation. The parties to the decrees are sentenced to remain single, absolutely incapable of contracting new matrimonial alliances. The object is to give relief to those who have religious scruples against absolute divorce and to compel a husband to provide suitably for his wife and children where it can be shown that his conduct has made their life a burden under his own roof.

A uniform marriage law is declared by Mr. Hummel to be quite as necessary as a uniform statute governing divorce. Easy as it is in many sections to get a divorce, it is still easier to get married. All sorts of persons are authorized to officiate at weddings and almost anything will constitute a marriage. In New York the law openly permits concubinage. Common-law marriages, so-called, can be validated if within six months of their inception a certificate is filed in the county clerk's office, bearing both signatures. If such a certificate is not filed, the marriage (*recte* concubinage) is legally valid for six months and the couple are divorced at the expiration of that term without any action of the court. They may then enter into a new contract with each other, which will again be binding for six months, or find new partners in "the matrimonial game."

As Catholics we are fully aware, and would miss no opportunity to emphasize, that the regulation of marriage and divorce belongs properly to the Church, and that any system, even the very best devisable, that is founded on the false principle that the power to

control these things lies with the State, must prove at best a poor makeshift. But it is a condition that confronts us, and the present intolerable situation could certainly be improved by uniform legislation on the part of Congress.

*Western Catholic Union.*—"And still they come." We have just received the printed report of the Committee on Readjustment of Rates for the "Western Catholic Union," proposing a new scale, which, in the opinion of the committee members, is "sufficient with our present funds, to put the Union on a sound and permanent basis."

We do not know anything about the "present funds," so we can not make any comments regarding the prospects of the old members under the new regulations. But we do know that members joining the society hereafter will have to depend upon the correctness of the premium rates for the fulfillment of the Union's obligations or promises, since they will have no valid claims on "the present funds." We regret to say that the proposed rates do not come up to the standard minimum rates published in THE REVIEW of Sept. 22d, 1904, (page 566) and consequently are not quite high enough to be safe. We have no axe to grind in this matter and respectfully suggest to the convention to base its new scale on the standard rates, making them payable monthly, with due allowance for loss of interest caused thereby.

—The tone of Manila despatches now coming to hand makes it clear that alleged "news" from the dependencies will play a part in every presidential campaign. One of the latest despatches significantly records the abandonment of the proposed mass-meeting in favor of independence "to await developments." It then describes in an unfavorable way the alleged leaders of that movement. No more direct campaign document could be issued, especially since it comes in the form of news. Both parties realize this, and will in time come to concede press association despatches from the island dependencies as one of the perquisites of the party in power for use at any critical juncture. They proved so four years ago and six years ago, and, according to present appearances, will do so now.

—Our readers will no doubt peruse with special interest this week's leading article on Catholic schools in New York. The cause of Catholic education is one which never grows stale, and from the beginning it has had our sympathy more than almost any other. We are glad to note that it is making continual progress in St. Louis. The rector of St. Agnes' Church has just established a parochial school, and we sincerely hope that those of his confrères whose congregations still lack this quasi-essential feature, will hasten to follow suit.

—In our paper on "The Catholic University's Finances and Investments," in No. 35, p. 546, last line, an error in the types made us say that national banks are forbidden to lend more than one-third (instead of "one-tenth") of their funds to any one individual.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---


---

VOL. XI.      ST. LOUIS, MO., OCTOBER 27, 1904.      No. 41.

---

---

## THE WAGGAMAN CASE AND THE "CATHOLIC UNIVERSITY OF AMERICA."

INCE we last touched on this subject there has been such an avalanche of legal proceedings affecting Waggaman's affairs, that scarcely a day has elapsed without one case or another coming up for a public hearing in Court. Following on the heels of the original petition in bankruptcy, two others were filed to obtain the same result, namely, an order that Waggaman be declared a bankrupt. Suit followed upon suit against Waggaman, asking for his removal as trustee in various cases where funds had been given to him for investment. Attachments were issued against his property and so many applications were made to the Court for the immediate appointment of a receiver of Waggaman's estate that the Court finally designated the United States Marshal as custodian of his property.

On September 20th the news was allowed to leak out that, at the request of Cardinal Gibbons, Waggaman had resigned his office as treasurer and as a member of the board of trustees of the "Catholic University of America" and that his place would be left vacant until the next meeting of the archbishops. "In the meantime," says the *Washington Post* (Sept. 20th), "the business affairs of the University are to be supervised by its attorneys, this being necessary because of the way in which it is involved in Mr. Waggaman's financial complications."

The bankruptcy proceedings culminated on the 26th day of September in a decree which formally adjudged Waggaman a bankrupt, despite the efforts of the counsel for the University to prevent this result; and under the law he was required within ten days thereafter to file a schedule of his debts and assets.

While legal proceedings were going on, various conjectures

were made as to the amount of the liabilities. All doubt on this question was set at rest when the schedules were filed on October 6th, which showed that Waggaman's liabilities amounted to \$4,622,000, while his assets were valued by Waggaman at \$5,607,924, the greater part of which is stated to have been pledged to pay particular debts. Undoubtedly if the assets can be made to yield anywhere near this amount, the prospects of the creditors receiving their money would be vastly improved. But the best opinion seems to be that such assets, consisting largely, as they do, of unimproved real estate, have been largely overvalued. The fact alone that so much property of that character is suddenly forced upon the market, must inevitably lower prices. One item of assets which we notice in the list, consists of 200,000 shares of the Alaska Gold Mining Company and a contract for 102,000 additional shares. How much of the Waggaman money went into this scheme or what value is set upon these shares, we have no means of knowing.

On the hearing before the Bankruptcy Court, although Waggaman, through his counsel, professed his willingness to be adjudged a bankrupt, the counsel for the University endeavored to prevent this, but unsuccessfully, and days were occupied in the arguments between the lawyers for the banks and the University. Certainly there was no occasion for this strenuous resistance if the trustees of the University shared the opinion that the assets would yield enough to pay everyone in full. The *Washington Post* of October 8th and 11th, gives considerable space to the names and amounts of the principal creditors appearing in Waggaman's schedules, and from the names so published we cull the following:

Sisters of the Visitation of Georgetown.....	\$ 40,959.50
President & Directors of Georgetown College.....	10,000.00
Bishop P. J. Donahue.....	10,000.00
“ “ “ executor of D. O'Connor.....	2,000.00
Rev. D. J. Stafford.....	1,000.00
Cardinal Gibbons.....	28,000.00
Sisters of the Visitation.....	500.00
Rev. A. Boutlou, treasurer.....	6,500.00
Rev. Francis Bischoff.....	700.00
Rev. J. J. Bowler.....	3,000.00
Rev. James A. Cunningham.....	4,000.00
Estate Pedro Gonzales, administrator diocese of Havana, Treasurer of the Bienes de la Inglesia.....	6,240.32
Rev. Michael Fitzpatrick.....	1,900.00
The Catholic University of America.....	881,168.96
Rt. Rev. P. J. Donahue, diocesan debt, Wheeling, W. Va.	6,500.00
Rt. Rev. P. J. Donahue, the Bruce estate of Wheeling, W. Va.....	10,000.00

Rt. Rev. P. J. Donahue.....	10,000.00
Rev. D. C. DeWulf of St. Bernard's Church, Gorsuch Avenue, Baltimore.....	5,000.00
Directress of St. Joseph's School, D. C.....	500.00
Msgr. Diomede Falconio.....	13,000.00
Rev. E. X. Fink, President Gonzaga College.....	1,000.00
Rt. Rev. P. J. Garrigan.....	2,200.00
Rev. Paul Griffin.....	290.00
Rev. Henry Hyvernat.....	1,600.00
Sr. Mary Rose Keough.....	570.00
Rt. Rev. J. J. Keane.....	5,000.00
Rev. Thomas S. Lee, pulpit fund.....	666.02
“ “ “ interest for sanctuary.....	2,300.00
Rt. Rev. P. J. Donahue, diocesan department.....	511.41
Msgr. Diomede Falconio.....	33.01
The Catholic University of America.....	535.01
President & Directors of Georgetown College.....	4,003.80
Sisters of Good Shepherd.....	3,997.95
Pope Pius X., on check dated August 6th, 1904, not yet presented.....	550.00
Sister Superior, Hospital, Wheeling, W. Va.....	150.00
A previous issue of the <i>Post</i> mentioned the American College in Rome as a creditor for.....	10,000.00
upon notes sent to Washington for collection since the failure.	

All these claims, except the seven preceding the last one above mentioned, are stated to be secured—that is by real estate trust such as we have referred to, and it is mentioned that the University holds additional security in the shape of a bill of sale of his art gallery which was executed by Waggaman but was not to be recorded. A pitiful feature of the case is the large number of women appearing in the list of creditors, whose savings or earnings in amounts varying from thousands to a few hundred dollars, were given to Waggaman for investment. There are 171 such names in the *Post's* list. Doubtless most of these deposits were made in reliance upon the credit which Waggaman enjoyed as the treasurer of the Catholic University.

In the fall of 1903 the trustees knew that their treasurer's affairs were not in satisfactory shape and they began asking for security for themselves. They then knew, or had opportunity of knowing, Waggaman's resources and obligations to the uttermost detail. From that time until August, 1904, when their deed of trust was filed, could they not have devised some comprehensive scheme of settlement on behalf of all concerned, which would not only have obviated the scandal of the present litigation, but would also have prevented the almost certain financial loss yet to be ascertained?

Especially was this desirable as well as feasible if the treasurer's assets were so much in excess of his debts as is now claimed. But such an effort as this seems not to have been thought of, and the trustees got their security by which they attempted to withdraw nearly a million dollars worth of property from the general assets and to apply this sum on their own particular debt, leaving the other creditors to scramble for what might be left. That such a step as this should have provoked litigation, is not to be wondered at, in view of the provisions of the U. S. bankruptcy law forbidding preferences by failing debtors. Our surprise is that the trustees were not advised, or did not themselves foresee, that litigation must inevitably follow. And even if after a legal struggle they shall succeed in holding their security, their fellow creditors who have less or no security, may be impelled to ask why the trustees should have retained Mr. Waggaman in office (thereby accrediting him as a trustworthy person) for nearly a year after they had discovered his unfitness. Why did they by silence acquiesce in the fiction, which was allowed to circulate without contradiction, that Waggaman had made a present of his art collection to the University, when in reality they had taken it in pledge for the money which they were unable to collect? And when they were making every effort to get all the security possible from Waggaman, in lieu of the cash which they knew he could not pay, being aided to that end by their intimate knowledge of his affairs, what consideration did they give to those other and less favored creditors who had no knowledge of what was going on within and whose funds had been entrusted to Waggaman largely on the faith of the University's dealings with him. In case these creditors shall ultimately lose part of their debt, would they not be justified in putting these questions?



—Speaking of the attacks on the Belgian administration of the Congo Free State, R. D. L. Mohun, in the *Messenger* (xlii, 4), proves that the British government grants concessions and monopolies, and allows the concessionaires to annex native lands without a protest. "Why should this government," he asks "assume the position of protector to the natives in the Congo State, when its own black subjects have been 'robbed' of their possessions by companies which are or were directly under the protection of the foreign and colonial offices?" And he adds: "It is a pity that the different Congo companies were not farseeing enough to include amongst their directors a sprinkling of members of the peerage and House of Commons. Then, maybe, this great outcry against Congo methods would not have occurred."



## DR. McGLYNN AND THE SINGLE TAX THEORY.

2. We have examined the first part of Dr. McGlynn's statement, in which he briefly expounds his theory of ownership. It is exactly the Henry George doctrine: the denial of private and the assertion of common ownership in land. We now come to the second part of his statement. It contains the application of this theory of ownership, and treats of the land rent and of the single tax. Here, too, the Doctor only repeats the ideas and tenets of Mr. George; some passages are taken almost verbatim from the 'Open Letter to Leo XIII.' Bearing in mind what we have said in our article on the single tax considered as a system of taxation, the reader will find it easy to follow the Doctor's exposition and to perceive the falsity of the whole system.

"The assertion of this dominion [common land ownership] by civil government is especially necessary because, with the very beginning of civil government and with the growth of civilization, there comes to the natural bounties, or the land, a peculiar and an increasing value distinct from and irrespective of the products of private industry existing therein. This value is not produced by the industry of the private possessor or proprietor" [i. e., the so-called "proprietor," for the "possessor" of land, according to the system, is but a tenant of the State or community], "but is produced by the existence of the community and grows with the growth and civilization of the community. It is, therefore, called the unearned increment. It is this unearned increment that in cities gives to lands without any improvements so great a value. This value represents and measures the advantages and opportunities produced by the community; and men, when not permitted to acquire the absolute dominion" [i. e., ownership, as commonly understood] "over such lands, will willingly pay the value of this unearned increment in the form of rents; just as men, when not permitted to own other men, will willingly pay wages for desired services.

"No sooner does the organized community, or State, arise than it needs revenues. This need for revenues is small at first while population is sparse, industry rude, and the functions of the State few and simple; but with growth of population and advance of civilization the functions of the State increase, and larger revenues are needed. God is the author of society, and has pre-ordained civilization.

"The increasing need for public revenues with social advance, being a natural God-ordained need, there must be a right way of raising them—some way that we can truly say is the way intended by God. It is clear that this right way of raising public revenues

must accord with the moral law or the law of justice. It must not conflict with individual rights, it must find its means in common rights and common duties. By a beautiful providence, that may be truly called divine, since it is founded upon the nature of things and the nature of man of which God is the creator, a fund constantly increasing with the capacities and needs of society, is produced by the very growth of society itself, namely, the rental value of the natural bounties of which society retains dominion. The justice and the duty of appropriating this fund to public uses is apparent in that it takes nothing from the private property of individuals except what they will pay willingly as an equivalent for a value produced by the community and which they are permitted to enjoy. The fund thus created is clearly by the law of justice a public fund, not merely because the value is a growth that comes to the natural bounties which God gave to the community in the beginning, but also, and much more, because it is a value produced by the community itself, so that this rental value belongs to the community by that best of titles, namely, producing, making or creating.

"To permit any portion of this public property to go into private pockets, without a perfect equivalent being paid into the public treasury, would be an injustice to the community. Therefore the whole rental fund should be appropriated to common or public uses."

This exposition of Dr. McGlynn sounds quite plausible. Nevertheless, besides some elementary truths, it contains grave errors. It is true that God is the author of society and that civilization is willed by Him. It is true that the State needs revenues to carry on its functions, and that there must be some way of raising these revenues in harmony with the moral order. It is also true that in society, or in a civilized community, land has a value which it otherwise would not have.

But it is a grave error to maintain that the revenues necessary for the proper government of a community must not be paid by the members of that community out of their own pocket; or, rather, it is an absurdity to represent this mode of raising revenues as "conflicting with individual rights" and as an "infringement of the right of property." For what purpose has man received from the Creator the right of acquiring private property and for what purpose can and does he own what he has lawfully acquired? The immediate purpose is to have wherewith he may satisfy his personal wants and those of his family, as well as fulfill his various duties of justice or charity towards the community to which he belongs. When Dr. McGlynn was pastor at St. Stephen's, New York, the collection plate was on certain occas-

ions passed round in the church. Now wherefrom did the reverend pastor expect his parishioners to draw the contributions he hoped they would drop in the plate, if not from their own private resources? If they put their own dollars in the plate, they just made that use of them for which they had got them from the Almighty.

It is, moreover, a grave error to maintain that the "peculiar and increasing value" which the land has in a community, belongs to the State or community, and it is a great illusion to speak of a common, constantly increasing fund which "a beautiful providence" has provided for the raising of the necessary public revenues.

What is the value which land has in a community irrespective of improvements? It is "a growth," answers Dr. McGlynn, "that comes to the natural bounties," i. e., to the land. "The value of land," Henry George says, "is the value that attaches to land by reason of increasing population and social progress. This is a value that always goes to the owner as owner." Hence it belongs not to the State, but to the individual who is the owner of the respective land. The "dominion of the natural bounties, i. e., the earth," was never given by God to mankind at large nor the ownership of a particular country to the community of that country as a body.

What is the land value? It is "a product, a creation of the community," answers Dr. McGlynn with Mr. George, and therefore it belongs to the community by the best of all titles. This argument is a miserable sophism, mere quibbling upon the words "production" and "community" and, moreover, considers only one kind of wealth to the exclusion of all other kinds, to which it might be applied as well.

The land value or exchange value of land arises indeed "by reason of increasing population and social progress." It "represents and measures the advantages and opportunities" which exist in the community. In primitive conditions, Henry George informs us, when the population of a country is sparse and much land unoccupied, no value attaches to land itself.

As population increases and industry becomes more varied and elaborate, value begins to attach to land and rises higher and higher, especially where population centers as in large cities. "Consider the enormous value of land in such cities as compared with the enormous value of land in sparsely settled parts of the same countries. To what is this due? Is it not due to the density and activity of the populations of those cities—to the very causes that require great public expenditure for streets, drains, public buildings, and all the many things needed for the health, convenience and safety of

such great cities? See how with the growth of such cities the one thing that steadily increases in value is land; how the opening of roads, the building of railways, the making of any public improvement, adds to the value of land." ('Open Letter.')

The author of the 'Open Letter' and his follower, Dr. McGlynn, seem to imagine that every action that is done, and every work that is accomplished in a certain community or State is also an action and a work of that community or State. Has then the State of New York built all the villages, towns, and cities within that State, with all their houses, their roads, their railways, all their improvements and conveniences, in a word, with all those numberless factors which in one way or other contributed to the rising of the land value in the various parts of the State of New York? Some buildings, some works, some means of material prosperity, etc., are due to public or State activity or to public funds; but by far the greatest share in "creating" the land values both in city and country within the limits of that State is undoubtedly to be assigned to private activity and to private enterprise of individuals or private corporations. Generally speaking we may safely maintain that only a very small portion of the land value in a country is the "product" of the respective community or State.

The argument quibbles likewise upon the term "producing, making, creating." Making or producing in the proper sense, when applied to material objects or things, means bringing them into existence by causing in a given material—for man can make nothing out of nothing—a physical change to arise, in consequence of which the object now is what it was not before, say a chair, a statue, cultivated soil, roast beef. Such, and only such, "producing" or "labor" is acknowledged by all to be a legitimate title to the direct and proximate result, i. e., the "product of one's labor," provided one works on material that belongs to him; if one exerts his physical powers on material not his own, he can only claim a fair compensation for the labor expended. In both cases the "particular product of labor," with its entire usefulness or "use value," belongs to the owner of the material. Should the owner grant or let the use of his property to some one else, he has the right to demand some compensation for such use. But in this case, if the use of the object should afford to the user an opportunity of making some gain, e. g., by trading, this gain, whether great or small, would entirely belong to the user. Now this is precisely the manner in which roads, ships, railways, and all other advantageous arrangements or conditions, private as well as public, in a country or in several countries adjoining one another, help towards increasing the exchange value of land in the various parts of the respective country. Hence the "rental value" of the land

does not belong to the community or State "by that best of titles, namely, producing, making or creating."

From the foregoing explanation the reader will easily understand that the argument of Henry George and Dr. McGlynn, if it proved anything with regard to landed property, would likewise hold as to all other kinds of property. The value of all material goods that are exchangeable, is affected, in one way or another, by those material conditions and features which distinguish a civilized and progressive country. Not only land owners, but also common laborers, business men, professionalists, in short, all classes of people are benefited by the various means of communication and by social improvement. Hence their gains would likewise, at least in part, belong to the State. The argument, therefore, evidently proves too much and consequently proves nothing.

Let us conclude. The State or the community can not claim the land rent by any just title whatsoever; it is neither the owner of all the land in a country nor the producer of the land value. The confiscation of the land rent by the State, as proposed by Mr. George and Dr. McGlynn, would therefore be sheer robbery, a downright infringement of the citizens' right of property.

We have not given the whole of Dr. McGlynn's statement; we will spare the reader, especially since nothing new could be learned from further quotations. Those who wish to read the Doctor's one-sided and superficial description of the working of the single tax system, together with his invectives against private land ownership, which is represented as giving "the power to impoverish and practically to reduce to a species of slavery the masses of men," are referred to the columns of the *New York Freeman's Journal*, Feb. 6th, 1904.

[The series of papers of which the above is one, will be concluded in a week or two by another on "Dr. McGlynn's Restoration and the Single Tax Theory," which to many will prove the most interesting of the lot.—A. P.]



## BOOK REVIEWS AND LITERARY NOTES.

---

*Geschichte der katholischen Kirche.* Von Prof. Dr. I. P. Kirsch und Prof. Dr. U. Luksch. Herausgegeben von der österr. Leo-Gesellschaft. Allgemeine Verlags-Gesellschaft m. b. H., München. Vollständig in 25 zwei- bis dreiwöchentlichen Lieferungen. Preis pro Lieferung 1 Mark.

Of this splendid illustrated history of the Catholic Church fifteen parts have thus far appeared, and after a careful perusal of them we must say that the work is thoroughly Catholic in tone

and tendency and unsurpassed in the line of illustration. When completed it will comprise some eight hundred sumptuously illuminated pages and prove by far the finest illustrated history of the Church in any language. Both in the compilation of the text and in the selection of the pictorial embellishments, sober criticism and cultured taste go hand in hand with a thorough Catholic feeling and elegance of literary style. We trust the work, which is truly *de luxe*, will find the large sale it most certainly deserves.

*The Obligation of Hearing Mass on Sundays and Holydays.* By Rev. J. T. Roche, Author of 'Month of St. Joseph for People in the World,' 'Belief and Unbelief,' 'Our Lady of Guadalupe,' etc., etc. 1903. Paper. [To be had at Herder's.]

There are unfortunately too many Catholics in this country who neglect to hear mass on Sundays and holydays of obligation. Father Roche justly considers that this omission of a grave obligation is the first step on the downward road that leads to loss of faith and apostasy, and he has written a popular little pamphlet with a view to instructing the people in this important matter. His treatment of sufficient and insufficient excuses for missing mass on Sundays and holydays is particularly interesting and instructive. We are sure no one who reads the booklet but will lay it away with a deeper and truer love and reverence for the all-holy Sacrifice. Where the faithful are lukewarm a few hundred copies scattered broadcast by the pastor would doubtless result in great good.

—In a criticism of Prof. Trent's new 'History of American Literature,' the *Literarische Warte* of Munich (which, since we last mentioned it about a year ago, has, we are pleased to notice, grown soberer in tone and more conservative in tendency) says (V, 12), it is a fundamental fault common to practically all histories of American literature so far published; that their compilers lack largeness of view. "They know only their own American literature, but have no thorough knowledge of the literature of England; hence most of them remain ignorant of the causal relations and connections existing between the literatures of Italy, Spain, France, and England, and of the influence exercised by them, through English literature, upon that of America. Their literary judgments are consequently one-sided."—Which is unfortunately quite true.



## MINOR TOPICS.

---

*Spiritism ad Absurdum.*—The bulky volume which Dr. I. K. Funk has humorously entitled 'The Widow's Mite, and Other Psychical Phenomena,' is written round a pleasing tale of how his firm borrowed a specimen of the said coin from Prof. C. E. West, for the purpose of illustrating with it the Standard Dictionary; preferred to use an unauthentic coin (because it was smaller, apparently), and forgot to return the genuine coin to its owner, who, though he valued it at \$2,500, failed to reclaim it, and subsequently died. Nine years after, Dr. Funk was told at an ordinary spiritistic séance that Mr. Beecher wanted him to return the "Widow's Mite" to its owner. Dr. Funk denied the imputation and was told that the mite had got lost in a safe. On being told to search the safes, the cashier of the Funk & Wagnalls Company produced an envelope containing two coins, of which the smaller and lighter had been used for the Dictionary. On confessing to this at a later sitting, Dr. Funk was further told that he had used the wrong coin, that its owner had been a friend of Beecher's and had had a school on Brooklyn Heights, all of which proved correct. Then follow affidavits and assurances from the cashier and other parties concerned, to show how completely the whole transaction had been forgotten. Around this little incident (which may conceivably be traceable to a hoaxing of Dr. Funk by some one who had accidentally discovered the omission to return the coin and did not venture to own up when he saw how seriously the matter was taken), Dr. Funk has constructed a volume of over 500 pages, by reprinting a selection of the "psychical literature" of the last thirty years and adding copious comments of his own.

One of his best ideas was to circularize a number of professors of physics and psychology in order to elicit their opinions of the affair. A considerable number responded, and, though their answers often exhibit the strength of their antecedent prejudices, the patient reader will find in them suggestions for every conceivable theory of the event. "Unfortunately," says the N. Y. *Evening Post*, "none of them took occasion to tell Dr. Funk that single incidents can always be disputed and never be established against antecedent objections. A science is a coherent body of propositions, and until the facts cohere in a system, they can form no science. But there is an easy trick to prevent them from cohering, viz., to take them and explain them away one by one. To meet this and to render possible the cumulative growth of proof, Dr. Funk must not only put the evidence for each case into the best form, but must also provide for the continuous and systematic recording and study of such evidence. Probably, indeed, he realizes this; for in his preface he admonishes all his readers to join the Society for Psychical Research. In this he is quite right, for it is becoming manifest that here, as elsewhere, nature will yield her secrets only to sustained investigation."

*Professor Maurice Francis Egan and The Review.*—We have received the following communication:

"212 North Capitol Street, Washington, D. C. October 14th,

1904. My dear Sir:—I was once editor of a paper, quite as orthodox as yours; but when I quoted an 'interview' with a man—an 'interview' taken from a secular newspaper, I, in the interest of justice and charity,—always gave the man 'interviewed' a chance of cutting from the 'interview' such mistakes as even a well-intentioned non-Catholic reporter might make. Have you done so in my case? Have you treated me as you,—if I were editor of a Catholic paper,—would want me to treat you? I am told by your friends that you are a pious man; and I have refrained, at their request, from publicly noticing your—what shall I call them? Under the Canon Law, under the laws, local and general, of these United States, I can claim my right to be protected from certain attacks;—I propose in the future to assert my claim. I am, yours sincerely, Maurice Francis Egan."

Can this wonderfully wrought epistle really come from the Professor of English Literature in the "Catholic University of America"? The signature seems to leave no reasonable doubt. We would say in reply that we have never attacked Professor Egan. Before reproducing his interview in the Milwaukee *Sentinel* of August 21st (to which his letter obviously refers), we waited over two weeks to see if he would contradict or correct it. And when we reprinted portions of it in our edition of Sept. 8th, we distinctly stated: "Says Professor Maurice Francis Egan in an interview in the Milwaukee *Sentinel* of August 21st, which has up to the present writing remained uncontradicted and uncorrected, and must therefore be considered authentic." We think this was perfectly fair. If he was misquoted in the *Sentinel*, why did not Prof. Egan so declare, either in a letter to that paper, or in one of the numerous Catholic weeklies which he supplies with syndicate articles? Why did he wait until THE REVIEW took the matter up? If he was misquoted, *why does he not contradict or correct that interview now?*—instead of engaging in senseless threats. A laughable feature of the case is that, when we quoted Prof. Egan, far from attacking him or in any wise reflecting upon his character, we assented to his opinion by declaring that he "appears to have hit the nail on the head." [THE REVIEW, XI, 24, 538].

*Early History of the See of St. Louis.*—In his *American Catholic Historical Researches* for October, Mr. Martin I. J. Griffin prints an English translation of a remarkable letter (the original of which we saw in the parish archives of Ste. Geneviève last year) written by Bishop Flaget of Bardstown, under date of March 3rd, 1816, to Father Oliver, missionary priest for Illinois. It announces that the territories of Missouri and Illinois are to be erected into an episcopal see, with a resident bishop at either St. Louis or Ste. Geneviève. Msgr. Flaget rather inclined toward Ste. Geneviève, because he had been told that "there is a theatre there" (at St. Louis) "which would make useless all the efforts of the most zealous and holy bishop." But he hopes that "the people of St. Louis will come to their senses and that they will not cast aside, out of love for vanity and falsehood, the incalculable benefits which will infallibly result from the presence of a bishop in their city and from the various institutions which he will be able to found there."

We may add that in another letter, addressed by Msgr. Flaget



to Archbishop Neale of Baltimore, under date of June 26th, 1816, he appears reconciled to the idea of establishing the see in St. Louis. He admits the great importance of this city, but considers it essential that the new bishop bring with him several priests, preferably Jesuits. He urges the appointment of a Jesuit as bishop, who should be accompanied by five or six members of his order. He is opposed to his own transfer from Bardstown to St. Louis, because it would prove of incalculable injury to Bardstown, inasmuch as his priests would probably all follow him to his new diocese. He had heard that Rome intended to send Father Gallitzin to succeed him in Kentucky. If G. came alone, he would be in a sorry plight; but if he could bring three or four loyal priests with him, he might hope for success.

*Archbishop Glennon Against "Free" School-Books.*—Under date of Oct. 17th, Mt. Rev. Archbishop Glennon has addressed to the clergy of his Diocese the following circular:

"There is to be submitted to the voters of this State at the November election an amendment to the Constitution empowering—in fact, compelling—the State to levy extra taxes for the purpose of supplying free text-books to the pupils of the public schools. Such an act, if put into operation, is extravagant. Neither is it based on equity, because it will not apply to all the children that are being educated, but only to those who attend certain schools. It is dangerous, because it is another step towards Socialism, implying as a logical sequence the giving, later on, of free clothes and free food.

"Now I submit that such an order of things might be proper for a penitentiary, but not for a free people, especially all of whose antecedents have made for the building up of a healthy individualism, and who deemed taxation without necessity and without representation as unjustifiable and criminal. It will, furthermore, react on the very cause it is supposed to serve, for it is found that the thing which costs nothing is invariably regarded as worth nothing, and, as in the commercial, social, and political life, emulation and ambition are proper, so should it be in the field of education. I am of the opinion that for these and many other reasons this amendment ought to be rejected."

In a postscriptum His Grace requests the clergy to read the above letter to their people, to invite the attention and cooperation of the Catholic societies, and also to ask the cooperation of the representatives of the various denominational and private schools and colleges.

*A Prussian Government Official as a Laboringman in America.*—A Prussian Councillor, Kolb, has recently donned laborer's attire and spent a year as a workingman in this country. In a book just issued under the title 'Als Arbeiter in Amerika' (As a Laboringman in America) he graphically describes his experiences (Berlin, Carl Sigismund.) Chicago was the scene of his labors. It took the author six weeks to obtain employment, though he was ready to do any sort of honest labor. Finally he succeeded in getting a job in a brewery. But he was discharged after one month. Not to lose any more time, he used his recommendations, which procured him work in a bicycle factory, where he spent

three months at a vice in the mounting-room. Then he stayed about a month in a laboring man's home at San Francisco. "I did no more work there," he says, "my energy was gone." What makes the book particularly interesting for the student of the social question are the manifold observations made by Mr. Kolb on the daily life and toil of our factory workers. His conclusion is that there are influences at work to which even the educated laborer must inevitably succumb, whether he will or no. The author confesses that he undertook his experiment with much prejudice against the demands of our laboringmen, but that he is satisfied now a great many of them are legitimate and well-founded. Thus he is heartily in favor of shorter working hours and other reformatory measures for the benefit of the laboring classes. The chief value of his book lies in this that it is apt to inspire the well-to-do with an understanding of, and sympathy for, the just demands of the toilers.

*A Modus Vivendi in Elementary Education.*—In some parts of our land an approach is made to the justice Protestants receive in Catholic countries. Catholic schools affiliated to the University of New York receive \$10. per scholar when a certain number of pupils have passed a successful examination in reading, spelling, geography, English grammar, and arithmetic. We learn from a "symposium" on schools published in the New York *Independent*, a leading Protestant journal, that there are no less than ten localities where a compromise has been effected between school boards and church authorities. In Savannah all the parochial schools since the war have been under the control of the city authorities with the following conditions:

1. Teachers in the Catholic schools shall be in all cases members of the Catholic Church, but be subject to examination and appointment by the Board of Education.

2. The text-books used in these schools shall be the same as used in other public schools, except books on history, geography, and reading.

3. These schools shall be opened with the reading of Scripture and the Lord's Prayer. Such version of Scripture may be used as the teacher may prefer.

4. The holidays shall be such as are usually given to Catholic schools.—Cleveland *Catholic Universe*, xxxi, 12.

*The First Catholic Directory.*—Rev. Dr. A. A. Lambing writes under date of Oct. 15th:

"My dear Mr. Preuss:—The statement made on page 609 of THE REVIEW, No. 39, that the first Catholic Directory published in the United States was that of 1822, is erroneous. It is true that it claims to be, and I have no doubt the publisher made the claim in good faith. But the first Directory—the name by which we know the publication at present—was published in the year 1817. I have seen a copy of it in the library of the late John G. Shea. Besides it and one other, I have a complete set of the Directory up to the present time, and duplicates of some of the comparatively early numbers. The love which both of us have for historic truth is my reason for making this correction."

Mr. Martin I. J. Griffin has written us to the same effect. He

refers to Finotti's *Bibliographia Catholica Americana*, pp. 19—21, and says that there is a copy at Georgetown University. He adds that he has sought for years to get a copy of the 1817 Directory, but never succeeded. Copies of that for 1822, which we described in our No. 35, are not quite so rare, as Mr. Griffin says about a dozen of them have passed through his hands.

*Episcopalians and Divorce.*—The daily papers have lately given much space to the discussion of the divorce question by the Episcopalian General Convention at Boston. Rev. Dr. Lambert, commenting on the matter in the *Freeman's Journal* (No. 3715), hopes the Episcopalian church will find a solution for this serious problem. "But," he adds, "it is a case of a house divided against itself. In marked contrast is the attitude of the Catholic Church on the divorce question. She teaches that marriage is a sacrament instituted for man's spiritual welfare, as was every other sacrament. Hence her refusal to recognize divorce. She is now, as she has ever been, inflexibly opposed to it. A discussion such as has been going on for several days in the Episcopalian convention could never take place in a council of Catholic ecclesiastics. The Church's proud boast of 'always the same' is applicable to the great evil that is corroding modern society. The great Napoleon in the plenitude of his power could not make her swerve from her teachings as to the sanctity and perpetuity of the matrimonial bond. To her the world is immeasurably indebted for the inflexible stand she has taken in defense of the family, the society unit, which the divorce evil would disrupt."



—In his twenty-first annual report on the work of the Mission of Our Lady of the Rosary for the Protection of Irish Immigrant Girls, the Director, Father M. J. Henry, says that one remarkable feature of recent Irish immigration is, that more girls in their teens are landing to-day than formerly. The average age of the girls received at the Home for the past three months, was 20½ years. No less than twenty thousand female immigrants were met, directed, and helped during the past year at Ellis Island by representatives of the Rosary Mission. 1,686 girls passed the threshold of the Home and many of them remained from one to eight days, until friends were found or employment was secured. In many cases the Mission has silently and effectually placed an unseen hand between innocent girls and would-be seducers. The Mission secures employment for every girl ready to work. 315 secured positions in good families from the office at 7 State Street during the year. The good work is supported entirely by voluntary contributions.

—St. Louis already furnishes "free" text-books to the pupils of its "public" schools. Last year, according to the superintendent's report, this city paid out 77 cents for every one of the 80,000 children attending the public schools to supply them with books. The item of books and supplies runs up to \$104,000. Now we are to be saddled with another \$100,000 to furnish free books to the

children in the State outside St. Louis. This is the purpose of a proposed constitutional amendment, for which both political parties are equally responsible. For the sake of principle every Catholic vote should be cast against it.

—We note in the *Pilot* (lxvii, 42) that Msgr. Delany, the new Bishop of Manchester, preaches to his French-Canadian parishes in French. We also observe from our French-Canadian New England exchanges that Bishop Stang of Fall River has, by treating them with justice and kindness, captured the hearts of his Canadian people. We rejoice with them that the dawn of a brighter day has arisen for them in at least two of the dioceses of New England.

—Hitherto all Patricks who fought in the American Revolution have been classed as Irish Catholics and a patriotic argument was built upon this "fact." Mr. Griffin shows in the current number of his *Researches* that there were numerous Patricks in colonial times who were neither Irish nor Catholic. He says that it is only within the past three-quarters of a century that Patrick has become exclusively a Catholic name. The same is true of Bridget.

—We were surprised to learn upon inspection of the newspapers on file in the San Francisco building in the "Model City" at our World's Fair, that there are published in the growing metropolis of California two daily newspapers in the Chinese language, the *Chinese World* and the *New World*. San Francisco also has two Italian dailies: the *Italia* and the *Voce del Popolo*, the latter claiming to be "the oldest Italian daily news in the United States."

—It creates a painful impression if a Catholic college, in conferring honors on some solemn occasion, picks out for distinction non-Catholics, professional politicians, and, as representatives of the press, editors of secular daily newspapers. This is not worthy of a Catholic institution, which should delight in honoring not prominence or wealth, but sterling Catholic merit.

—The "Star-Spangled Banner" was not written by a Catholic, as many suppose. Francis Scott Key was an Episcopalian. He died January 11th, 1843, and his remains lie in Mt. Olivet Cemetery at Frederick, Md.

—The Roman *Civiltà Cattolica* in its edition of October 1st publishes an interesting paper on the Catholic aspect of our World's Fair: "La Chiesa Cattolica alla Mostra di Saint Louis."

—There is an opening for a Catholic physician in a community consisting entirely of Catholics. Apply to Rev. Joseph Preuss, Bloomsdale, Ste. Geneviève County, Mo.

—Mr. Robert J. Wynne, the new Postmaster General of the U. S., is a Catholic.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., NOVEMBER 3, 1904.

No. 42.

---

## THE CATHOLIC PHYSICIAN.

*[From a Paper Read Before the Medical Section of the  
Second Australian Catholic Congress.\*]*



NEXT to the supernatural vocations to the sacred ministry and the religious life, I esteem no profession more highly than that of the physician or surgeon. For to his hands is entrusted the first, the most necessary, the most fundamental of earthly treasures, the precious boon of life. With life, you also secure for your clients the enjoyment of health and vigor, and length of days, the integrity of their bodily and mental powers. Like the Blessed Saviour Himself, you go about doing good; benefiting your fellow-men is not occasional with you; it is your habitual occupation. It is not then without obvious reasons that Holy Writ itself speaks your praise, saying: "Honor the physician for the need thou hast of him; for the Most High hath created him. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised," etc. (Ecclus. xxxiii, 12).

If then so much honor is due to the physician, and if such important interests are by divine Providence entrusted to his keeping, it evidently follows that a weighty responsibility is laid upon his conscience for the proper performance of his professional duties.

1.—The physician's principal obligation is a high regard for the sacredness of human life. God himself is the author of our life, the master of our life, and the end or purpose of our life. He is, of course, the ultimate cause and purpose of all things; but He is also the proximate cause of the human soul, which proceeds

---

\*) THE REVIEW is enabled to print the substance of this paper by the kindness of the reverend author.

directly from His creative power; and He is the direct end of that soul, since its destiny is to know and love Him forever. Therefore God alone is, in the fullest sense of the term, the Lord and Master of life and death. He delegates some of His control over human life to the civil State, to which He entrusts the sword of His justice for certain definite ends. The State may justly wield the sword in a just war and in the infliction of the death penalty on those guilty of enormous crimes. But even the State is never allowed to sacrifice an innocent human life for any purpose whatever. *A fortiori*, no individual man may ever take away the life of an innocent human being. A case of self-defense against an unjust aggressor, forms no real exception to the rule, which regards innocent, not unjust persons.

It is hard therefore to understand whence has arisen in many minds the apparent conviction that a medical man has a right, in certain cases, to act as master of life and death. Whence would the right have come to him? Before presuming to exercise this divine prerogative, the doctor would have to show that it has been delegated to him either by the Lord God, or by the civil State, or that he possesses it in virtue of his superior elevation above the nature of his victim. God has laid down the universal law, "Thou shalt not kill," and no valid reason can be adduced to show that medical men are exempted from the general prohibition. Their vocation is to protect, not to destroy human life. Nor does the State grant them a dispensation; it has itself no power to take away innocent life. Nor can the doctor claim a superior nature; for all men have a common nature and therefore common natural rights. Nor can just defense against an unjust aggressor be pleaded in cases of medical practice; especially towards the innocent babe just emerging from, or still reposing in, the sanctuary of the maternal womb. Therefore the physician may never lawfully take an innocent life.

When I first published my 'Lectures on Moral Principles and Medical Practice,' I felt compelled by the authority of great names to state that this logical conclusion from evident principles, as I took it to be, was, by some distinguished moralists, so liberally interpreted in certain cases of ectopic gestation, as to be practically set aside. This passage of my work still exists in the original English and its French and Spanish translations. But I gladly take this opportunity of calling attention to the correction made in the German rendition by Dr. B. Neiderberger. He quotes a decree of the Holy Office, issued as late as March, 1902, which condemns the supposed exception, and thus confirms the universal rule, admitting of no evasion, that no physician may ever directly procure the death of an embryonic child.

I know that cases frequently occur in which the application of this principle is peculiarly embarrassing to conscientious practitioners of medicine. But the path of duty is clear; and it must be followed at any sacrifice. Consequences we must leave confidently to God, and He does not disappoint those who trust in Him. I may be allowed in this connection briefly to refer to an instance of late occurrence.

Last February I was called upon for advice by an able and conscientious physician. The case was that of a pregnant lady, whose confinement could not be expected till after three months. She had been wasting away, and had lost the use of her reason, her mania being so violent at times that it took three persons to hold her. The doctor, who is a man of great experience, said that he was morally sure of two things: one, that she could not live another month unless she were relieved of her living burden; the other, that once relieved of it, she would at once recover. Of course I insisted that abortion is always out of the question. The child was not yet viable. Prayer alone was left; it was offered fervently. The next day the lady was a little better; she kept on improving, regained her mental and bodily health. A premature birth followed without apparent cause; the child was born eight weeks before term, tiny but healthy. When last heard of, the mother and the child were both doing well. Similar happy results have consoled me on other occasions. If they are natural, let us trust in nature; if supernatural, let us trust in God's help, but never usurp the rights of the Master of life and death.

2.—A second important duty of medical men is a sacred regard for the sources of human life. Matrimony is the divine provision for their purity, and the medical man is the natural protector of their sanctity. Holy indeed is that prerogative by which parents resemble the eternal Father, "Of whom is named all paternity in Heaven and earth." And yet, in the whole realm of nature and nature's laws, nothing was so profaned in pagan times, nothing is so trifled with in our own day by those who have lost the spirit of Christianity, as these sources of human generation.

It is among the noblest duties of the Christian physician to elevate and chasten the views of his clients on this subject, a duty as delicate as it is solemn. And first, if God has pronounced the efficacious blessing upon the animal kingdom, "increase and multiply, and fill the earth," He can certainly not be indifferent to the manner in which His behest is carried out by the noblest of His material creatures, by rational man. And yet this noble race is actually, in some of the most favored regions of the earth, not only polluting, but actually drying up, the sources of life, and

multiplying acts of that crime which has been justly called the suicide of the human race.

The medical profession has not only failed to exert its influence as it could and should have done to check this evil, but it must bear much of the blame for having encouraged and promoted the abuse. In many families in these United States of America there are few or no children, partly because physicians pronounce themselves as opposed to large families. They often alarm married couples about the dangers attending frequent child-births. From the moment such warning is spoken, prevention of conception is in order, or infidelity to the husband's plighted faith becomes a frequent practice: the social evil replaces conjugal love, and that vice becomes frequent for which God inflicted sudden death on Onan, because, as the Scriptures expresses it, "he had done an abominable thing." Some have no true idea of the length to which this crime may be carried when once it has become the fashion in a community. Not long ago, a New York paper published the fact that 300 families, occupying the most fashionable portion of that city, had only 91 children under ten years of age, while 300 other families, living where there is a mixture of all classes of society, counted 660 such children; the former 300 families gave in the previous year only six births; the latter 300 gave 111 births.

It has often been truly said that the only hope of saving modern society is the practice of such morality as our holy Church proclaims and enforces on her children in the face of the world's opposition. This is emphatically true in respect to the propagation of human life. In this matter Catholic physicians have an important work to do. They must do it among their fellow-Catholics and among others. The latter care not and often know not what our holy Church teaches: but they know what physicians say and do, and they respect the verdict of the medical profession. The influence which you, Catholic physicians and surgeons, can and should exercise in these matters, so vital to the happiness of men for time and for eternity, is most potent and far reaching. You can exercise it with almost infallible results upon the persons and families of your several clients; you can exercise it on your medical students, on the nurses of your patients, on the midwives you recommend, on your young associates, on the readers of your medical journals or of the works many of you have occasion to write on matters touching your profession, upon your fellow-laborers, even on those physicians who have no religious principles themselves, but who will undoubtedly be influenced by your unanimous pronouncements and example.

There are yet many other important services, gentlemen, that you can confer on your fellow-men, and that are expected from



your honored profession. One of these is so valuable that to have conferred it once would be a rich reward for the labors of a lifetime, namely, to procure for an immortal soul adoption among the children of God. You may often have occasion to do so, when present at the birth of an infant. Not one of you is ignorant that, in danger of death, when no priest can be had, anyone may lawfully baptize a child or an adult who desires to receive the sacrament of regeneration. As a rule, a Catholic physician is the best qualified person to act on such occasions. He knows exactly what is to be done, is calm and free from agitation, he enjoys the confidence of all concerned; when it is necessary, he can even anticipate the time of parturition. In such circumstances, the physician has not only the high privilege, but the solemn duty also of bestowing on that precious soul the greatest blessing it is capable of receiving. Besides, being familiar with the right form of baptizing, you should instruct in this matter nurses and midwives, as you would in clinical processes on which life may depend.

At other times, it may fall to your happy lot to procure the consolations of religion for those entering the portals of eternity. You have rendered them all the services that medical skill and science can afford; as professional men you have done your full duty; as Christian men you may, and when you may you should, confer still higher blessings. You will then prudently suggest and politely urge the calling in of the priest in due time; you will, if needed, support the failing strength of your patient by all the resources at your disposal till his preparation for a better world is completed. You will be careful not to let the use of anaesthetics cloud his mind at the moment on which a happy eternity may depend.

One additional consolation I wish to bring to your hearts, the prospect namely of the copious treasures which you are laying up for a happier world. You may well picture to your minds multitudes of souls that will surround you there, pouring forth their gratitude for relief afforded them in their suffering, for the prolongation of their lives, but above all, for the aid you have procured them to attain their eternal felicity.

CREIGHTON UNIVERSITY,  
OMAHA, NEB.

CHARLES COPPENS, S. J.

38 38 38

—In the *Ecclesiastical Review* for October Rev. Morgan M. Sheedy pleads for a revival of the reading circle movement, which seems to have almost died out among our Catholic young people. He thinks the clergy ought to take up the work of establishing and multiplying reading circles.

## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### X.

In interpreting the Bible, our Professor felt that the "analogy of faith" should be observed. It was necessary to proceed from the epistles of St. Paul and the order of salvation therein plainly taught. In this light the points which still appeared to him doubtful or difficult in the remaining books of Scripture, would doubtless become clear.

Take the epistle to the Romans! his Lutheran ego whispered. It will open thine eyes and teach thee how to understand the gospels.

But his eyes happened to fall upon the classic fourth chapter, in which St. Paul shows by a famous example how the thesis of "justification by faith" is to be understood.\*)

"Abraham," he says, "against hope believed in hope; that he might he made the father of many nations, according to that which was said to him: So shall thy seed be. And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara. In the promise also of God he staggered not by distrust, but was strengthened in faith, giving glory to God: Most fully knowing, that whatsoever he has promised, he is able also to perform. And therefore†) it was reputed to him unto justice." God therefore promises Abraham something that is highly improbable; but Abraham firmly believes in the truth of His word. And *because of* this firm belief, the Apostle clearly and unmistakably tells us, he became justified.

Could it really be so? Justification because of subjective faith! And in his book on justification our poor Professor, in harmony with all good Lutherans, had condemned precisely this thesis as absolutely erroneous; had opposed to the "heretical" dictum: "Justificari propter actum credendi" what he believed to be the only true principle: "Justificari propter Christum per fidem"!

Was there no way out of this difficulty? With feverish haste he turned the leaves of dictionaries, grammars, and concordances. The very best ever written were in his library, but not one afforded him the least help out of this difficulty. "Therefore" simply means

---

\*) Romans iii, 28: "For we account a man to be justified by faith, without the works of the law." The "*allein*" (only) which Luther has added to this verse in his translation of the Bible, is a pure invention.

†) δὲ, that is, δὲ and οὖν, "propter quod" or "et propter hoc." Verse 22.

"therefore"†), just as "and" means "and," and "yes" means "yes"; and no power on earth could change it.

He covered his eyes with his hands: feeling like an aeronaut who sees the earth vanishing below his feet.

Still he was not yet at the end of his discoveries.

A parallel passage referred him to the second chapter of the Epistle of St. James.

"Was not Abraham our father justified by works," he there read (verses 21-24), "offering up Isaac his son upon the altar? Seest thou, that faith did cooperate with his works; and by works faith was made perfect? And the Scripture was fulfilled saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. Do you see that by works a man is justified; and not by faith only?"

Abraham therefore—according to St. Paul—was first justified because of his firm faith. Then—according to St. James—good works had to be added. Hence Biblical justification takes place by means of faith and good works, cooperating harmoniously.

How inexpressibly simple and unmistakable this Apostolic doctrine now appeared to our Professor! What queer contortions he had made to escape it!

But, a voice whispered, the epistle of St. James is not the word of God.

Not the word of God? retorted his reason, which was not by any means entirely choked. Is not a considerable extract therefrom publicly read from the "altar" of every Lutheran church as "epistle" of the day, each year on the fourth Sunday after Easter? And another, almost equally long, on the Sunday called "Vocem jucunditatis"? Not to speak of the innumerable sermons which have been and are still delivered on the above-mentioned Sundays by Lutheran preachers in connection with and based upon these same texts.

Clearly, there are but two alternatives: Either we must assume that the Lutheran Church makes fools of its believers by serving them twice each year with something which they believe to be the word of God, while in reality it is nothing but the silly gossip of a fool; or the *sola fides* theory, built upon misinterpreted passages from the epistles of St. Paul, is a humbug.

[To be continued.]

---

†) Greek scholars will take no offence at the fact that *διό* is here translated simply by "therefore." To be entirely accurate, we should have to render it by "and therefore" or "wherefore." For *διὰ* with the accusative means "on account of," "by reason of," while *ὅ* is, of course, the fourth case neuter of the relative pronoun.

## BOOK REVIEWS AND LITERARY NOTES.

---

*At the Deathbed of Darwinism.* A Series of Papers by E. Dennert, Ph. D. Authorized Translation by E. V. O'Hara and John H. Peschges. 1904. German Literary Board, Burlington, Iowa. Price 75 cts.

This is an English translation of Dr. Dennert's recent work, well known in Germany, 'Vom Sterbelager des Darwinismus' (Kielmann, Stuttgart, 1903.) Its object is to show the broad masses of laymen who are not specialists in the sciences, that Darwinism is gradually being relinquished as unprovable. The testimony which the author has brought together, and which is here offered in a good English translation, leaves no room for doubt about the decadence of the Darwinian theory in the highest scientific circles of Germany. We must conclude, after careful perusal of the arguments, that, while the theory of development is still recognized by scientists as a working hypothesis, though no conclusive proof of it has yet been forthcoming, Darwinism, that is, the theory of natural selection by means of the struggle for existence, is pretty well exploded. In its place new ideas are coming to the front, which, while they are in harmony with Lamarck's principles of adaptation and use, enunciated before the time of Darwin, attribute a far-reaching importance to internal forces of development and necessarily involve the admission that evolution has not been a purely mechanical process. We recommend Dennert's book to all who are interested in the subject.

*The Principles of Moral Science.* By the Rev. Walter McDonald, D. D. Dublin: Brown and Nolan, Ltd. St. Louis: B. Herder, 1904. Price \$1.60.

This essay has been on our table for several months. We confess that we have not had the perseverance to plod through it. What we have read of it has convinced us that the book does not contribute to the advancement of either moral philosophy or theology. As the *Month* said in its criticism (Feb. 1904), the author sees and judges every thing in the light of his own peculiar *praesupposita*; and these are not only confusing, but, however reluctant we may be to say it, confused.

*The Business Man's Pocketbook.* A Handbook of Reference for Business Men. By the International Correspondence Schools, Scranton, Pa. Second Edition, 50th thousand, 5th Impression. Scranton, Pa. International Text-Book Co. 1904.

This handy booklet (3¾ x 5½ in.) is what its subtitle indicates it to be: a handy pocket manual of reference for business men. Prominent among the subjects treated are: card systems, business forms, book-keeping, business law, money and money mar-

ket, and methods of publicity. The treatment of business law in particular is clear and quite complete. The manual deserves cordial recommendation.

—What is probably the best Catholic prayer-book—aside from the liturgical books of the Church—in any language, the late Fr. Tilmann Pesch's vademecum for thoughtful Catholics, has just been Englished by Rev. Dr. J. Wilhelm. It differs in many respects from the prayer-books in common use. Appealing to the thoughtful Catholic of higher education, it strives to aid him in offering to God what St. Paul calls "a reasonable service," by skillfully blending instructions on the foundations of faith, on dogma and morals, on the Church and her institutions, with maxims for the conduct of life, and interspersing the various chapters with the standard prayers of the liturgy and devotions for the various circumstances of life. The translator, himself one of the ablest theologians living in England at the present day, says that the need of such a book is as great in England as it was in Germany before the publication of this vademecum of Fr. Pesch's appeared; and we may say the same of English speaking America. The title of the book is: 'The Catholic's Manual. A Prayer-Book with Instructions, Advice, and Devotions for the Catholic Laity by Tilmann Pesch, S. J.' It is published by B. Herder, 17 S. Broadway, St. Louis (price, cloth, 90 cts.) The author whose name is a household word in Catholic Germany, is known to scholars all over the world as editor of the monumental 'Philosophia Lacensis' and author of 'Die grossen Welträthsel.'

—In a new edition of his book entitled 'The Courtships of Queen Elizabeth' (McClure, Phillips & Co.), Martin Hume, the well-known editor of the Calendars of the Spanish State Papers preserved in the Public Record Office, and the sympathetic author of 'The Love Affairs of Mary, Queen of Scots,' considers Queen Bess's courtships in their personal as well as political aspects at great length. This is the conclusion at which he arrives: Although Elizabeth's love affairs were accompanied by circumstances which were reprehensible, undignified, and indelicate for any virtuous woman, much more a queen, the arguments and evidence lead to the delivery of a verdict of not proven on the generally believed main charge of actual immorality.

—Mr. Martin I. J. Griffin informs us that, beginning with January, 1905, he will double the size of his *American Catholic Historical Researches* and give 400 pages a year for two dollars. We are glad to hear this, for it will give our friend a chance to preserve a still larger part of the valuable historical records which he has gathered up during twenty-five years of indefatigable research. Help him to continue his good work by becoming a subscriber.

## MINOR TOPICS.

---

*The Catholic Knights and Ladies of America.*—Having received a copy of the official *Journal* of this order (dated Aug. 4th, 1904), together with some leaflets, which would be called "canvassing documents" if published by an insurance company, we consulted several State insurance reports recently received to find something reliable about the financial condition of this organization. We found no mention anywhere of this order which claims Chicago as headquarters. So we must confine our comments to the information given in the order's own literature, which certainly must be considered as showing the organization in the best possible light. And even here we fail to find any plausible reason why Catholic women as a class should want to take insurance. In an article previously published we deplored the growing tendency among Catholic women, to waste time and money in joining "insurance" orders, which from our point of view can offer them no financial benefits except in isolated cases. We are still waiting to hear from opponents to our view, and until thoroughly convinced to the contrary, will never advise women, as a class, to take insurance on their own lives.

Much less could we commend membership in the "Catholic Knights and Ladies of America," if the official documents above referred to can be relied upon. In the first place, the rates or assessments are much too low for the promised benefits, and will have to be increased in the near future, if the business is to be continued. Secondly, the present financial standing of the concern is certainly very poor. During July, 1904, \$8,000 was paid for death claims, and about \$1,100 carried to the reserve fund, which thereby reached the magnificent sum of \$30,100.08 for over 8,000 members. That means about \$3.76 per member. But 7 death losses amounting to \$8,000 are already reported, so that really but \$22,000 can be considered as available surplus.

It is regrettable that such an organization, pretending to furnish "insurance" from \$500 to \$2,000 per member, "at the least possible cost consistent with safety," is permitted to do business as a "Catholic" institution, with the recommendation of some of the reverend clergy and dignitaries of the Church. So-called "cheap" insurance has been long enough on trial and found to be wanting, we should think, to teach the gentlemen concerned that furnishing good life insurance on a permanent basis is a serious business, which must be conducted on well-defined scientific business principles. On page 566 of our issue of Sept. 22nd, 1904, we have published the standard minimum rates, exclusive of expenses, which, if paid yearly in advance and promptly invested at at least 4% interest, will enable a life insurance company to pay \$1,000 for each deceased member under otherwise normal average conditions. These tables are again respectfully referred to the attention of those interested in fraternal life insurance.

*Ex Priest Frøsenborg and His Book.*—During the past few months we have received many enquiries about a widely advertised book,

entitled 'Thirty Years in Hell,' purporting to have been written by a former Catholic priest named Fresenborg. After our well-known experience with 'The Devil in Robes,'\*) we could see no use in carrying out the suggestion made by most of our correspondents, to try to prevail upon the Post Office authorities to stop the circulation of this pamphlet through the mails. The *Southern Messenger* of San Antonio courageously took the matter up and reports (xxiii, 32) that it received notice from the First Assistant Postmaster General, under date of Oct. 1st, that its complaint had been referred to the United States Attorney for consideration. That this will be the full extent of the Department's action in the matter, is quite clear from the concluding remark of the First Assistant Postmaster General: "One of the difficulties met by the Department is, that an unsuccessful attempt to prosecute the publisher of literature of this kind, draws public attention to the fact that the book is of doubtful morality, and its circulation is increased by the advertising given." In our campaign against 'The Devil in Robes' our readers will remember that precisely the same position was taken by the Postmaster General, and that His Eminence Cardinal Gibbons approved, or at least acquiesced in, his opinion. We still think that this policy of non-interference and silence is entirely wrong and cowardly. (In this connection the remarks of the *Catholic Transcript*, quoted in THE REVIEW, vol. X, pp. 402—403, should be reread.) But what is the use for us Catholic editors to go to infinite trouble and expense every time a new publication of this kind appears, so long as the Post Office authorities are supported in their cowardly attitude by eminent church dignitaries?

As for poor Fresenborg, we know him and have read his book. It is unfortunately true that he is a priest. But as the *Southern Messenger* rightly remarks, he is the last man to look to for the truth about the Catholic Church which he has disgraced.

*The Waggaman Case Viewed in the Light of Moral Theology.*—The *Ecclesiastical Review* for October publishes a paper on "Bankruptcy and Conscience," which, whether it be intended or no, squarely covers the moral aspect of the Waggaman case. The author shows, first, that for a man who knows that he is going to fail shortly in business, it is wrong to give one creditor preference over another [as Mr. Waggaman did to the Catholic University.] "Such transactions are against natural justice, they tend to defeat the chief end of bankruptcy laws, which is to secure an equitable distribution of the property of the debtor among his creditors, and they are rightly forbidden by positive law. . . . If it were discovered that such a fraudulent preference had been given to one of the creditors, the official receiver or the trustee in bankruptcy could claim the money and add it to the assets to be distributed among the creditors according to law."

If the bankrupt does wrong in giving such preference, is a creditor who receives a fraudulent preference justified in keeping the money, or is he bound to make restitution? The author thinks he is bound to make restitution if the matter comes to the

\*) See THE REVIEW, vol. X, pp. 189, 236, 326, 362, 402.

knowledge of the court and he is ordered to do so. Whether he is bound in conscience independently of such an order, is not free from doubt. He has only received what he had a right to, according to his contract with the debtor. "The debtor did an injustice to his other creditors in paying this one in full; but the preferred creditor has no contract with the other creditors of the debtor; he is not bound like the debtor to safeguard their rights and satisfy their claims as far as possible; if he has no such obligation, and only receives what is due to him from his own contract, he does not seem to violate justice by taking payment of his debt in full, and so he is not bound to make restitution."

Sabetti treats the question concisely in his *Compendium Theol. Moral.*, ed. xvi., N. 455. His solution agrees entirely with that of the *Ecclesiastical Review*.

**The Odd Fellows.**—A subscriber in Canada writes to THE REVIEW: "As to your comments in No. 37, p. 592, on the Odd Fellows, I certainly agree in condemning said fraternity; still I think it must be a slip of the pen when you insinuate that it is a society nominally forbidden *sub poena excommunicationis*. It is a *societas prohibita* only (Instr. S. Officii, 20. June, 1894) unless otherwise decreed since 1894."

The point we desired to make in the note referred to, was that, under the two decrees of the Holy Office directed against the Knights of Pythias, Odd Fellows, and Sons of Temperance, (dated June 20th, 1894, and January 18th, 1896, respectively) no Catholic can belong to any of these societies and at the same time receive the sacraments of the Church, unless he gets permission from the Apostolic Delegate to retain membership, which permission can not be granted unless the applicant is in hardship and promises that he will abstain from all intercourse with the forbidden society.

The Odd Fellows are undoubtedly a nominally forbidden society. Sabetti says (*Comp. Theol. Mor.*, 16th ed., p. 787) that "non sunt damnatae sub censura, sed solum quia sunt malae," i. e., they are not forbidden under ecclesiastical censure, but only because they are bad. When protests were made against the decree of 1894 forbidding the three societies above named, the S. Congregation, in one of its many responses, said: "This is not a question of ecclesiastical law, which does not bind under serious loss, but it is one of the natural and divine laws, and of not giving scandal under that law." (Rosen, 'The Catholic Church and Secret Societies,' p. 326.)

Hence, "a man who persists in belonging to those societies can not claim to be a Catholic any more than a Freemason can." (Book, 'Thousand and One Objections to Secret Societies,' ed. Girardey, 1903, p. 88.)

—Secretary Taft, in a lecture on the Philippines, delivered Oct. 5th at Notre Dame University, said among other things (we quote from the *Catholic Columbian*, xxix, 42):

"It is my personal belief that the title of the church property in the Philippines belongs to the Church of Rome and not to the natives. However my opinion can not decide the question and it will



have to be tried in the courts. By continuing the present policy of the government, the Church will be allowed to live in the islands, but the moment the islands are given their independence, the independent church organizations will seize the property of the Roman Church and drive the Catholic priests from their possessions.

"It is the policy of the government to replace the Spanish priests, who are not popular with the natives, by priests from Belgium, France, and America. Formerly these Spanish friars were the friends and protectors of the natives and were treated with the greatest confidence, but the excluding of the Filipinos from entering the priesthood, which was ordered by Rome, in 1832, caused intense feeling between the native and Spanish priests, and the native priests started an independent order which is now the one that is the Church's greatest menace in the islands. Without the protection of the United States government this independent organization would soon drive out the regular order."

—Rev. M. J. Henry, Director, submits his twenty-first annual report on the work of the Mission of Our Lady of the Rosary for the Protection of Irish Immigrant Girls, 7 State Street, New York. We gather from it that the number of Irish people who landed on our shores during the year ending June 30th, 1904, was 36,731, an apparent increase over the previous year of 1,431. This does not necessarily mean a real increase, as under the stricter laws now obtaining in New York harbor, Irish servant girls who, finding themselves out of employment during the summer months, owing to the exodus of householders from the city, take advantage of the opportunity to visit their old home, are classified as aliens when they return, because they can not produce certificates of citizenship. Father Henry thinks that in reality there has been a falling-off in Irish emigration and expresses his delight that the many agencies at work to keep the Irish in Ireland are at last meeting with some degree of success, though the rate war of the steamship lines has recently again led to a temporary increase.

—We were grieved to learn last week from the Quebec *Vérité*, which has lately again appeared regularly twice a month, that the valiant editor of that journal, our friend J. P. Tardivel, instead of having recovered his health, as we had hoped, has recently had such a serious relapse that he received the last sacraments. Since then, we gladly note, there has been some betterment in his condition, which affords us reason for the hope that he will rally and recover. M. Tardivel has been so fortunate to discover, in M. Omer Héroux, who is about to marry his youngest daughter, a young journalist who appears to be fitted by talent, education, and prudence to continue the defense of the sacred cause which the veteran editor of *La Vérité* has advocated with such heroism for the last four-and-twenty years. But we can not yet spare Tardivel, the Veillot of Canada. May God grant him courage and perfect restoration!

—We read in the *Catholic Citizen* of Milwaukee (xxxiv, 50): "The zealous and progressive Archbishop of Montreal, etc."

A. Preuss in *St. Louis Review*. Does it not smack of liberalism to call a prelate 'progressive'?"

Not at all, if you understand progress in the Catholic sense, as explained by St. Vincent of Lerins in his famous 'Commonitorium' (cap. xxviii): "Sed forsitan dicit aliquis: Nullusne ergo in ecclesia Christi profectus? <sup>b</sup> Habeatur plane et maximus. . . . Sed ita tamen, ut vere profectus sit ille fidei, non permutatio. . . . Crescat igitur oportet, et multum vehementerque proficiat tam singulorum, quam omnium, tam unius hominis, quam totius ecclesiae aetatum ac saeculorum gradibus intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia."

—Involuntarily perhaps, the Rev. A. A. Butler, Episcopalian, of Faribault, Minn., prophesied the coming greatness of the Catholic Church in America, when he declared in an address at the Boston Sunday School Conference (cfr. *Boston Herald*, Oct. 19th): "There never was such an appetite for knowledge in the world as now. It is the altar and the shrine to which the world kneels. All this is admirable. But we are beginning to discover that intellectualization of the world has been growing in advance of its moralization. We are coming to feel that knowledge in its secular significance is not sufficient. We must have moral training, and that training must begin with the child. The child is father of the man, and the church that lives and works for the child will contribute most to the greatness of the future and will itself be the greatest church in Christendom."

—Cincinnati is not the only American diocese in which parents are held, under pain of being refused absolution, to send their children to Catholic schools. In the Diocese of Burlington, Vt., the clergy are instructed as follows: "Parents and guardians who, in places where there are parochial schools, send their children to the public schools, can not absolved. The Rev. pastor of each parish where the case belongs, is hereby made the judge in *foro externo*, of each and every case pertaining to his own parish. This is in accordance with the III. Plenary Council of Baltimore (Nos. 198 and 199.) At Forty Hours' Devotion and all other occasions when priests assist him to hear confessions, the rector must remind them of this reserve. In doubt, consult the Bishop."

—The *Catholic Columbian* (xxix, 42) prints this "pledge for a day": "O my God and Father, to show my love for Thee, to repair Thy injured honor, and to obtain the salvation of souls, I firmly resolve not to take wine, alcoholic liquor, or any intoxicating drink, this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, who daily immolates Himself for Thy glory on the altar. Amen." The same paper says that whoever makes this resolution in a spirit of faith and penance, gains an indulgence of three hundred days, which is applicable to the souls in Purgatory. Such statements should never be made without quoting the authority for them or the source from which they are derived.

—Mr. Martin I. J. Griffin, who recently visited our World's Fair, speaking of the Vatican's exhibit in the Anthropology Build-

ing, says, "it is a deception bordering on imposition. Our Catholic papers had praised it so highly and lauded the Pope so much for his graciousness in sending such 'treasures' that a Catholic is sadly disappointed on entering the room containing the exhibit to find it almost wholly of photographic copies of ancient books and records," while at the Chicago Fair the Vatican had priceless treasures. We must confess that we consider this criticism well-founded; but we believe the Vatican's experience at Chicago had much to do with its unwillingness to send valuable treasures to St. Louis.

—Some of our readers may not be aware that the "Knights of Columbus" also have a "fourth degree." The requirements for receiving it, according to the *Denver Catholic* (v, 31), are: "1. Two years in the order; 2. certificate of pastor showing that the candidate has been to confession and communion within two weeks of degree work; 3. full dress suit." The *Catholic* seems riled because the fourth degree has not yet been given in Denver. We are told by several members of the "Order" that the fourth degree members form a sort of inner circle into which only the very elect are admitted. And one may not be "elect," though he has been several years in the order, has received the sacraments but recently, and is the happy owner of a swallow-tail coat.

—Several Sisters of Charity who, together with four nurses, recently made a trip to Arizona for the purpose of placing in Mexican Catholic families Catholic orphans from the New York Foundling Asylum, were there roused at night by armed men, who invaded their rooms, terrified them for hours, and, after stealing nineteen of the forty children in their charge, drove them away with mob ferocity. Mother Teresa Vincent, who has instituted legal proceedings to recover the stolen children, is quoted in the *Union and Times* [xxxix, 29] as saying that the prejudice animating the mob was religious rather than racial. Have the Know-nothing days returned in the Southwest?

—A recent cablegram from the Eternal City states that because of representations by some American bishops Pius X. will not insist on the adoption of the sweeping reforms in Church music proposed last year. "Be this as it may"—observes the *Catholic Transcript* (vii, 20) in commenting on the despatch—"it is an open secret that when Archbishop Walsh of Dublin appealed to the Pope for a modification of the papal decree for his Archdiocese, the answer of the Pontiff was a reaffirmation of the instructions conveyed in the circular of last year."

—According to a decision of the S. Pœnitentiaria, which we find in the October number of the *Ecclesiastical Review*, the abstinence required for gaining the jubilee indulgence is to be understood strictly—that is, as excluding eggs, milk, etc., except in places where fish or other Lenten fare can not readily be had. Hence the difference in the various diocesan regulations for the jubilee. Some bishops (like our own ordinary) prescribe the

"black fast," which excludes "lacticinia," while others permit the use of milk, eggs, etc.

—The story of conversion of Dr. Preuss running through the St. Louis REVIEW proves to be a most interesting one. The Doctor while a Lutheran took upon himself to attack the doctrine of the Immaculate Conception shortly after its promulgation. In order to do it more effectively he made a deep research into the question, with the result that his eyes were opened to the truth, and he became a staunch believer in the doctrine which he sought to overthrow.—Wheeling *Church Calendar* (x, 7.)

—*Men and Women*, of Cincinnati, is a fairly good family Catholic magazine; but its frantic efforts to build up a circulation, including recently, among other things, participation in a twenty-five thousand dollar prize scheme, engineered by some Protestant concern in Detroit, are apt to create the impression that it finds itself unable to obtain sufficient patronage on the strength of its literary and artistic merits.

—According to the *Holy Family Magazine* (quoted in the *Catholic Transcript*, vii, 18), nearly two hundred thousand copies have been sold in the United States, Canada, and Australia, of Cardinal Gibbons' 'The Faith of Our Fathers,' and it has been translated into French, German, and other European languages. It is not easy to account for the popularity of this particular book.

—We note from the *Catholic Union and Times* (xxxiii, 28) that a number of non-Catholic parents in Philadelphia are sending their children to the Catholic parish schools. Some of them are actuated by the belief that religion is a necessary feature of education, while others seek the facilities which the lack of public school accommodations denies.

—The Buffalo German Catholic Federation, by rubbing a set of emphatic resolutions under the noses of those whom it concerned, has succeeded in moving the Public Library authorities of that city to purchase and place in their reference room Herder's 'Kirchenlexikon,' the greatest Catholic reference work in any language.

—F. Pustet & Co. inform us by circular letter that they have made all preparations necessary for publishing reprints of the official new chant books, as soon as the Vatican editions will have been issued. They are not yet, however, in a position to announce how soon the official proof-sheets will be ready.

—Archbishop Keane, of Dubuque, we learn from the *Sydney Catholic Press* (No. 455), has prepared for the second Australasian Catholic Congress, held at Melbourne, a paper on "The Immaculate Conception in Connection With Democracy"—a novel aspect of that sacred subject, to be sure!

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI. ST. LOUIS, MO., NOVEMBER 10, 1904. No. 43.

---

## A "CATHOLIC DAILY" IN NEW YORK.



respected subscriber in the Diocese of Syracuse sends us a typewritten letter recently received by him, signed "Thomas C. Quinn, Editor and Proprietor of the New York *Daily News*." Other priests and some bishops have received similar letters, and we are asked to say whether the long hoped for Catholic daily in the English language has finally been realized in the paper named. We propose to set our correspondent's doubts at rest, and in order that our comments may be clearly understood, we reproduce the letter sent to him as follows :

"New York, Sept. 22nd, 1904.

"Rev. and Dear Sir :—I take the liberty of addressing you on a matter which may have more than a passing interest for you. The well-known *Daily News* has come into my possession, and for the first time the Catholic-American body has its representative among the daily journals. As a sign of his favor and interest, Archbishop Farley has just appointed Rev. John Talbot Smith his personal representative on our staff of editors.

The policy of the *Daily News* will embrace in religion everything dear to the Catholic heart ; the building up of Catholic schools and Catholic charities ; the presentation of the highest Catholic opinion on art, sciences, letters and life ; and the defender [sic] and exposition of the faith at all times.

In politics it will be Democratic in the highest and best sense of the word. In order that you may see what the paper is, and at present it is only the mere shadow of what it will be before the year closes, I have placed your name on our list of subscribers, and from this date you will receive regularly a copy of the *Daily News*.

I shall be happy to send the paper also to any members of your

parish who stand in need of sound doctrine and healthy persuasion in the matters dealt with by the *Daily News*. If you will kindly send me the names of some waverers, I shall send them the *News* for the next two months free. Yours sincerely, Thomas C. Quinn, Editor and Proprietor."

Our readers will bear witness to the fact that THE REVIEW has always taken a lively interest in the project of an English daily newspaper which should be Catholic in thought and tone, just and fair in its presentation of the news of the day, rigorous in its exclusion of those morbid or filthy details of scandals or crimes which occupy so much space in the average modern newspaper, as well as of all advertising, however lucrative, which may be comprehensively classed as illegitimate.

No less important than the proper presentation of the news of the day, is the expression of editorial opinion which should find place in such a journal and which ought to be philosophically sound, historically accurate, and, of course, orthodox according to the teachings of the Church upon all questions, whether moral, social or economic, which, in the course of events, might come up for discussion and as to which Catholic readers might justly look for safe guidance to a newspaper claiming to merit their patronage. It would follow, of course, that a journal conducted on these lines could not be the organ of any one individual or clique of persons, or of any political party, and ought not to be the oracle or mouthpiece of mere partisan politicians.

When we have stated what we think such a journal ought to be, we have almost stated the reasons why the New York *Daily News* can not be taken seriously at the estimate which it gives of itself in the letter addressed to our correspondent. Moreover, if the rumors which are current in political circles of New York are true, the paper mentioned is purely and simply the advocate and exponent of Tammany Hall politics, with just enough mention of Catholic events local to the City of New York to give color to its claim of being a representative Catholic American newspaper and thus to attract the large body of Catholic voters in the City of New York to the political views which it advocates. Its offer to send the paper free "for the next two months" [from the date of the letter, that is, until election day] to those who may be reported as "in need of sound doctrine," confirms this opinion. While Mr. Quinn subscribes himself "Editor and Proprietor," we notice at the head of the editorial page that the paper is published not by him, but by the "Daily News Publishing Company," whose names are not disclosed; but we are told they include certain of the leaders of Tammany Hall whose money secured control of the paper during the summer just past

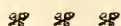
from Mr. Munsy of magazine fame, after he had failed to make it a successful independent newspaper.

An inspection of some of the recent issues of this paper bears out the opinion which is current respecting the character of the paper; for we find it devoted politically to the laudation of the various Tammany candidates and the doings of Tammany Hall in the late political contest. On several successive days many columns of space were given to the account of the presentation of a diamond pin, the gift of the *Daily News* to one of the Tammany "leaders," and in the issue of October 26th, under the caption "Tammany's Service to the Nation," two columns of space on the editorial page are devoted to the speech delivered by Rev. John Talbot Smith on the occasion referred to. Under the caption "Pugilism" half a column in a later page of the same issue is occupied with the details of what the reporter characterizes as "one of the bloodiest prize-fights ever witnessed in private." Presumably as a Catholic feature, nearly a whole page is given to the cult of the "Knights of Columbus" and to the display of the voting contest for a gold badge offered by the newspaper to the most popular "Grand Knight," with a picture of the badge and long lists of names of the "Grand Knights" and the votes from day to day for each. In its issue of October 16th, the *News* invites its readers in its advertising columns to the performances going on that same Sunday afternoon and evening in as many as eleven of the vaudeville theatres and music halls of the City. Some of these places, we are assured, no respectable man would wish to enter at any time, to say nothing of a Catholic spending his Sunday afternoon or evening there. On its editorial page the paper denounces a certain play, just being presented at one of the theatres, as offensive and insulting to Catholics, because of its unjust and untruthful presentation of the character of Cardinal Ximenes. But on another page we find the same play advertised among other theatrical advertisements, supplemented by the picture of the actress who sustains the principal part in it; and as if to satisfy all manner of tastes, a clairvoyant's advertisement appears at the foot of one of the columns of the same page.

We should not omit to mention that among the other attractions of this *soi-disant* Catholic paper of the date mentioned, is a complete novel of the penny-dreadful sort, with which the Catholic reader may fill out any spare time remaining of his Sunday. The weekday issues include the inevitable "sporting page," with "tips" on the horse races, by the aid of which the young reader of this representative Catholic paper may make his selection of the horse on which to bet his own or his employer's money.

We have not overlooked the announcement that Archbishop Farley has just appointed one of his priests "his personal representative on our staff of editors." But it goes without saying that Catholic journals worthy of the name can not be made to spring forward at the fiat of any person, ecclesiastical or otherwise, and the appointment of a representative on the editorial staff, even if he be so cultured a man as the Rev. John Talbot Smith is known to be, is of very little account, as the present case illustrates, if the management of the paper is not wholly and consistently Catholic in tone and morals.

It is not many years since the *Daily News*, alone of all the New York papers, published the drawings of the Louisiana lottery, then forbidden by law. It ceased doing so only when the law was enforced against it, and there were not a few people who believed that its then proprietor was largely interested in the "policy" shops, equally under the ban of the law, which infested the City of New York and which together with the lottery impoverished many of the people. At that time the *News* was the only penny paper in the field and circulated largely among people of the humbler class, including many Catholics. These are not the antecedents which we should have selected; nor does the present achievement of the *Daily News* realize our ideal of a Catholic daily newspaper. If that sort of Catholic journalism suits New York, all we can say is: So much the worse for New York.



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XI.

Further careful and unprejudiced researches in the Bible soon convinced our Professor that the *sola fides* theory was indeed a sham.

Thus he found that the prophet Daniel, a writer who is admittedly canonical and inspired, advised the criminal King Nabuchodonosor: "Redeem thou thy sins with alms and thy iniquities with works of mercy to the poor." (Dan. iv, 24.)

"Redeem! buy off! Ransom! *Redime!*" The Chaldean word in the original text, according to the best concordances and dictionaries of that ancient language, is plain and suffers no contortion.

Besides, the above passage is absolutely confirmed by Ezechiel xviii, 21-22, which even Luther has translated correctly: "If the wicked do penance for all his sins which he hath committed, and



keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done : in his justice which he hath wrought, he shall live."

Not in the justice which the Messiah shall procure and which shall be imputed to him ; no, "*in his justice which he hath wrought.*" These are the veritable words of God.

The whole New Testament likewise contradicts the allegation of the sixteenth century "reformers."

In the "Our Father," the Saviour teaches us to pray : "And forgive us our trespasses, as we forgive those that trespass against us." That is to say : In the same measure in which we forgive, shall forgiveness be meted out to us, according to our prayer.

That such is the true sense of the fifth petition, appears from the declaration added to it in Matthew vi, 14-15 :

"For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences."

Lutheran theology is better informed. According to its teaching, divine forgiveness must inevitably precede and is followed by the forgiveness administered to one's neighbor as a consequence or "sign." It absolutely denies that man should forgive his neighbor with the purpose and object of himself being forgiven by his heavenly Father.

And yet Christ says (Mark xi, 25) : "Forgive, if you have ought against any man, in order that your Father also, who is in heaven, may forgive you your sins."\*)

Even with regard to the theory of the law, which is the foundation of the Lutheran doctrine of justification, the system of Luther and Gerhard is directly opposed to the clear word of God.

1 John v, 3, solemnly testifies that the commandments of God—there are ten of them, as every child knows—are not difficult to keep.†) According to orthodox Lutheran teaching, on the contrary, they are not only hard to keep, but it is impossible to observe them. Hence no man can lead a holy life and keep all the commandments of God, while on the other hand, the Holy Spirit tells us through the mouth of St. Luke (i, 6), that certain persons were "just before the Lord, walking in all the commandments and justifications of the Lord without blame."

And so far as sin is concerned, the old orthodox Lutheran theologians considered all sins to be grievous and mortal, despite the

\*) Ἀφίετε ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

†) The plural used in the Greek text positively excludes the well-known *quid pro quo*, that the commandments here signify "faith."

fact that St. John makes a clear distinction in the fifth chapter of his first epistle: "He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask. All iniquity is sin, and there is a sin unto death."

Thus our Professor found, and became daily more convinced, that the Lutheran doctrine on the justification, with all that depended upon it, not only lacked Biblical confirmation, but was in obvious contradiction to the text of both the Old and the New Testament. [To be continued.]



## BOOK REVIEWS AND LITERARY NOTES.

---

*The Ray: A Story of the Time of Christ*, by R. Monlaur. Translated from the French by Rev. J. M. Leleu. Published by B. Herder, 17 South Broadway, St. Louis. Price, net, 45 cts.

There is no dearth in our literature of stories of the time of Christ. Lew Wallace's 'Ben Hur' at once comes to mind as a typical example. The story before us differs from all its predecessors in that its setting is entirely Scriptural and in that its scenes are all found in the Gospel. "The Ray" is our Savior Himself, who, in the translator's words, "nineteen centuries ago illumined and inspired Judea." To present once more in vivid language the striking events in the life of the God-Man, and to retell the sweet story of the Rood in "a series of pen-pictures of divine realism," is the aim of the author. This end he strives to attain by describing the effect of the chief incidents and miracles of our Lord's life on two devout observers of the Old Law—Gamaliel, the rabbi and doctor of the law, and his sister, Susanna. Of the several Gospel incidents graphically retold, that of the penitent Magdalen in the house of Simon the Pharisee, and the Resurrection of Lazarus are noteworthy. Much interest is added to the story by incidental information on the life and social customs of the Jews of that period.

*Within and Without the Church*, by Rev. J. Laxenaire. Adapted from the French by Rev. J. M. Leleu. B. Herder, 17 South Broadway, St. Louis, Mo. Price, net 30 cts.

The importance of the questions treated in this booklet of but seventy-six pages is well stated in the translator's preface. "To be or not to be within the pale of the true Church," he says, "is a most important question for us, since upon its solution depends the eternal future of our soul." This statement also points to the nature of the questions discussed. They are old, yet ever vital:

Who can be saved? What must I do to be saved? Which of the many churches now existing has the means of salvation? In clear, direct language, free from technical terms, the author answers these queries. Yet it is not a dry controversy which he presents, but a timely and living exposition of the truths which are an essential part of the Church's teaching. To the Catholic who is questioned by his Protestant friends on some of the fundamental points of his faith, Father Laxenaire's book will prove a valuable *vade mecum*.

*The Immaculate Conception of the Blessed Virgin Mary*, by Rev. A. A. Lambing, LL. D. Benziger Bros., New York. Price 35c.

The Jubilee Year of the Immaculate Conception has called forth a number of treatises on the history and meaning of the dogma. This neat booklet will probably enjoy as much favor as any that has thus far been published. In sixteen chapters the author clearly presents all that is of interest bearing on devotion to our Immaculate Lady. Chapter IV., which contains a luminous exposition of the early history of the dogma, may be advantageously read by those who think that it is something quite new in the Church's teachings. So too will the chapters which outline the action of the Holy See previous to the solemn definition of the dogma, show with what care and scientific exactness the Church proceeds when formulating her teachings. The appropriate explanations of the miraculous medal, of the devotion to our Lady of Lourdes and Our Lady of Guadalupe, will help to attain the purpose of the book, which is "to add one more voice to the choruses that are already singing the praises of Mary the Immaculate."

*In Many Lands*, by a Member of the Order of Mercy. O'Shea & Company, 19 Barclay St., New York. Price, net, \$1.50.

This new book by the gifted Mother T. Austin Carroll, of the Order of Mercy, will prove a welcome addition to our Catholic literature of travel. The authoress has succeeded in bringing to the fore just those points which will appeal to the reader interested in the historic places she has visited. Evidence of vivid descriptive power is shown in many of the chapters. The Catholic memories of England, Ireland, France, Italy, and Switzerland deservedly find greater prominence. As the volume is not only well written and entertaining, but also contains much historic information, we can recommend it to our Catholic schools and academies as an appropriate "premium book."

*Jubilee Manual of the Immaculate Conception*. The Catholic Truth Society, San Francisco. Price 5 cts.

This little manual contains in brief the information most neces-

sary for an understanding of the present Jubilee, its indulgence, conditions for gaining it, etc. It is most suitable for distribution by pastors.

—We have not yet seen Julien de Narfon's new book on Pius X. [Pie X. par Julien de Narfon. Paris: Librairie Ch. Delagrave.] The *Catholic World* (No. 476) says it is "brilliant in style, filled with authentic history, fearless in estimating measures and men, independent in criticism, though never ceasing to be loyally Catholic." The following quotation, taken from the same magazine, does not bear out the third part of the complimentary estimate: "A misunderstanding arose concerning the pseudo-Americanism against which the heresy-hunters of France flung themselves in frenzy. The Pope's famous letter to Cardinal Gibbons is still fresh in every one's memory. The answer sent to Leo XIII. by the Archbishop of Baltimore, who had already reconciled the Pope to the Knights of Labor, was that the errors condemned by Rome under the unwarrantably usurped name of Americanism were, so far as the United States was concerned, simply a myth. That sufficed. Good feeling continued untroubled thereafter between Rome and America; although the heresy-spectre ceased not to make night hideous for Delassus, Meignen (sic!), and others of their clan."

—One of the earliest and most welcome Catholic annuals for 1905 to visit us, is the St. Michael's Almanac, now in its seventh year, published by the Society of the Divine Word, Shermerville, Ill. Besides the usual contents of all Catholic almanacs, there is a great variety of entertaining and instructive reading matter for the Catholic home. Such names as Spalding, Donnelly, and Meiffuss speak well for the excellence of its stories and sketches. The illustrations are good and in keeping with the healthy Catholic tone that is noticeable in the selection of the reading matter. The review of notable Catholic events of 1904 shows how the Church has steadily kept pace with the march of progress. The last pages are devoted to a brief sketch of the excellent work done at St. Joseph's Technical School, at Shermerville, Ill., in whose interest the Almanac is published. This sketch ought to be read by all who wish to know how thorough industrial training may go hand in hand with, and be ennobled by, religious instruction.

—Two addresses, made by Rev. R. Schwickerath, S. J., and Hon. H. S. Carruth, at the quarterly meeting of the Federation of Catholic Societies of Suffolk County, at Boston, on July 17th last, have been issued in pamphlet form from the press of Mr. Keenan, printer, 1 Kilby Street, Boston. Both are well worth a careful perusal.

Fr. Schwickerath ably answers some of the objections which have been raised against Federation, while Mr. Carruth's address exhorts Catholics to be constructors, not destroyers, and tells them that, to be constructors, they must learn to avoid the pitfalls which history points out and press forward along the paths which the long experience of the Church has shown to be wise and safe.

—The *Champlain Educator* (formerly *Mosher's Magazine*), official organ of the Catholic Summer School and Catholic reading circles, announces that hereafter, "until further notice," it will appear quarterly instead of monthly. The editor says that "for fourteen years this magazine has been published monthly. It was established to promote and direct good reading on systematic and Catholic lines, and it has consistently and effectively held to its object." The decadence of the reading circle movement, so pathetically deplored by Fr. Sheedy in the October *Ecclesiastical Review*, has clearly hit the *Champlain Educator* hard.



## MINOR TOPICS.

---

*A Catholic Party for Australia.*—While ignorant or malevolent Catholics in this country are combatting the Federation on the ground that it might possibly lead to the formation of a Catholic party, there is a distinct movement among Australian Catholics in the direction of a "Centrum" on the German plan. At the first Australian Catholic Congress, a few years ago [1900], Dr. Leo Kenny, K. S. G., said: "With the intelligent use of the franchise by every Catholic adult entitled to the same, it would be easily possible to return to each colonial parliament and to the commonwealth parliament a solid Catholic party, which should be able to exercise a power similar to that possessed by the great Catholic party in the German Reichstag at the present day. This power would be no menace to the State, or to other parties in the State, but the Catholic party, by its solidarity, would ensure a just appreciation of the rights and interests of the body it represented." The delegates voiced accord with the idea, and though nothing has so far been attempted in the matter, the discussion is still on, and bids fair to lead to definite practical results.

"The shoneen, the Catholic in name only,"—writes F. Kenneth M'Donnell in a late issue of the *Sydney Catholic Press* [No. 455]—"... the Catholic who lies down when kicked for fear of another blow, the other who fears for his social status, and those who seem to delight in being calumniated, scorned and insulted—all these need not be counted upon; but any Catholic having but the one-hundredth part of the fervor and spirit of his ancestors, who wrung the franchise and acknowledgment of their right to live from the ignorant and intolerant oppressor, will gladly join in an d

assist with a movement which would make for better conditions for themselves, a higher standard of political morality, the purifying of our national life, the expulsion of bigotry, and which would make impossible the savagery and malicious spirit of sectarian bitterness exhibited in the contention of the *Evening News*—that a Catholic governor would be impossible, anomalous, and unwelcome in Australia.”

No doubt the subject came up again at the second Catholic Congress, which was held at the close of October in Melbourne.

*Exercitium Salamandri.*—In No. 1302 of *La Civiltà Cattolica*, Rev. P. Angelo de Santi, S. J., gives his impressions of the German Catholic Congress recently held at Ratisbon, which he was privileged to attend. Needless to say, like every other observer, he was deeply touched by this great demonstration of faith and loyalty to the Holy See and holds up the spirit that animated it as the one with which the Catholics of Italy will have to fill themselves if they want to do their duty.

A very amusing feature of P. de Santi's paper is a description of one of the social meetings of the student delegates, where they indulged in the famous "Salamander:"—

"Secondo antichissimi usi tradizionali tutto procede con ordine e dirò quasi a battuta; è una battuta simultanea di tutte le spade sulla tavola al segno del presidente. A battuta s'impone il *silentium*, quando altri deve montare alla tribuna e tenere il discorso; a battuta si annunzia il *colloquium* sugli intermezzi; a battuta s'intuonano gli inni ed i cantici accompagnati dall'orchestra; a battuta si beve. E si beve bene: calici spumanti di birra, di ottima birra bavarese. Guai a chi non beve! Il saluto agli ospiti non si fa altrimenti.

—Sono preparati i materiali? grida il presidente dopo il colpo terribile delle spade.

—*Sunt*, rispondono tutti, prendendo le tazze.

—*Ad exercitium salamandri*: uno, due, tre: *los* (via!)

Al *los*, si beve: naturalmente silenzio perfetto, essendo le bocche altrimenti occupate.

—*Ad exercitium salamandri*: uno, due, tre.

Ai due primi segni si fa romore col fondo delle tazze sulla tavola e al terzo si leva in alto il bicchiere.

—Uno, due, tre.

Al terzo segno si batte la tazza sulla tavola con un colpo sonoro.

—*Salamander ex!*

Cioè la cerimonia è finita; ma dopo poco tra un inno e l'altro, tra un *colloquium* ed un *silentium*, si riprende l'*exercitium salamandri*, come applauso all'oratore, come saluto ad un nuovo ospite che arriva."

*Individualism in Education.*—The greatest achievement of the nineteenth century in the field of education, we have often been told, is the development of individuality. We have more than once contended that, what there is of truth and importance in this movement, is the heritage of the despised Middle Ages, and most of what is specifically modern, is exaggerated and can not last. We are glad to see such an eminent exponent of modern pedagogy as President Hadley of Yale confirm this "old-fogy" view. In his

address in the educational section of the great World's Fair Congress of Sciences and Arts he said (St. Louis *Globe-Democrat*, Sept. 21st):

"We are not far enough away from the nineteenth century itself to get it into right historic perspective or judge how the good and the evil of its educational movements may balance. But I will venture the prediction that the educational principles and methods of the nineteenth century will have the same kind of fate which befell the political and economic principles of that century. The introduction of the idea of liberty in politics and in economics did great and overwhelming good. But there came a point when people thought so much of their rights that they forgot the existence of such things as duty, a point when the pursuit of liberty resulted in anarchy, a point when men sought to obtain their own happiness at the sacrifice of the happiness of others. There came also a point when industrial self-interest could not be made a means to the public welfare and when those who preached its universal beneficence found their previsions unfulfilled. So I believe it will be in matters of education. I believe that our present-day emphasis on the development of the individual represents an incident in educational progress, rather than a fundamental principle which will underlie and control all the intellectual activity of the future. Without in the least detracting from the great and untold value of educational liberty, we may yet feel that the present moment is one for caution in applying this principle, rather than for emphasizing its universal beneficence."

*Is the King of Italy Excommunicated?*—We notice that some of our Catholic contemporaries refer to Victor Emanuel III. as if he were excommunicated from the Church. This is an injustice. The *Vérité Française* some weeks ago (No. 4051) treated the subject in a Roman correspondence, of which we will quote the substance. It is certain that Victor Emanuel is not nominally excommunicated. Nor can he be said to be excommunicated in a general way, for having robbed the Church. His grand-father robbed the Church; he is at worst simply a retainer of stolen goods. But even for this he can not justly be held responsible. Being a constitutional, not an absolute monarch, ruling rather than governing in the true sense, he is little more than an agent of the government. It is not he so much as his ministry and the parliament which refuse to restore the possessions of the Church. He himself could not do it without their consent, even if he would. This explains why King Umberto could make the jubilee shortly before his assassination. His confessor, who had special faculties, absolved him freely, exacting only this promise, that he would do his best to dispose the government to make restitution to the Holy See. It would have been unjust to ask more. "Nemo dat quod non habet." Umberto received absolution, and his confessor commuted his jubilee visits into four visits to the "Scala Santa," which he scrupulously made, to the utter astonishment of several gentlemen who happened to witness the performance.

*The Bias of Patriotism.*—In a paper in the *International Journal of Ethics* (Oct.) on "The Bias of Patriotism," Dr. Alfred Jordan offers a psychological analysis of especial interest. Patriotism

is, he says (we quote the *Catholic World's* [Oct.] summary), an outgrowth of the affection that the individual feels toward his own. It rests, for the most part, on a love for native speech, for physical surroundings, for national achievements, and for great men. One of these motives predominates among one people, while another is foremost in other nations. The effects of the bias of patriotism are both good and evil; yet, in the character of patriotism that is usually cultivated among the lower classes, the evil results far outweigh the good. The beneficial effects are the stimulation of art, the inducement for self-sacrifice, the encouragement of sympathy for individuals of the same country, and finally, the emulation for greater effort. On the other hand, the evil effects as enumerated are the retarding of knowledge of other peoples and countries, the hatred of foreigners, the hindering of communication, the concealing of the results of discovery and invention, and, most of all, by teaching men to accept with readiness evidence for enmity and to hold in suspicion evidence for friendship, the encouragement of intellectual dishonesty.

*Catholics and the Divorce Evil.*—We Catholics are in a peculiarly unfortunate position in this country with regard, among others, to the question of divorce. What should be our program and our line of action? Briefly this, in the words of a writer in the *Champlain Educator* (xxiii, 9): "As Catholics, we claim that Christian marriage, being a divinely instituted sacrament, falls exclusively under the jurisdiction of the Church, and that civil authority has no right to legislate regarding the bond of marriage, although it may regulate its civil effects, especially the property rights of the married parties. Yet, the American law claims full jurisdiction in the matter of marriage and divorce. To remedy the evil, Catholics can call upon their fellow-citizens, Catholic and non-Catholic, especially upon State Federations, to use all proper necessary influence in the State legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring more uniformity in the marriage and divorce laws of the different States. As a line of personal conduct and example—to eschew the acquaintance and unwholesome society of divorcees."

*Vaccination is Bloodpoisoning*, at best, and quite frequently it is so horrible that language fails to supply words to aptly describe it. A new book, by Dr. R. Swinburne Clymer, is just ready and under the title, 'Vaccination Brought Home to You,' tells just what vaccination is. It revels in facts and abounds in statistics; cites case upon case of injury from vaccination and explains how impossible it is to vaccinate and eradicate smallpox at the same time.

It is not a theory that confronts us, but a condition of affairs, and when doctors armed, assisted by policemen, raid not only places of public congregating, but private residences in tenement sections of our large cities, it is time we awake to a just sense how low an ebb personal liberty has reached and ask ourselves why such a state of affairs exists.

This book is written to bring home this double crime—poisoning the life-blood of the healthy and violating constitutional guar-



antees by forcibly inflicting a disease upon healthy persons. It sells for 25 cents. Apply to *Vaccination*, Terre Haute, Ind.

*The Anglican Prayer-Book: Is it a Condensed Translation of the Roman Missal and Breviary?*—It is often asserted that the Anglican Prayer-book is a condensed translation of the Roman Missal and the Breviary. Dom Aidan Gasquet, by means of a diagram which was printed in the *Notre Dame Scholastic* (xxxviii, 6), clearly shows that is not so. The Anglican liturgical service follows the Roman Missal as far as the Offertory. The Offertory and the Secrets are entirely left out. Then the bread and wine are brought to the altar, and instead of the words of consecration in the Missal a formula of institution was used. These words of institution in Cranmer's text are taken from Oceander, his wife's uncle, and are practically those of Luther's Latin mass. Thus every trace of the sacrificial character of the mass was left out. The edition of 1552 is essentially Calvinistic and is the one used by the Anglicans to-day. People were forbidden to kneel when they communicated, lest they should commit an act of idoiatry.

*The Strenuous Ideals* are now being applied to social functions. In preparation for a reception to a young couple "popular among the younger set" in a good New Jersey neighborhood, this same "younger set" provided itself with a quantity of dynamite better suited to mining operations. When ignited, the charge brought down all the plaster in the room, blew several doors from their hinges, and broke windows. But the good feeling which is among the most admirable American characteristics, at once showed itself. "Mr. Willets," the report says, "in his usual pleasant manner, handed out a box of cigars, and the seventy young men soon forgot the damage they had done." The incident teaches to a generation prone to forget the old time courtesies, that, no matter what the exigency may be, the host's sole duty lies in seeing that his guests are made comfortable. Selfishness would have paused to deplore the injury to carpets and furniture, but the true cour-tier revealed himself by passing the cigars.



—Visitors of the Electricity Building at our World's Fair should not neglect to see the radiophone, which forms a part of the exhibit of the Bell Telephone companies. It is—we believe—the only method so far invented of telephoning without the use of wires. By its means the blinding rays of a search-light can be made the path for human speech and other sounds. These rays will carry for miles every tone and inflection of the voice, the delicate shading and varying effects of orchestral music, every note and cadence of a song. The radiophone is the invention of Alexander Graham Bell. While it is to-day only a scientific novelty, apparently possessing no commercial value, it may be well to remember that in this respect it occupies a similar position to that of the telephone when it was first exhibited at the Centennial Exposition of 1876. The telephone has since become one of the greatest of practical utilities; why should not the radiophone, in ways not yet foreseen, some day prove of immense practical value?

We may add, in reply to a query which will naturally suggest itself to the reader, that the radiophone may be used in the day time as well as at night. Its only enemy is fog, which prevents the transmission of messages.

—Some surprise has been expressed at the recent announcement that in St. Vincent's Church, of this city, which is in charge of the Lazarists, there would be sung a Gregorian mass. A Gregorian mass may be an unwonted treat for St. Vincent's congregation, but it is a historic fact, nevertheless, that the Lazarist Fathers were the pioneers of Gregorian music in the present Archdiocese of St. Louis. We read in 'The Life and Time of the Rt. Rev. John Timon,') by Charles Deuther (Buffalo, 1870, p. 65), that as early as 1838, "in the new church" built by the Lazarists at their original Western headquarters, the Barrens, near Cape Girardeau, Mo., "Mr. Burlando" (one of the Fathers) "played the organ, whilst the other reverend gentlemen sang the Gregorian Chant in the choir. The church was always crowded, as well by Protestants as by Catholics, anxious to listen to a kind of music which until then had never reached their ears. In consequence . . . conversions became more frequent." So that the Lazarists, if they introduce Gregorian music in their church in St. Louis, will only go back to their venerable traditions in this Diocese.

—A friend of ours in Boston, who has closely followed the reports of the International Peace Conference, sends us copies of a daily paper containing full accounts of the meetings, with certain passages marked, which furnish interesting side-lights. 1. There repeatedly cropped out in the discussions a fighting disposition on the part of the peace-makers, and one speaker protested against being severely hissed. 2. The American delegates made themselves guilty of the inconsistency of insisting on the disarmament of Europe, while they refused to tolerate any criticism of the increase of our own navy. 3. Andrew Carnegie's letter, suggesting an international anti-war coalition, and the seriousness with which this proposal was discussed, showed once again that if a man has money, he can poke his nose into everything and will be taken seriously, no matter how big an ass he makes of himself. 4. The ungracious reception of Cardinal Gibbons' letter in defense of the Belgian administration of the Congo Free State.

—We read a good deal in our esteemed contemporary, the *Southern Messenger* of San Antonio, about the marvelous growth of the Church in Texas. It is indeed a truly marvelous development; for it is hardly sixty-five years ago since the first Apostolic visitor in Texas, Rev. John Timon, C. M., later first Apostolic Prefect of Texas and then first Bishop of Buffalo, upon his first tour in the present Lone Star State, then an independent republic, found in all that great territory only two priests, both Mexicans, residing at San Antonio de Bexar, and both leading a scan-

\*) Who, by the way, as very few people in St. Louis are aware to day, was the first coadjutor bishop, with the right of succession, of this Diocese, but refused the office after the bulls had already arrived and suggested to the

venerable Msgr. Rosati the Rev. Peter Richard Kenrick, of Philadelphia, who later became our first Archbishop. (Cfr. Deuther, 'Life and Times of Rt. Rev. John Timon,' p. 71.)

dalous life, cohabiting with women and acknowledging the children by such cohabitation as their own. They said mass daily, because they were supported by the people, but gave no instructions, heard no confessions, and taught no catechism. (Cfr. Deuther, 'Life and Times of Rt. Rev. John Timon,' Buffalo, 1870, p. 68.) This was in 1839. What a wonderful change since then!

—The *American Catholic Quarterly Review* (Oct. number, p. 817) says that "the opinion sometimes expressed that at the present time, or in certain countries, the laws of the Index have no binding force" is "entirely erroneous. The theory that our people may wander at will in forbidden literary pastures is as pernicious as that other theory that 'the American girl needs no chap-eron.' No one, not even the most learned or holy, not even he who does so in the discharge of duty, can read a bad book with perfect impunity. Some of the poison is sure to take effect. Some people seem to be of opinion that the censure of books is a peculiarly Catholic institution; but Father Hilger,\*) surveying one country after another, shows conclusively that Protestant rulers have been, to say the least, equally vigilant and severe, especially in prohibiting the circulation of Catholic doctrine."

—"According to Archbishop Ireland," says the *Catholic Union and Times* (xxxix, 29), "Minneapolis has 400 saloon-keepers, not one of whom is a Catholic. That's an example worthy of emulation."

It would seem to be, in the light of a certain recommendation laid down in the decrees of the Third Plenary Council of Baltimore. But assuming that saloons are dangerous, though not essentially bad institutions, would it not be better to have conscientious Catholics in control of them, than men of the low moral type of the present average saloon-keeper? We know at least two Catholic saloon-keepers who are doing, and have done for years, more good by word and example, than the reverend editor of the *Union and Times* may be able to accomplish by means of either his pulpit or his tripod.

—We learn from the *N. Y. Sun* [Oct. 30th] that the London paper which had given a large part of its space for weeks together to the discussion of the marriage question by volunteer correspondents now announces that it is forced to discontinue the discussion. In the first place, the volume of the printable letters was so great that they were leaving little room for anything else; but the main and deciding reason, it explains, is that hundreds of the letters received are absolutely unprintable because of their "horrible" confessions. This affords an awful revelation of social conditions in England. Because of it Mr. George Meredith made his preposterous suggestion that marriage for a limited period, ten years, for example, should be made legal and be sustained by social sentiment.

—We learn from the *Omaha World-Herald* (Oct. 12th) that the pupils of the Council Bluffs High School "are indulging in a study of politics at first hand. . . . As the campaign grows warm they are to be initiated into the inner mysteries and will find out

\*) In his lately published book, 'Der Index der verbotenen Buecher,' B. Herder.

just how elections are won. When election day comes they will be taken to the polls and will receive an object lesson there. They will learn what is meant by the term, judges and clerks of election. . . . . It is stated that the High School inquisitors may even be shown the side-shows where prominent county officials and other party workers dispense the funds so generously contributed by all the persons holding office, and numerous others."

There is no end to the introduction of new fads into our "public" schools!

—We notice that Cardinal Gibbons is being severely criticized because of his just and spirited defence of Belgium in the Congo Free State question. The Boston *Transcript*, e. g., which has never had anything but praise for His Eminence of Baltimore, curtly remarks that the Cardinal's letter "may be generally taken as an unpleasant symptom of Gibbons's Decline and Fall" (issue of Oct. 7th). This criticism is instructive. His Eminence is one of a number of American prelates who have often been eulogized in secular newspapers because of their "liberal views." As soon, however, as they dare to say anything that displeases these newspapers, no matter how just their criticism or how honest their conviction may be, they get a kick.

—Our mystic friend Anna Eva Fay, who was so thoroughly "shown up" in the THE REVIEW less than a year ago, recently created quite a stir at Burlington, Vt. The papers gave her a lot of free advertising and set her forth to the public with the halo of a god-gifted seer. But she had hardly left town, when the body of a missing man, Andrew Martin, of whom she had said that he was not dead but that his family would hear from him within two weeks, was found in an advanced state of decomposition in the waters of Lake Champlain.

—Professor Umberto Benigni, of the Apollinaire, of Rome, according to the Paris *Univers* (edit. semi-quot., Oct. 8th) is preparing a comprehensive illustrated work, in seven volumes, on the social history of the Church ('L'Histoire Sociale de l'Eglise Catholique.') The first volume is to appear within a few months.

—We have seen no denial of the report of the Boston *Evening Transcript* of Oct. 1st, that the Waggaman Art Collection, now in possession of the "Catholic University of America," is to be sold shortly. The *Transcript* gives a list of the most valuable pictures which this collection contains.

—A scholarly opponent of Mr. Roosevelt on the editorial staff of the N. Y. *Evening Post* calls attention to the fact that strenuousness inspired anxiety already in the time of Tacitus, as that noble Roman somewhere speaks of "strenuosissimi cujusque periculum."

—The French Academy of Sciences has recently bestowed the Joest prize (\$400 for useful work for the public benefit) upon Rev. J. B. Piolet, S. J., for his work 'The French Catholic Missions of the Nineteenth Century,' in six magnificent volumes.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.      ST. LOUIS, MO., NOVEMBER 17, 1904.      No. 44.

---

---

## SUPERSTITION OF MODERN INFIDELS.

**T**HERE is no prouder boast of infidels than that "modern science and agnosticism have done away with superstition." Nothing, however, is more palpably false. It remains true that in proportion as faith wanes, superstition grows, or, as it has been expressed: "If faith leaves by the front entrance, superstition enters in by the back-door." It is not difficult to prove this statement from the lives of modern agnostics and atheists. Two recent biographies of notorious representatives of "modern thought" furnish a striking illustration.

The first is the life of Zola ('Emile Zola, Novelist and Reformer') which appeared a few months ago from the pen of Ernest Alfred Vizetelly, the translator of the French novelist's works. Vizetelly persistently views his subject from the standpoint of an enthusiastic admirer and friend and warmly pleads in defence of the many points in his hero's life that certainly need a defence, if the apostle of "naturalism" is to be represented as a great modern "reformer."

From the details concerning the personal life of Zola we select a few bearing on his superstition. He indulged in many superstitious habits. "At one time he would not go to bed until he had touched and retouched certain articles of furniture, and at another he was continually counting the gas-lamps in one street and adding the numbers of the houses in another. He was so susceptible to the terrors of a thunderstorm, that at Medan he would order all the shutters closed upon its approach, light all the lamps and bandage his eyes with a handkerchief. He fancied at times that his heart had moved into his arm or his thigh, and that he could feel it beating there, and he was acutely subject to attacks of physical pain. He could not wear tight garments, and even the

bed clothes must rest lightly upon him." (From a summary in the *Boston Evening Transcript*, August 31st, 1904.)

The second recent biography which furnishes interesting material is: 'Victor Hugo intime, par Mme. Richard Lesclide,' Paris, 1903. (See *Hochland*, February, 1904.) Victor Hugo, who loved to pose as "a great thinker and independent philosopher," was not only cynically immoral, but also ridiculously superstitious. He firmly believed in revelations of spirits by means of moving tables and wrapping on the walls. He never dared to undertake a journey on Friday, or to sit at a table where there were thirteen guests. He asserted, apparently in all earnest, that he possessed a manuscript dictated to him "spiritualistically" by the "Lion of Androcles." In order to please the spirits of the deceased, he had a large oak chair placed in his dining-room,—the "Sella Defunctorum," as he called it. An iron chain prevented any ordinary mortal from using this chair. This strange piece of furniture was marked with the "thoughtful" inscription: "The absent ones are present."

Not a few loudly declaim against the superstition of the "Dark Ages" and the aberration of the human mind manifested during the period of witch persecution. But people now-a-days show the very same propensity, as is clear from the vast business done by a host of impostors. A daily paper in that city of the East which boasts the title "American Athens," has often on one page not less than fifteen advertisements of clairvoyants, trance mediums, palmists, card readers, astrologers, etc., etc. If the lives of all the modern "esprits forts" were written in the same fashion, with the same amount of intimate information, as those of the two aforementioned Frenchmen, we should see that it is by no means merely the ignorant masses, the "profanum vulgus," who indulge in superstitious beliefs and practices.

It is true, modern education has done away with certain forms of popular superstition; but in most cases other forms have sprung up as rapidly as the old ones disappeared. If the world at large has freed itself from the frantic belief in witchcraft, it has readily accepted the equally absurd Spiritism. Education will not really destroy superstition, unless it is thoroughly Christian, if by thoroughly Christian we understand a clear and enlightened knowledge of the doctrines of faith. Hence, if the objection is raised that frequently believing Christians entertain superstitious notions, we answer that this deplorable phenomenon is not the logical outcome of religious belief as such, but of imperfections and defects of this belief. A man of truly enlightened faith, who clearly knows the Christian revelation about God's relation to this world, the wise laws of His kind providence, the use

He makes of creatures as instruments for bringing about the salvation of men, such a man, I say, will be proof against superstition. It is on pagan soil that superstition sprang up first; it began to grow when men, of their own free will, apostatized from God and thus caused the light of faith to grow dim. The words of St. Paul to the Romans (I. 21, 22), explain the origin of superstition as well as of infidelity: "When they knew God, they have not glorified him as God, but became vain in their thoughts and their foolish heart was darkened. For professing themselves to be wise, they became fools." In spite of the most strenuous efforts the Church has not been able to eradicate completely the remnants of pagan superstition, nor will she ever be able to free all her children from the bane of ignorance. Hence we must expect to find certain forms of superstition at all times even among a large number of believers.

But how is it possible that men who are proud of not being "like the rest of men," who do not care for the Lord's Day, who despise priests, sneer at the prophecies of Christ, and reject the whole Christian revelation, are so superstitious about Friday, listen to all sorts of impostors, and firmly believe in the predictions of card readers and revelations of "spirits"? Religion, that is the acknowledgment of our absolute dependence on God, is inborn, is natural to man. He can not rid himself altogether of the conviction, obscure and the vague as it may be, that there are beings above and beyond this visible universe, who stand in some relation to him; and he can not help feeling a desire of communicating with this invisible world. If the true faith has been cast aside, this feeling and this conviction will cling to phantastic objects of their own creation; if the reasonable service of intellect and will is refused to God, mind and heart will prostrate themselves before hideous and silly idols. On this account infidelity is the fertile soil on which the most absurd superstitions grow luxuriantly. "Professing themselves to be wise, they become fools," holds good of our modern infidels as well as of the pagans of old.



—The "Pyrheliophoro," or sun motor, exhibited at the World's Fair by a Portuguese priest, Rev. M. A. M. G. Himalaya, develops a new record in high temperature—over 3,600 degrees Fahrenheit—in which even asbestos chars and sometimes fuses, and seems to establish the theory that the origin of sun heat is electrical. It also shows that, no matter how high a temperature a substance may be subjected to, there is no change in its atomic composition. The Pyrheliophoro collects the rays of the sun through a huge reflector and throws them concentrated into the mouth of a small furnace.

## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XII.

On July 22nd, 1871, our Professor had made a contract with a prominent Lutheran publisher, who was a friend of his, by the terms of which a certain illustrated family journal, to whose columns he had already previously devoted a portion of his leisure hours, was to be developed into a weekly and considerably enlarged. His plan was by and by to devote himself entirely to this work.

During the terrible soul struggles previously outlined, this project was his only joy and consolation, because it seemed to offer him the opportunity to support his wife and child, and his old mother beyond the sea, without being compelled to teach and defend theories which daily became to him more intolerable.

But the merciful hand of God did not permit that this Lutheran Professor who had become shaky in his faith, should wearily plod along under the weight of unsatisfactory expedients and compromises.

It turned out that the President of the Synod harbored a different plan with regard to the periodical in question, a plan whereby it was to be placed under the immediate management of the Synod. As soon as our poor harassed Professor got authentic information of this fact, he relinquished his pet project which had grown so dear to him, even as duty required.

[I may add here, parenthetically, that the only effort made to impugn the purity of Dr. Preuss' motives after his conversion to the Catholic Church, on the part of the President of the Lutheran Synod, Dr. Walther, was a statement in the *Lutheraner*, that Dr. Preuss had planned to get control of the periodical referred to above without the knowledge and against the designs of his ecclesiastical superiors. We shall see further down how he refuted this accusation.—A. P.]

But what was he to do now? Already towards the end of November he had more than once, in his theological lectures, hardly been able to remain on his feet. Should he continue to torment himself almost beyond human endurance? Now that no hope seemed left to ever end these tortures?

No! It was impossible. He concluded that he would rather work on the rockpile than remain one day longer in this fiery furnace of Babylon.

And so he sat down and wrote to his mother and to a Lutheran friend for whom he felt a special veneration.

Then he went to his ecclesiastical superior, the President of



the Synod, and explained to him at length what had worried his soul for many moons.

On the first day of December, 1871, he resigned his professorship of theology, and already on the fifth he moved his furniture to a flat which he had rented.

Why did he hurry thus? It sounds strange, but he feared the eighth of December.

Still stranger to relate, he could not avoid that day. Circumstances which were entirely beyond his control made the eighth of December the date of his final departure.

All excited and unstrung, he arrived in his new home, far away on the outskirts of the city.

"The Mother of God, whom thou hast publicly accused of sin," an inner voice said to him, "is mightier than thou. Three years after the publication of thy pamphlet against her Immaculate Conception, she destroyed thy house in Berlin, which was by no means built upon a rock. To-day, three years later, on the feast of her Immaculate Conception, she robs thee of thy new home and of a treasure which was a thousand times dearer to thy soul—thy faith. That faith of which thou didst believe thyself to be a divinely ordained defender and to which thou hast devoted every spark of thy energy and every hour of thy early manhood."

Our Professor was indeed separated absolutely and forever from his Lutheran faith. His volume on the justification of the sinner before God he had thrown into the fire. The bulk of his Lutheran books he had sold; and it was only with a feeling of awful horror that he was able to recall to mind the chief doctrines of the old orthodox Lutheran faith which he had once loved.

What was to take the place of this faith in his now empty heart?

[*To be continued.*]

✻ ✻ ✻

## DR. MCGLYNN'S RESTORATION AND THE SINGLE TAX THEORY.

To a communication to the press, part of which we quoted in a previous paper, Dr. McGlynn added these words: "I am particularly happy to be able to say that I found more than abundant consolation for some tribulations which I have suffered because of Mr. George's doctrines, in the fact that these tribulations brought out the explicit declaration from ecclesiastical authority that there was nothing in these doctrines contrary to the teachings of the Catholic religion."

A communication from Rondout, N. Y., Jan. 16th, 1893, runs as follows: "When asked whether the action of Msgr. Satolli in re-

instating Dr. McGlynn could be taken to mean that the Church itself advocated such views as Henry George and Dr. McGlynn held, Dr. Burtzell, said: . . . 'Dr. McGlynn's restoration through the mediation of Msgr. Satolli is a simple declaration from the Holy See that his views of land ownership are permitted to be advocated by him, not being contrary to the laws of the Church. This, however, does not imply the conclusion that the Church itself advocates, or will advocate, such ideas in regard to land ownership and the theory of a single tax, for she has never yet come to any such conclusion. There is a great difference between deciding a thing to be not contrary to the Church's teachings, and the Church's teaching such beliefs herself. Dr. McGlynn's theories are now "free doctrine." People may adopt or reject his opinions as they see fit, without incurring the displeasure or the rebuke of the Church through her officers.'

This communication is reprinted in the New York *Freeman's Journal* of Feb. 6th, 1904. In the same issue we read at the end of a short editorial:

"The conclusion is that the Church has neither confirmed them [the principles of Henry George and Dr. McGlynn] as true nor condemned them as false. This is the status of the Georgian Land Theory at present. It is an open question; the Catholic is free to advocate or condemn it, but he is not free to adduce the authority of the Church as an argument against it, has no grounds to say that the Church condemned it."

It is the purpose of this paper, the last of a series, to show that the view of Dr. McGlynn's restoration expressed in the quotations just given, is absolutely untenable. What judgment on Dr. McGlynn's teaching did "ecclesiastical authority," "the Holy See," or "the Church," give on the occasion of his reinstatement by the Apostolic Delegate, Dec. 23rd, 1892? Let us review the facts connected with that event, as they were published at the time through the press.

A despatch from Washington, dated Jan. 14th, 1893, contained the following passage:

"Msgr. Satolli authorizes the publication of the following statement in regard to the Pope's action in the case of Dr. McGlynn:— 'On the very day of the reconciliation of Dr. McGlynn with the Church public notice was given of it with the statement that Msgr. Satolli had absolved from censure and reconciled Dr. McGlynn by special power for the purpose, requested from and granted by the Holy Father, and, moreover, that the absolution had been given because Dr. McGlynn had willingly accepted the conditions laid down by the Holy Father as necessary and sufficient.'

Further on the conditions of the reconciliation were stated

thus: "The conditions were in this form: Dr. McGlynn had presented a brief statement of his opinions on moral-economic matters, and it was judged not contrary to the doctrine constantly taught by the Church and as recently confirmed by the Holy Father in the encyclical *Rerum Novarum*. Also it is hereby publicly made known that Dr. McGlynn, besides professing his adherence to all the doctrines and teachings of the Catholic Church, has expressed his regret, (saying that he would be the first to regret it) for any word or act of his that may have seemed lacking in the respect due to ecclesiastical authority, and he thereby intends to repair, as far as he can, any offence which may have been given to Catholics. Finally, Dr. McGlynn has of his own free will declared and promised that, within the limits of a not long period of time, he will go to Rome in the spirit and intention which are becoming to a good Catholic and a priest."

Note appended: "Dr. McGlynn says that he knows that the despatch from Washington containing a statement the publication of which is said to be authorized by the Apostolic Delegate, is genuine and authentic, and that he will make the statement the subject of his talk at Cooper Union to-night. He will make an additional statement of his own." *New York Herald*, Jan. 15th, 1893.

At the meeting which was held at Cooper Union in the evening of Jan. 15th, 1893, Dr. McGlynn read both the letter addressed by himself to the Apostolic Delegate and the above-mentioned "brief statement of his opinion on moral-economic matters."

According to the *World*, Jan. 16th, 1893, Dr. McGlynn said:

"Now that, as is made clear by the published statement of Archbishop Satolli, we are relieved from the restraint of certain considerations of prudence and delicacy, I am only too happy to publish the letter which I presented to the Apostolic Delegate, and his acceptance of which was immediately followed by the declaration of the removal of the ecclesiastical censures, and by this publication to reaffirm the sentiments which it contains. The letter is as follows:

"Monsignor: I am very happy to learn that it has been judged that there is nothing contrary to Catholic doctrine in the doctrine taught by me, as it was explained by me in the exposition of the same which I sent to Your Grace, and I rejoice that you are prepared to remove the ecclesiastical censures. I assure you that I have never said, and I would never say, consciously a word contrary to the teachings of the Church and the Apostolic See, to which teachings, and notably to those contained in the encyclical *Rerum Novarum*, I give and have ever given a full adhesion, and if whatsoever word may have ever escaped me which might seem not entirely conformable to those teachings I would like to recall

it or to interpret it in a sense conformable to them. I have not consciously failed in the respect due to the authority of the Holy See; but if whatsoever word may have ever escaped me not conformable to the respect due to it, I should be the first to regret it and to recall it. As to the journey to Rome, I will make it within three or four months if the matter be not otherwise determined by the Holy Father. I am Your Grace's very obedient servant, Edward McGlynn.' ”

What do we learn from these documents concerning the question we propose to answer?

(*To be concluded.*)

38 34 38

## BOOK REVIEW AND LITERARY NOTE.

*Hereafter, or the Future Life According to Science and Faith.* By Rev. J. Laxenaire, D. D. Adapted from the French by Rev. J. M. Leleu. St. Louis, Mo. B. Herder. 30 cts. net.

This booklet discusses the most serious of questions briefly but in a very readable manner. Its aim is “to throw light which emanates from the threefold focus of experience, reason, and revelation upon the great question of the hereafter.” The rapid sketch of the beliefs of the principal nations of antiquity concerning the survival of the soul after death, shows what a firm root the doctrine had taken in pre-Christian religions. The objection of Delitzsch that it was not found among the Hebrews, is briefly answered. The author does well in quoting the admissions of materialists like Moleschott, who says that “only thirty days,” and not seven years, “are necessary to give the body a new composition”; and of Flourens, “that all parts of the body, even the bones, transform themselves perpetually.” For such facts will perhaps more readily than abstract philosophic proofs, convince some that in this constant process of wearing and replacement of bodily tissues, a superior vital force different from the body, must remain. And this is none other than the soul. The author then brings forward the arguments from the sense of justice so deeply engraved in the heart of man, and which has ever been looked upon as a strong proof for a future life. Arguments from the necessity of a sanction of the moral order and the desire for happiness conclude the little treatise, which deserves the attention of those who would like to have in a small compass and popular language our chief proofs for the existence of life after death.

—Reviewing the fourth volume of the Görres Society's monumental work on the Council of Trent (*Concilium Tridentinum*).

Diariorum, Actorum, Epistularum, Tractatum Nova Collectio, etc. Friburgi Brisgoviae. Sumptibus Herder), Msgr. Laughlin says in the October number of the *American Catholic Quarterly Review*, p. 816 : "We pray God to prosper this huge undertaking, which will shed such lustre upon the Catholic science of our generation, and we sincerely trust that the great publishing house which shouldered the immense enterprise will come out of it without serious financial loss. The 'Concilium Tridentinum' alone would suffice to immortalize and endear to Catholics the name of Herder."

⌘ ⌘ ⌘

## MINOR TOPICS.

---

*Politics in Mexico.*—They have recently again had a presidential election in our neighboring republic, Mexico. These elections, as most of our readers probably know, are pure farces. A reliable correspondent in the city of Mexico writes about the one of last June :

"In all cases, the slates previously prepared by the machine in power were confirmed, practically without opposition—indeed, quite generally without opposition candidates at all ; but the empty forms of the constitution were as scrupulously followed as though the contests were real and the interest of the people at large keen. Election boards were organized and proclaimed by executive authority beforehand, and polling-places carefully specified. In the majority of cases, it is doubtful if these polling-places were even open ; however, there was no offence in this, for no voters except a sufficient few to cast a show of ballots for the precincts in question knew of the election or paid any attention to it. A prominent Mexican banker, for instance, asked if he attended the election, replied that he had forgotten on just what day it was held, and it 'was not necessary' to bother about it, as everything was fixed and would be attended to in due form by the officials and employés of government concerned. Some so-called 'popular meetings' were, to be sure, held ; but, beyond gathering in small crowds to hear the music and perhaps lend a non-understanding ear to the speeches of the organizers, the proletariat had no interest in what was described by the government press as 'spontaneous demonstrations of the masses.' The poll lists and election returns were, in general, arranged in the capital of a district covering from two to nine hundred square miles, sometimes more."

Now that the likelihood of revolution has receded into the background in Mexico, and a rivalry for the presidency would probably not degenerate into a civil war between two claimants, it would be a good thing for the country to have something like a chance to test its constitution in a real election. Those like that held this year are the merest mimicry of constitutionalism, and, if long persisted in, will inevitably tend, not towards implanting a real con-

stitutionalism, but towards a total incapacitation for the exercise, even by the limited number of educated Mexicans, of the rights supposed to belong to the citizens of a republic. The old dictatorship, the one which in the nature of things must soon reach its end, has rested upon the vigor and the will of one man, whose prestige in the first instance was that of a military conqueror; the new dictatorship, unless indeed there be a sufficient leaven of patriotism and intelligence in the country to prevent it, will be a dictatorship of powerful commercial interests. The boast of the admirers of Diaz is that, by rigorously reestablishing order and maintaining it, he has given opportunity for the development of the country, especially by foreign capital; and, by the diffusion throughout the country of railroads, the telegraph, and industrial enterprises generally, has made a return to the old days of revolution impossible. These great interests, coming, as stated, in large part from outside, have now set their stake upon a continuance of the policy under which they have been established. They will not leave that policy to chance, but will seek to insure their own future, and, if necessary, will exercise the tremendous power they now have in the country, even to the point of making the office of president one of their assets.

*Light From India on our Philippine Question.*—The N. Y. *Evening Post* (Oct. 11th) adduces some "testimony from India" to light up our Philippine question. It quotes from a recent book on 'New India, or India in Transition,' by Sir Henry John Stedman Cotton, K. C. S. I., who has served thirty-five years as a member of the Indian civil service, and so knows whereof he speaks. His father and grandfather were members of this service before him. His son has taken up the same career. He tells a story of India, which, though not mentioning the Philippines, would be just as useful to the Americans were they to substitute "the Philippines" every time the word "India" occurs, and similarly Manila for Calcutta, Bagnio for Simla, and Luke Wright for Lord Curzon. This book is in line, not with the superficial impressions of the casual traveler, but with the solid teaching of the best students, and with American experience at home and abroad. It is one of the glories of the English nation that its civil servants in India can tell the truth without fear or favor.

"The conditions of our occupation [of India] show," writes this latest reviewer of the situation, "a waning enthusiasm on the part of English officials, occasioned by a livelier consciousness of the drawbacks of Indian life; and a greater friction between the governors and the governed, attributable to many causes, but especially to the arrogance in thought and language of the ruling race, which has been brought out into stronger relief by the extension of education and the growth of independence and patriotic feeling among the people." Sir Henry Cotton expressed these same ideas in a book twenty years ago. After thinking on the question for that period, he brings out a new edition, stating his position still more emphatically.

Why should there be "friction" between the English and the natives in India? Why should there be friction between the Americans and the natives in the Philippine Islands? Why should there be friction between the white race and the colored in our

own country? These questions are all of a piece, and yet in the face of an American race question of the most tragic character, which is little, if any, nearer settlement to-day than it was in 1860, there is a phase of American optimism which rushes boldly forward to claim that: "The American people always settles its great questions right; it is the spirit of our nation and the genius of our people to deal justly, and the Filipinos, misled at first by thinking that we might be covetous like the Spaniards, can not help coming to see how full of love for them we really are." The question may be pertinently asked: How many more lynchings per annum in America would be sufficient to put a stop to this nonsense? Apparently the present number is insufficient. The collapse of our judicial system in the South, as it affects the negro, is insufficient. We must go abroad for more experience.

*Dom Gasquet on Wolsey and Divorce.*—Among the lectures delivered by Dom Francis Aidan Gasquet, the famous English historian, during his recent visit to the United States, was one on "Wolsey and Divorce." The divorce referred to is, of course, that of Henry VIII. and Catherine of Arragon, which was the direct cause of the Reformation in England—a country which had staunchly held to Catholicity for over a thousand years. It has been denied by eminent historians like Gardiner and Brewer, that Wolsey was the originator of this divorce. Dom Gasquet however says\*) that "the weight of contemporary evidence as to the complicity of Wolsey is overwhelming. . . . Queen Catherine wrote to the Emperor Charles that Wolsey was the author of all her misfortune and misery, and the Emperor proclaimed it as a fact everywhere. A writer in the *Quarterly Review* for January, 1877, has stated some interesting facts about the tradition as to Wolsey's culpability among English Catholics. He points out that, if, as a body, they had any bias, it would have been in favor of attributing all their misfortunes to Henry's unclean passion for Anne Boleyn. But as a fact, there is a strong consensus of opinion finding in Wolsey the origin of the divorce."

According to the lecturer, Shakespeare stated the position of Wolsey most correctly. However, the question as to whether Wolsey originated the divorce is "of academic rather than of real interest. Those who are so anxious to clear Wolsey's honor of this stain, forget that his memory must ever be burdened with heavier charges." He was responsible for the failure of the English policy in France.

There were more grounds for the divorce than Henry's love for Anne Boleyn. The validity of Catherine's marriage was questionable, and besides no children had blessed her union with Henry. Wolsey was a time-server and saw his own gain in the successful culmination of the divorce proceeding. His downfall was as surely foreshadowed by its failure. In the opinion of Dom Gasquet his complicity is established beyond a shadow of doubt.

The lecture closed with an account of Wolsey's repentance and charitable acts among the poor after his honors and titles had been taken away. Despite his many sins, his love of power, and

\*) Our quotations are from the Notre Dame Scholastic, xxxviii, 6

his apparent confidence in the transient things of this world, he turned at last, chastened by tribulation, to Him "with whom there is no variableness," and died a good man.

**Bishop McQuaid on Fraternal Insurance.**—The venerable Bishop McQuaid, of Rochester, in his capacity of supreme spiritual director of the L. C. B. A., has addressed to the members of that society a letter, which we find in the *Fraternal Leader* for September, and which deserves to be quoted here. The Bishop says, among other things: "We have to bear in mind that fraternal organizations are of very recent origin. Their founders had little or no experience. Their arguments were not based on practical knowledge, and their consequent deductions proved fallacious. Catholic fraternal organizations followed the lead of non-Catholic ones and blundered as they had blundered. Experience soon taught both that they were making promises which could not be kept; knowingly to make such promises is criminal, as any master of moral theology can decide. The organizers of fraternal organizations were in good faith. They judged that by keeping down expenses along many lines, there would be no need of charging for insurance the heavy premiums required in the old-line companies. To some extent this was true, but not to the extent guessed at. When time demonstrated to the fraternal organizations that their rates of assessment were too low to enable them to keep their promises to their members, they called to their assistance, in a national congress, professional actuaries, who, after a diligent examination of the rate of mortality in fraternal organizations based on the reports of said organizations during the years of their existence, and determined on the life expectancy for each from 18 to 49, on this calculation decided the amount to be paid in each monthly installment on a safe and permanent rate. From this rate, decided on by competent experts, there can be little deviation."

**Bishop Matz on Socialism in Colorado.**—The Bishop of Denver, we note from a sermon recently preached by him and reproduced in the *Denver Catholic* (v, 32), attributes the responsibility for the late unfortunate labor disturbances in Colorado, which have made the fair name of the State a by-word throughout the Union, and cost a number of human lives and fifty millions of dollars in money, to Socialism.

"At the time when the strike was called," he said, "our laborers were getting the best wages ever paid in Colorado. All was harmony between miners and mine owners until the Socialist agitators appeared on the grounds. This harmony was so pronounced that these leaders despaired of their nefarious scheme if the vote in favor of a strike were left with the miners themselves who were immediately interested. Hence, to accomplish their purpose, the power of declaring a strike was wrested from the hands of the miners and lodged with the Socialistic leaders, who, without any provocation, on a flimsy pretext, gave the order which threw some 10,000 men out of employment. This was followed by intimidation, threats, violence, arson, dynamite, and wholesale slaughter



of innocent victims.... Here the principle is Socialism, and its consequences in Colorado are marked by monumental ruins piled up in our fair Centennial State; ruins, reckoned by over fifty millions of dollars wasted; oceans of privations and sufferings entailed upon the laboring classes, and a heap of dead and mangled human beings. As a minister of the Gospel and chief shepherd of the flock, it is our bounden duty to denounce such crimes and expose the damnable principles whence they emanate, leaving the law to pillory the perpetrators of such outrages against humanity."

*The Taste for Conquest.*—Not long ago (Oct. 11th) the Boston *Transcript* quoted in its Washington correspondence an army officer of prominence, who graduated near the head of his class at West Point and is now in middle life, as follows: "I wish the United States would bring on war against England on any conceivable pretext, in order that we might grab Canada." When the point was raised that to subjugate the Canadians, with their devoted loyalty to the British crown, would bring ill-natured subjects to our flag, the officer replied that people learned to endure what they could not cure."

Is it unlikely that some American president, in the long line that is before us, may take this view, and involve the country in war with Great Britain? "Our country, right or wrong," would then become the cry. Criticism of the president would be unpatriotic. If the war was a success, he would go down into history as a greater statesman than McKinley, and greater than Polk, because Canada as a piece of real estate is probably worth more than what we took from Mexico, in furtherance of the slaveholders' conspiracy, and worth infinitely more than the Philippine Islands. It therefore appears that the ethical question involved in the permanent retention of the Philippine Islands against the will of their inhabitants, after they reach a tolerable standard of preparation, is one which will rise over and over again, so long as our history lasts and until it is settled. It neither begins nor ends with the Philippine archipelago.

*Mary's Blessing on Our Schools.*—Cardinal Moran, of Sydney, Australia, in an admirable pastoral letter on the jubilee of the Immaculate Conception [quite the best we have yet seen] says:

"Let us seek Mary's blessing upon our Catholic schools, that they may be perfected and multiplied. They are the fruit of our loyalty to the faith of the Gospel. By them we raise up children to God and good citizens to society. In their defence we are by the power of divine grace prepared to withstand to the end unjust, and therefore unwise, hostility, secular or sectarian, but without the bitterness of mere self-interest. God's own is this work, God's own by excellence. He will provide for us in all necessities. The Royal Psalmist's words may be applied to the enemies of Catholic education and of our children: 'Thou hast hated them that regard vanities to no purpose.... I will be glad and rejoice in Thy mercy; for thou hast regarded my humility; Thou hast saved my soul out of distresses, and Thou hast not shut me

up in the hands of the enemy.' (Psal. xxx, 8, 9.)" [Quoted from the text of the pastoral in the Sydney *Catholic Press*, No. 455.]

*College Fraternities and Greek Letter Societies* were declared to be a menace to the welfare of high-schools and colleges by Professor William Schuyler of the McKinley High-School at the joint meeting of the Missouri College and High-School Union held in St. Louis on Nov. 5th. Professor Schuyler contended (*vide St. Louis Republic*, Nov. 6th) that these societies have a tendency to create a class spirit and a sentiment for exclusiveness among the students which, he said, is entirely at variance with the true spirit that should prevail in every school. He said that there is among these secret society members a tendency to care more for the fraternities than for the institution, and that they also engender in the mind of the student the idea that the fraternity is better than and sub-ordinate to the college.

Professor Morrison of the McKinley High School said that if there is any advantage in having these societies in colleges, they certainly have proved a great disadvantage in the high-schools, and that they should be vigorously opposed in these institutions.

—As we have no personal acquaintances in Vienna, we submit the following request of our friend Martin I. J. Griffin to our readers, among whom there are a number of native Austrians :

"How can I reach some one in Vienna who will make researches for me? I am told that the Dean of Vienna has the 'Berichte der Leopoldinenstiftung.' Father Kemper, of Davenport, examined them there a few years ago, but can not help me to get at them. I would like to get some one who for a reasonable compensation would go through these reports and cull out everything of U. S. interest; if competent also to translate into English; but that could be done here if I got the original. The early Church in Pennsylvania was by a large majority German, not Irish. Yet there is a dearth of information, Dr. Shahan, when in Berlin, sent me an important item he found in an old magazine. So there must be MSS. as well as printed matter of value. I want to get at some of it, so as to even up our historical position hereabouts. I have plenty of material to print, but like a miser am ever seeking more."

If any one among our readers can help Mr. Griffin in this matter, he is kindly requested to communicate with that insatiable delver in historic records at 209 N. Twelfth Street, Philadelphia, Pa.

—In an article on Freemasonry in *Munsey's Magazine* for October, Edward A. Quick, "Historian of the Grand Lodge of New York," defends the religious principles of the order. He says: "The ancient constitutions contain the following concerning this subject: A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." But how are these qualifying words to be interpreted? The present age has evolved a multi-

tude of conceited atheists who proudly boast of having outgrown belief in the supernatural and who are by no means looked upon as stupid by their fellows. We have also heard a great deal of late about cultured and refined libertines. Are we to look upon such men as products of Masonic morality? Are they of the class that has learnt "the art" of obeying the moral law?

—According to a despatch from Dallas, jurists, preachers, and other men of influence have issued a call for a State convention to consider the divorce evil, which is assuming alarming proportions in Texas. The convention is to meet at Dallas, Nov. 21st, and the invitation is addressed to "all persons of whatever creed or calling who believe it is their duty to do all in their power to stem the current of easy divorce from the marriage tie." The object is to appeal to the next legislature to pass laws to check "the divorce tide, which," the despatch says (cfr. *St. Louis Republic*, Nov. 6th), "is running high in every court of jurisdiction in the State." We hope Catholics will participate in the Dallas anti-divorce convention.

—Since 1880 there has been quite an increase in the number of fires and in the amount of property loss through fire in this country. A writer in the *N. Y. Evening Post* [Oct. 8th] shows that the gradual increase of proportion is mainly due to powerful electric energy, and explains the principal causes of such fires. His conclusion is: "Some of the so-called safety precautions as now applied to electric light and railway circuits are really proving to be more detrimental than beneficial. A higher standard of electric light, telephone, bell, annunciator, signaling, and other similar wire installation in buildings, is necessary in order to prevent fires by the present electric light and trolley railway circuit grounding practices."

—Speaking of modern marriage customs, Archbishop Bruchesi, of Montreal, says in a pastoral letter recently issued: "I profit by this occasion to tell you how deplorable I find certain habits which have introduced themselves upon the subject of marriage, and which tend to become more and more general. Truly, we seem to forget that marriage is a sacrament of our holy religion. The newspapers describe the bride's apparel as though it were one for a ball; they must enumerate the presents received, and give all the other worldly details. Everyone seems to put a veritable rivalry into this. Where, then, are the simple usages of our fathers? Where are our Christian sentiments?"

—In *Le Correspondant* (Sept. 10th) J. E. Bourg more than hints that Spain has not lost but gained by parting with Cuba and the Philippines, since from these losses date the awakening of the national conscience and the turning over of a new leaf. Moreover, it gives capital and labor to the much distressed agricultural districts at home, and, thanks to important reforms in drainage, improved methods of irrigation, and similar indispensable conditions of good farming, the country will soon supply the home

market and dispense with imported produce. Commerce and the industrial arts, says M. Bourg, have progressed beyond the expectations of the most sanguine.

—"I am not in politics, never have been and never will be, and I want none of my priests to be politicians. Catholics may belong to any political party whose principles are not in opposition to the laws of God; but they can not be Socialists, for Socialism is condemned by the Church. Its principles involve the denial of the very existence of God, the destruction of all religion, and the ruin of society. Therefore by warning against Socialism we are fighting the battle of our God and of our country, since the fundamental principles of both are involved in this issue."—Bishop Matz, of Denver, quoted in the *Denver Catholic*, v, 33.

—We have an enquiry regarding the character of the secret or semi-secret society called "Hermannssöhne" (Sons of Arminius), which for lack of authentic material we are unable to answer. We remember that the *Ohio Waisenfreund*, published by the Papal College Josephinum, in its edition of Nov. 18th, 1903, expressed the conviction that the "Hermannssöhne," no matter how harmless they may appear, undoubtedly belong to the societies forbidden by the Church." The Benedictine Fathers of Mt. Angel, Ore., in a recent issue of their *St. Joseph's Blatt*, took the same position. Can any one of our readers procure us a copy of the constitution, the ritual, etc., of this order?

—Cereal coffee, as made and prescribed by the late Father Kneipp, was not only an innocuous, but also a healthful drink. He used the best quality of cereals, but some of the imitators who advertise their cereal coffee so widely in our newspaper press, finding it necessary, on account of heavy advertising expense, to put up an article that costs very little, largely use damaged grain. Fortunately, the injury likely to arise from this cause is lessened on account of the intense heat used in roasting and boiling this so-called coffee.

—Archbishop Bruchesi, of Montreal, in his latest pastoral letter, asks the rectors of his Diocese to "abstain from publishing in the newspapers the musical program which they will present on grand feasts. It is necessary, when it is a question of something so grand as religious worship, that everything that resembles the concert or outward show be done away with."

—And still they come! According to the *St. Louis Republic* (Nov. 6th), the "Order of the Maccabees," a semi-secret fraternal insurance society, has appointed a commission to reconstruct its assessment rates.

—We learn from the *Vérité Française* (No. 4073) that the canonical process for the beatification of the Venerable Duns Scotus will soon terminate favorably,

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI. ST. LOUIS, MO., NOVEMBER 24, 1904. No. 45.

---

## MODERN BIOLOGY AND THE THEORY OF EVOLUTION.\*)

**T**HE latest work of the famous biologist, E. Wasmann, S. J., is of vast importance, as well as of absorbing interest for every educated Catholic. There is prevailing a strong tendency now-a-days, with a certain class of writers, to widen the supposed chasm between faith and science, and to spread among the people the dangerous belief that science and faith are incompatibles, and that, in consequence, faith is fast disappearing in the noon-day light of science.

P. Wasmann undertakes the task of showing that this is a mistake. Choosing for his motto the dictum of the Vatican Council: "Nulla unquam inter fidem et rationem vera dissensio esse potest," he studies with unremitting zeal the most modern works on biological subjects, deeply enters by original research-work of rare ingenuity into the most momentous problems involved, contributes numerous treatises to the existing biological literature, always harmonizing or contrasting, as the case may be, his own results with those of other leading scientists, and finally proceeds to write the work before us, a work calculated to convince every unbiased mind that the splendid results of modern biological research are in perfect agreement with the Christian conception of life and the world.

Wasmann's latest work naturally falls into two main parts: Modern Cytology†] (p. 1-166), and the Theory of Evolution (p. 167-360).

---

\*) Die moderne Biologie und die Entwicklungstheorie, von Erich Wasmann, S. J. Zweite vermehrte Auflage. Mit 40 Abbildungen im Text und 4 Tafeln in Farbendruck und Autotypie, gr. 8° (XII, 326), Freiburg im Breisgau, Herdersche Verlagshandlung, 1904.

†) *Kúros* [hollow], taken from the cell's appearance under the microscope.

The first two chapters explain the definitions of biology and its principal subdivisions, including their history from Aristotle and Albertus Magnus down to Anton Leeuwenhoek (1632-1723), the "father of microscopy," and the latest cytologists, who have revealed to us the wonderful microcosm of the cell. There follows a thorough and interesting description of the cell itself, of its morphology and physiology, of the remarkable laws of indirect cell-division, of the important connection of these laws with the growth and propagation of individuals, as well as with the problems of heredity.

The essential constituents of every animal and vegetable cell are two substances, the one called "protoplasm" (or cytoplasm), the other "nucleus," both of which complement each other in the most essential functions of life. The principal share, however, of life's activity is due to the nucleus. The nucleus, in fact, and especially its chromatin,\*) is, as it were, the central station of all the phenomena of life. They direct and determine the activity of the perfected cell, its motion as well as its nutrition and augmentation. Especially are they of great importance for the beginning of organic life, which depends on the division and augmentation of cells. The nucleus and its chromatin are the material instruments of transmission in the world of living beings, they are the visible substratum of organic creative power.

The closing chapter of the first part is devoted to the cell and primo-genesis, and serves at the same time as an introduction to the second part of the whole work. Having shown that there are no living beings of a simpler organization than cells, Wasmann undermines the position of those who would assume spontaneous generation as a postulate of science.

Modern cosmology has clearly demonstrated that in the beginning the condition of our planet was such as to render the existence of living beings impossible. What, then, is the origin of the first organism? There is no effect without its adequate cause. But inorganic matter can not be the adequate cause of organic matter. It is precisely modern science that proves spontaneous generation to be contrary to fact. Hence, supposing the laws of the present to be the laws of the past, we are forced to assume a cause not identical with inorganic matter, a cause that has acted upon matter from without and produced in it the first organisms. Thus modern science postulates, not primogenesis, but the existence of a personal God.

In the eighth chapter Wasmann commences his explanation of

---

\*) *Χρῶμα* [color], taken from the fact that this substance is colored when treated with certain chemical dyes.

the theory of evolution by defining the term "Darwinism." He finds that the term is used in four meanings. It may stand: 1. for Darwin's theory of natural selection; 2. for the generalization of this theory into a philosophical world-view (Haeckel's); 3. for Darwin's theory as applied to man; 4. for the theory of the evolution of organic species as opposed to that of the constancy of these species.

Wasmann unreservedly rejects Darwinism in its first three meanings, but advocates Darwinism in its fourth meaning, not however without adding some very important philosophical and scientific restrictions.

The philosophical restrictions are as follows: 1. the doctrine of creation remains untouched; 2. the human species, endowed as it is with spiritual faculties, can not come into consideration in the present question.

Here are the scientific restrictions: 1. The time of the first existence of organisms is the end of the archean period. It is, however, impossible to decide, whether the types of the main classes were produced successively or simultaneously. 2. There is no evidence whatever of a "monophylistic"†) evolution. On the contrary, it becomes more and more probable that such an evolution is directly opposed to facts. 3. Our knowledge of the causes of evolution is as yet in an imperfect state. This much, however, is certain, we have to assume not merely what is called an "external directive," but as the foundation of the evolutionary processes an intrinsic principle of development.

The first class of these restrictions is unalterable, but the second may be subject to manifold modifications.

With these restrictions, the theory of evolution belongs exclusively to the domain of the natural sciences, as it merely aims at settling a question of fact: the actual and causal relation of organic forms, past and present. In fact, it can not rest with philosophy to determine, whether an evolution of species has taken place or not, how large the number of original types must have been and in what succession they have followed each other.

The important principle which the theory of evolution makes use of is as follows: God does not by personal intervention interfere with the natural order, if he can produce the same effects through the medium of natural or secondary causes. As this principle is a fundamental part of the Christian world-view, it is calculated of itself to make the theory of descent, in preference to that of multiplied creations, but a natural consequence of the Copernican system.

---

†) Μόνος (single), φυλή (class or tribe, here: species.)

The ninth chapter acquaints us with the actual proofs for the theory of evolution. They are of two kinds, direct\*) as well as indirect, mostly taken from Wasmann's own observations, and based upon no less than 140 essays, written by himself previous to the publication of this book. Perhaps some will be unable, or if able, will not go to the trouble of rating the value of the arguments proposed, seeing that a more than ordinary knowledge of the morphology and biology of tiny insects is necessary for their full appreciation. We are sure, however, that all readers of Wasmann's book will readily agree with the author, when at the end of his first exhaustive treatise†) on the direct proofs in favor of the theory of descent, he remarks: "If one could prove that all these facts can be accounted for as well or even better, without accepting the theory of evolution, then I admit that this theory, in the present instance at least, is not sufficiently warranted by facts. If not, no one can blame me for taking that theory as the best explanation of facts otherwise inexplicable." At any rate, if we carefully consider and really understand the array of facts observed and proposed by men like Wasmann and de Vries, together with the evidence offered by paleontology, we must confess that the idea of a saltatory specific evolution, proceeding from an intrinsic principle and guided by an external directive, is no longer a mere hypothesis, but supported by arguments of grave probability.

This conclusion is of no little import to-day, because it implies the acceptance of a principle still contradicted by some well-meaning Catholics, who find it difficult to draw the line between the harmless theory of evolution in the above restricted sense, and its counterfeit—we mean those unwarranted fictions and wild fancies of modern ultra-evolutionists. Whereas these fictions antagonize the Christian view of the world, the true theory of evolution shows forth in a more brilliant light the grandeur and power and wisdom of the Creator, who, without reiterated interventions on his part, so created matter in the beginning as to have within itself all the forces necessary for producing in the course of ages this magnificent world.

Having shown in the tenth chapter that the natural sciences have not succeeded in establishing any proof for the animal descent of man's body, the biologist Wasmann concludes his

---

\*) Confer THE REVIEW: "Wasmann and Evolution," vol. x., p. 389-392. In this little article the reader will find the explanation of Wasmann's "systematic species" as well as the main idea of his direct argument in favor of evolution.

†) Biologisches Centralblatt, vol. xxi, p. 750.



splendid work by yielding his pen to the Christian apologist, the champion of revelation.

In spirit he sees the Christian world-view like a mighty rock in the midst of a vast ocean. Centuries of quietude had elapsed when, wellnigh 350 years ago, a terrific storm arose and the stability of the rock seemed endangered. The time-honored system of Ptolemy was supplanted by that of Copernicus, and many a pious soul began to tremble and to fear lest hostile waves should dash to pieces the foundation upon which rested their long-cherished convictions. But breaking at the foot of this rock, these turbulent waves lost their apparent hostility, and lingering ever after, they harmoniously gamboled about its foundations.

300 years later another storm arose. Waves of ever increasing volume threatened to wrench from its lodging this rock of ages. The theory of evolution was hurled against the theory of constancy, and again some tenants of that rocky isle believed the ground was crumbling beneath them, and that the Church of God, resting thereon, would totter under the shock of these overwhelming forces. But though the storm is still raging, we can confidently predict that this rock will stand firm till the dawn of eternity. The little airy bubbles of modern infidelity, still borne on the crest of the billows, will disappear, and the prouder waves themselves will soon play quietly at the foot of this unsurmountable barrier; for there can never be a contradiction between science and faith, since both spring from the mind of the same all-wise God.

We may add that Wasmann's book is written in a lucid and pleasing style. Many interesting episodes have been interwoven with the strictly scientific discussion to make even the somewhat difficult passages of the book delightful reading. The clear synopses, also, printed at the head of each section, as well as the fine illustrations, most of which are original, must be mentioned as valuable aids in the study of this truly remarkable book, which no up-to-date Christian apologist can dispense with.

H. M.



—When Burke declared that he did not know how to frame an indictment of a whole people, he exposed a fallacy which vitiates myriads of books. Nothing, indeed, delights men more than to generalize from insufficient evidence; we seem to increase our own importance by laying down propositions of magnificent size. "Ex uno disce omnes" is the maxim according to which judgments covering whole races are pronounced, and he who has perchance met a single Chinaman, will tell you what are the characteristics of the other four hundred millions.

## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XIII.

As a school-boy he had once read, and then reread, and almost learnt by heart, a little poem, which told how the heathen lansquenet Offero had proudly set out to serve the most powerful master; how he first took service with an earthly king, but when he perceived that his master feared the Devil, joined the cohorts of Satan; and seeing that the Devil trembled before the holy cross, he sought Christ crucified until he found him in a most remarkable way.

When still a Protestant, our Professor had occasionally mentioned this pretty legend to his college pupils, who cared little about the god of the Lutherans; exhorting them, like Offero to serve only the most powerful master.

He himself fancied that he was serving the mightiest of all chiefs; but while he strove with all his ability to advance that master's cause, he had been, in the hands of one who was clearly a thousand times more powerful, the instrument for the accomplishment of directly opposite ends.

Who had profited by his literary activity, by his whole past life? Surely not the god of the Lutherans. If the cleverest enemy of this god had undertaken to excogitate a plan by which to injure his cause most seriously, he could not have invented a more effective combination.

But which enemy of the Lutheran god should have profited by the writings and doings of our fanatical Professor? Obviously none other than He who, in 1854, had proclaimed as a dogma of faith the Immaculate Conception of His most Blessed Mother; He who teaches his adherents to reject justification by faith alone as a pernicious error and to travel the royal highway of justification by faith and good works, as the only road to eternal life.

A Protestant controversialist is called to compose a book against the privilege of the Immaculate Conception; and three years later he lies prostrate in the dust, so utterly defeated that the victory of the detracted Virgin is clearly apparent to all the world:

The same scholar and author proves with the most powerful "Scriptural reasons" and with an enthusiasm and ardor hitherto unheard-of, that sanctification flows from the Lutheran justification as a river from its source; and three months after, all the world knows that the example given by this justified man is perfectly lamentable.

If the Almighty had desired to prove clearly and unmistakably

that it is the "ordo salutis" of the Tridentine Council, and not the revamped doctrines of ancient orthodox Lutheranism, which lead to a pure and holy life, he had evidently chosen the wisest possible course to accomplish His purpose.

Yes, the Tridentine Council!—Fortunately, our ex-Professor still owned a fine quarto edition of its decrees and canons, with explanatory notes, in which among other things there were many texts adduced from Holy Scripture.

This book he now began to study. And where the annotations of the Louvain editors seemed insufficient, he consulted Bellarmine, whose 'Disputationes de Controversiis Christianae Fidei adversus hujus Temporis Haereticos' he had once purchased in order to defend against them the dead Chemnitz. Now they had to serve the purpose of opening fully his own bedimmed eyes.

Aside from the "ordo salutis," which naturally engrossed his chief attention, our ex-Professor was intensely interested in the learned author's teaching on the Church.

In the course of his literary labors in the Lutheran seminary of St. Louis, he had drawn certain conclusions from 1 Tim. iii, 15, where St. Paul calls the Church "the pillar and ground of truth."\*)

One of his learned colleagues had thereupon mildly called him to order. "If the Church were indeed the pillar of truth," said he, "the Catholics would be right. In matter of fact the opposite must be held as the teaching of Scripture: i. e., the truth is the pillar and ground of the Church."—

"But," he queried, "has not the Holy Ghost spoken differently through the mouth of the Apostle? Do we not clearly read in the passage quoted: 'How thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth'?"

"My construction," replied his colleague, "is: 'How thou oughtest to behave thyself in the house of God, which is the Church.—A pillar and ground of truth is the mystery of godliness, which was manifested in the flesh.'"

The gentleman was quite right. If the Church is the pillar and ground of truth, the claims of Lutheranism are exploded.

And indeed: where was the Lutheran Church in the Middle Ages?—"With the Waldenses."—Well and good. But where was it in the four hundred years that elapsed between Charlemagne and Pope Lucius III., before there were any Waldenses?

In these unlucky centuries the pillar and ground of truth was apparently nowhere, and the truth consequently floated in the air.

No? Then you must concede that the Catholic Church with her

\*) Στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.

mass, her auricular confession, her priests and bishops, was the pillar and the foundation of truth.—

But does it not follow from all this that we have to adopt that ingenious explanation of 1 Tim. iii, 15, which was proposed to our young Lutheran Professor by his elder and more experienced colleague?

While this interpretation is no more an impossible one than the well-known rationalistic theory which explains away from 1 John v. 20, the divinity of Christ and from Is. vii, 14, the mother of the Messiah; it is rather desperate and, for a Lutheran, more than queer. For Luther himself always translated and explained 1 Tim. iii, 15, according to the plain sense of the text and in conformity with the traditional Catholic exegesis; and one of the most prominent of the symbolical books of the Lutheran Church has impressed upon it the binding seal of authority.

Even if the passage about the pillar and the ground of truth did not exist in the New Testament, the claim of the Lutheran Sion that it is the Church founded by Christ, would still remain exceedingly weak and problematical. For the Divine Savior himself has predicted that His Church would never be overcome by the gates of hell; and this prediction can certainly not be applied to a denomination which, as its own theologians are forced to admit, for centuries did not exist at all, and from 1750 till 1839 only in "a most corrupt condition."

[*To be continued.*]



## DR. MCGLYNN'S RESTORATION AND THE SINGLE TAX THEORY.

(II.—*Conclusion.*)

From the Washington despatch of January 14th, 1893, already quoted, we learn the following facts:

1. Msgr. Satolli reconciled Dr. McGlynn by special power granted by the Holy Father.
2. Dr. McGlynn received absolution from ecclesiastical censures because he accepted the conditions laid down for him by the Holy Father as necessary and sufficient; viz.:
3. Dr. McGlynn presented a statement of his opinions and it was judged not contrary to the teaching of the Church and of the encyclical "Rerum Novarum."
4. Dr. McGlynn professed his adherence to all the doctrines of the Church and expressed his regret for any word or act of his

that might have seemed lacking in the respect due to ecclesiastical authority.

5. Dr. McGlynn promised to go to Rome in due time and in the proper spirit.

From his statement made at the meeting of Jan. 15th, 1893, also quoted in our last, we learn the following facts :

1. Dr. McGlynn had presented a letter to the Apostolic Delegate, the acceptance of which was immediately followed by the declaration of the removal of ecclesiastical censures.

2. By the publication of this letter at the meeting, the Doctor wished to reaffirm the sentiments contained therein.

3. He had learned with satisfaction that it had been judged that there was nothing contrary to Catholic teaching in his doctrine, as explained in his exposition of the same.

4. He assured the Apostolic Delegate that he had never consciously said a word contrary to the Church's teaching, nor consciously failed in the respect due to the Holy See.

5. The Doctor expressed his full adhesion to the teachings of the Church and notably to those contained in the encyclical "Rerum Novarum."

6. As to the journey to Rome he was willing to make it within three or four months.

These are all the facts contained in the two documents. Where is there a declaration of "ecclesiastical authority," from "the Holy See," from "the Church"?

The Washington despatch authorized by Msgr. Satolli says that "the brief statement of the Doctor's opinions on moral-economic matters was judged not contrary to Catholic teaching." Dr. McGlynn himself writes in his letter to the Apostolic Delegate simply: "I am very happy to learn that it has been judged that there is nothing contrary," etc. "It was judged,"—"it has been judged,"—by whom? By the Apostolic Delegate? If this had been the case, the Washington despatch, or, at least, Dr. McGlynn himself, would have mentioned it. The expression, "it was or has been judged," especially when compared with the phrase, "Msgr. Satolli had absolved from censure and reconciled Dr. McGlynn"; and again, "I rejoice that you are prepared to remove the ecclesiastical censures," rather indicates that the "judgment" concerning Dr. McGlynn's doctrine did not proceed from the Apostolic Delegate.

Moreover, it would have been impossible for Msgr. Satolli to examine and decide the doctrinal part of the McGlynn case himself. He had but recently come to this country and was not yet sufficiently acquainted with its language to read the publications of Henry George or similar works. He had not followed the Henry

George controversy which had been carried on in this country for the last ten years and which had excited the minds of Henry George's followers as well as of his opponents in a degree that can only be compared with the excitement caused by the unhappy Catholic school controversy which just at that time was in full blaze. Besides, the Apostolic Delegate was kept busy with many other intricate and annoying affairs. In truth, he was not in a position to judge for himself of the doctrine advocated by Dr. McGlynn, but was forced to consign this task to others. And this he did.

In the New York *Freeman's Journal*, whose reliability in this matter admits of no doubt, we read in the issue of Dec. 5th, 1903 :

"On the arrival of Archbishop Satolli in this country as the Pope's representative, appeal was made to him to reverse the act of excommunication against Dr. McGlynn. He suggested that Dr. McGlynn should fully state and explain his doctrine on the land question. The Doctor presented to the Ablegate a direct and explicit statement of his teaching, just as he had been teaching it from the beginning. His presentation of the George land theory was submitted to and carefully considered by a committee [four in number] of the professors of the Catholic University in Washington, who . . . declared that it contained nothing contrary to the teachings of the Catholic Church. . . . On this decision Archbishop Satolli, in formal words, and in the name of the Pope, removed the ban of excommunication from Dr. McGlynn, and the first announcement of the Doctor's reinstatement was made by the papal representative from the Catholic University at Washington. Previous to the removal of the ban Dr. McGlynn had expressly stipulated that he should be free to continue to expound the Single Tax as long as he thought proper."

Again, in the issue of the same journal, of Jan. 23d, 1904, we read:

"When [our correspondent] carries his interpretation so far as to say the encyclical condemns the Single Tax doctrine he comes in collision with the judgment and official decision of those learned professors to whom a statement of the doctrine was submitted by Msgr. Satolli, the Pope's representative. With the greatest regard for [his] ability and learning, we are constrained to prefer the official interpretation of those university professors which the Pope's representative received and acted upon, and on the basis of which he restored Dr. McGlynn to his ecclesiastical status.

"Msgr. Satolli requested Dr. McGlynn to state the Single Tax doctrine which he advocated. He complied, and his statement was submitted by Msgr. Satolli to the professors of the Catholic University at Washington. Their decision was that they found nothing in the statement contrary to Catholic teaching. As they

included the Encyclical as Catholic teaching, their decision was that there was nothing in the statement of Dr. McGlynn contrary to that papal document. This was accepted as final by the Papal Delegate, and Dr. McGlynn was restored without any retraction or repudiation on his part of the doctrine he had been advocating, and with the understanding that he could continue to advocate it. On the evening of the day on which he said his first Mass after his restoration, he gave a public lecture in which he advocated it."

Finally, on Feb. 6th, 1904, the *Freeman's Journal* wrote under the heading, "The Georgian Land Theory," as follows :

"In compliance with the suggestion [of our correspondent], we give elsewhere in this issue the two statements of the Georgian Land Theory as understood by Dr. McGlynn and Dr. Burtzell. These statements were approved by Henry George, in a letter to the New York *Sun*, as a correct exposition of his land theory. They were submitted to Msgr. Satolli and by him referred to a committee of professors of the Catholic University of Washington and declared by them to contain nothing contrary to Catholic teaching. After this decision was rendered the Papal Delegate removed the excommunication from Dr. McGlynn and restored his faculties."

The *Journal* adds : "These facts, it seems to us, ought definitely to close the question . . . ." Undoubtedly they ought to close it, and we venture to maintain that they do close it. For they make it evident beyond even the possibility of doubt that the judgment which declared the land theory advocated by Dr. McGlynn to contain nothing contrary to Catholic teaching, was not a "declaration from ecclesiastical authority," but the opinion of those professors who were called upon to examine Dr. McGlynn's statement. The learned professors of the Catholic University at Washington acted merely as private theologians. Their decision has, therefore, no other authority than that which utterances of scholars generally have. But after all, did their learning keep the four professors from making a *wrong* decision? Alas! it did not. Their decision is so manifestly erroneous that it has always been and is still a mystery how they could arrive at it.

We have demonstrated by a minute and accurate examination of the tenets of Henry George and of Dr. McGlynn that their doctrine is substantially the same. We have demonstrated that their whole economic teaching is essentially embodied in the statement: there is no private, but only common ownership in land. We have, finally, demonstrated that this doctrine is openly in conflict with natural reason, with the explicit teaching of Leo XIII., and with Holy Scripture.\*) The opinion, therefore, of the professors who

\* See THE REVIEW, Vol. xi, Nos. 16, 17, 18, 19, 21, 22, 23, 38, 40, and 41.

pronounced the Henry George-McGlynn Land Theory to contain nothing contrary to the teaching of the Church, has no value whatever. And in the reinstatement of Dr. McGlynn, as well as in the events connected with it, there is nothing that could in truth be construed as a doctrinal decision or judgment from any ecclesiastical authority. The action of the Apostolic Delegate in the McGlynn case was of a merely disciplinary character. Hence the true reply to the question we intended to answer by our series of papers is and remains :

*The Single Tax Theory is not an open question for Catholics.*



## MINOR TOPICS.

---

*In Favor of a Catholic Daily.*—Rev. L. Verhaag writes to THE REVIEW: The experiment, which, with proper management, must prove a successful one, of starting a daily newspaper on Catholic principles, will be made, if necessary conditions are fulfilled, in the beginning of next year by the *Volksfreund* of Buffalo, N. Y. The capital required is only \$125,000, at \$5 per share, and no money shall be payable until \$100,000 is subscribed, which must be on or before January 1st, 1905. The money subscribed is to be paid as follows: 10% at the start and then 10% every month until the full amount is paid. The stock is unassessable and no further obligations are incurred. We have it from Mr. James G. Smith of the *Volksfreund*, who has undertaken this work, that there is absolutely no chance to water the stock. At the yearly meeting every stockholder will have a voice in the proper management, etc., of the paper. The stockholders will also share in the dividends of the *Volksfreund*, now successfully established for more than thirty-six years.

The field of a good daily newspaper, based on correct moral principles and ready to take up the defense of our holy faith whenever attacked, is still uncultivated in this broad land of ours with its twelve millions of Catholics, and as a business venture, not to speak of its moral power, it must become, with care and proper management, a financial success in the not distant future.

Buffalo may not be the best place to start such a paper, but where is the other city in the U. S. which has thus far made an active move toward the accomplishment of such a venture? We must give credit to Buffalo and chiefly to the proprietors of the Buffalo *Volksfreund*, for having started this movement at a great personal sacrifice. Shall the effort of the *Volksfreund* be perhaps frustrated on account of that unfortunate spirit of nationalism? Shall our weekly Catholic papers, who will benefit by a good reliable daily paper, act the part of the dog in the manger, and oppose such a movement? It is a blot on the zeal of our Catholics, and this means clergy and laity, to be without a daily paper in this age of advancement and progress. But enough has been said



on this subject. We need action, action, action. Let all priests and laymen who read these lines send at once, without delay, their names as stockholders to James G. Smith, 48 Broadway, Buffalo, N. Y. We have less than two months left to test the plan and as yet not one-half of the capital has been subscribed. Remember that, if \$100,000 are not subscribed by January, 1905, the plan will be abandoned, and not soon again, if ever, my poor voice, which has been crying in the wilderness for these three years past, will be raised in the advocacy of a Catholic daily newspaper. For the sake of example, and I may add, as an investment, I have subscribed \$200 to the stock. Can not 500 more persons be found among the Catholic clergy and laity of the U. S. who will do the same? (REV.) L. VERHAAG.

*Apostasy of Mary Gwendolin Caldwell.*—On Nov. 15th, the St. Louis *Post-Dispatch* printed an Associated Press telegram from New York, announcing the formal apostasy of the Marquise des Montstiers de Merinville, who, as Miss Mary Gwendolin Caldwell, in 1884 by a large gift of money (\$300,000) made possible the establishment of the "Catholic University of America" at Washington. The Marquise, in a public statement, was quoted thus:

"Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that Church really is and to its anything but sanctity. But the trouble goes much further back than this. Being naturally religious, my imagination was early caught by the idea of doing something to lift the Church from the lowly position which it occupied in America, so I thought of a university or higher school where its clergy could be educated and if possible refined. Of course, in this I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day. When I was 21 I turned over to them one-third of my fortune for that purpose. But for years I have been trying to rid myself of the subtle yet overwhelming influence of a Church which pretends not only to the privilege of being 'the only true church,' but of being alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off the yoke of Rome."

It is sad to hear such words from her of whom Bishop Spalding said in a well-known lecture: "How shall I more fittingly conclude than with the name of her whose generous heart and enlightened mind were the impulse which has given to what long had been hope deferred and a dreamlike vision, existence and a dwelling-place,—Mary Gwendolen Caldwell." (*Education and the Higher Life*, p. 210.)

We suppose that name will have to be erased from the University's 'Year-Book' and "Caldwell Divinity Hall" renamed.

Poor University! When will thy tribulations end?

*Charity and State Supervision.*—State Boards of Charity or Correction exist, according to a report read at the Portland meeting of the National Conference of Charities and Correction, in the following States: Arizona, California, Colorado, Connecticut, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kansas, Maryland,

Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Dakota, Tennessee, Washington, Wisconsin, Wyoming, and Montana.

The report says: "Theoretically, at least, it would seem that the administration or control of charitable institutions should be left to those citizens to be found in every community, who are able, willing, and anxious to help their fellow-men for the sake of humanity. Boards so composed may spend money more freely; but the greater part of the money thus spent would be for a good purpose, and a central advisory board, whose recommendation would be necessary for yearly appropriations, should act as an effective check on wastefulness. The system of centralized control appears to check philanthropic efforts or real charity to a considerable extent; in other words, public-spirited citizens are thereby eliminated from the service they would be glad to render to humanity, and the whole matter reduced to the cold level of official action. If we are to believe the reports made, and there is no reason to doubt their accuracy, politicians, as such, commonly keep their hands off the management of charitable institutions. There seems to be a determined and wholesome effort on the part of the people to keep professional politicians from trading on the unfortunate inmates of such institutions.

"How far State supervision of private charities is justified, is an interesting question. The States generally appear to hesitate to exercise any oversight, and the managers of the private charities, while they may not resent supervision, do not invite it. There is some danger of going too far in giving power to the State, and the laws regulating charity should not be permitted to override personal rights. It will probably be agreed that where institutions are established to care for persons too ignorant or incompetent to look after themselves, the public is interested in the management of such institutions, and the State should have the right to visit and inspect them, whether supported by public money or not."

*Catholic Women as Voters.*—Our readers will remember the remarks we made about a year ago on the apparent failure of woman suffrage in Australia. Recently another election was held there, in which, according to the Sydney *Catholic Press* (Aug. 11th), while it brought a great many women to the polls and was, generally, quite "satisfactory to the friends of female suffrage," the Catholic women did not cover themselves with glory. "In recording the gratifying vote polled by woman," says our far-away contemporary, "we can not congratulate our Catholic women upon the part they played. We believe they availed themselves of their privilege to a greater extent than at the last election, but at the same time far too many held aloof from this election altogether. They had repeated warnings as to the results likely to follow any indifference on their part. It was pointed out that by not voting they probably gave two votes to the enemy of their happiness and social welfare. Yet thousands of them stayed away, whilst their Protestant neighbors tied on their bonnets and hastened down the street to vote with their brothers and husbands. Our rabid opponents have very little to boast about as the result of the elec-

tions. Some of the greatest pets of the Orange lodges were sent to the retirement of private life, whilst the Labor candidates were splendidly successful. Yet had our women done their duty, the Labor party and the government might have been still stronger, whilst Parliament closed its doors against yet another brace or so of sectarian howlers. By leaving politics to the men, our women have become the greatest enemies of their own households, and it is almost inconceivable that they continue to persist in tactics which must inevitably prove their own undoing. Amongst the swarms of well-dressed women who went laughing and chatting to some of the polls, only one out of every three or four had a Catholic name."

*The Independent Voter.*—The most striking feature of our recent election, next to the tremendous majorities for Roosevelt, is the extent of the independent voting. As details are published, the results grow more impressive. At last, as the *Washington Post* puts it, the American voter has solved the mystery of the Australian ballot. There have been split tickets before, but not on such a large scale. Although President Roosevelt's immense popularity no doubt tempted many Democrats to vote, for his sake, the straight Republican ticket, and although Republican partisans must have been unusually reluctant to run any risks by cutting, yet we have four Democratic governors in States carried by Roosevelt—Folk in Missouri, Douglas in Massachusetts, Johnson in Minnesota, and Adams in Colorado. In three other States, Rhode Island, New York, and Washington, there was a wide discrepancy between the Republican vote for national and State candidates. It is not necessary to argue that in all cases the voters were guided by wisdom. The significant fact is that they discriminated between national and local issues, and voted on each according to their convictions. One of the advantages of the Australian ballot, next to its secrecy, is the power it gives a reasonably intelligent voter to cut loose from party trammels. He may be a Democrat or a Republican; but he is no longer compelled to condone all the crimes committed by the organization, to endorse every rascal whom it puts up for office. Such is the theory of the ballot, and such, after a long and often discouraging period of experimentation, is coming to be the practice with regard to it. In many of the States the day when either party would dare to rely on its "fine brute majority" and put forward a "yellow dog" candidate, is clearly, and we hope forever, past.

*L'Oeuvre des Eglises Pauvres.*—THE REVIEW has repeatedly given unstinted praise to the noble work performed by the Tabernacle Societies of Philadelphia and Cincinnati in supplying poor churches with the necessary vestments; but greater praise is due to the Belgian society mentioned above, which, under the presidency of the Countess de Meus, has furnished to poor American missions, since 1861, things needed for the altar to the extent of nearly \$80,000. Every priest ordained at Louvain for the American mission has been given an outfit consisting of several vestments, a chalice, missal, etc., the value of which amounted altogether to \$38,677. But outside of this the society, chiefly at the suggestion of the Rector of the American College at Louvain, sent out other goods to poor

missions in this country amounting to \$39,095. "A free gift of nearly \$80,000 from little Belgium to the Church in America," says the *American College Bulletin* (II. 4) from which we have culled the figures above, "is well worth mentioning in these pages."



—The "Fresh Air Work" of the St. Vincent de Paul Society in New York, as described in a paper read by Rev. Dr. McMahon at the international conference of the Society recently held in St. Louis, is deserving of mention in *THE REVIEW*. This work began in 1899 and aims to give the poor neglected Catholic urchins of the metropolis, who live on the street or in unsanitary tenements, a few weeks' recreation each summer in the pure air of the country, among surroundings conducive to faith and good morals. The Society now has a spacious farm near the metropolis, with suitable buildings, where 1,500 children were this summer given the benefit of a two weeks' outing. The cost of the work is not large, about \$1.50 per child weekly. The children attend mass every Sunday; catechism classes are conducted throughout the season; many children were taught their prayers for the first time; others were prepared for and made their first confession.

—The *Wichita Catholic Advance* continues to advertise our humble *REVIEW* in its own spirited and charitable fashion. Responding to some one's query: "Who has the highest authority to decide questions about the Catholic Church—I mean in America? Is it, perhaps, Cardinal Gibbons, or the Apostolic Delegate, or the Catholic University?" it says in its No. 31, vol. V.: "We hate to give the thing away but Arthur Preuss, editor of the St. Louis *REVIEW*, can be consulted profitably on all questions from conic sections to sour milk. He is especially sound on anything sour. We know no higher authority. Cardinal Satolli attempted to usurp Dr. Preuss' perch on the ladder to eminence, especially on the question of the Knights of Columbus, but the Cardinal was promptly squelched in two numbers of his little blunderbuss."

—An early attempt to establish the Franciscan Order in this country was made in 1804 by Rev. Michael Egan. He got the permission of Rome and negotiated for land in Kentucky for the purpose of establishing a convent, but never realized his plan. In 1808 Father Egan, who was himself an Irish Franciscan, was appointed first Bishop of Philadelphia. He died in 1814. Mr. Martin I. J. Griffin has published his life.

—Walter Williams, the well-known Missouri editor, in an address to Missouri University students on "Why Study the Bible?" characterized the Gospel of St. Luke as the best text-book of journalism to be had. "Luke," he said, "is always clear, courteous, truthful—first lessons to be learned by the young journalist."

—The librarian of Notre Dame University would like to complete his files of *THE REVIEW* and requests us to ask those of our readers who may be disposed to part with old volumes or odd numbers, to write to him. His address is: Prof. James F. Edwards, Notre Dame University, South Bend, Ind.



# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., DECEMBER 1, 1904.

No. 46.

---

## THE DIVISION OF THE SCHOOL FUND AND THE CONSTITUTION.



THE "Catholic News Agency" of Washington, D. C., has sent out the following letter to its customers :

Whenever the proposition is made that Catholic parochial schools should have a proportionate share of the public funds, it is quite customary to have the Constitution of the United States quoted in opposition.

I maintained some time ago in one of my letters that a recent decision of the Supreme Court was, at least by inference, capable of being construed as being favorable to the Catholic contention. Mr. Preuss, in a succeeding issue of *THE REVIEW*, confessed a curiosity to know more regarding this decision of the Supreme Court. Before satisfying this craving for information I shall quote other instances in the history of kindred legislation, to show that the separation of Church and State was never considered to be threatened by them.

There have been times when Congress was in a mood to be liberal. For instance, in 1832, an act was passed and approved, giving Columbia College, a Baptist institution, lands of the value of \$25,000 ; and in 1833 a similar grant was made to Georgetown College, a Catholic school in charge of the Jesuits.

Congress has always provided chaplains for each House and for the Army and Navy. The prayers in Congress are nearly always concluded with the words : "For Christ's sake, Amen," a distinct recognition of Christianity. Then again Congress has frequently made appropriations for religious and charitable institutions in the District of Columbia, in the very face of its declared policy not to make such appropriations. All of which goes to show that this great question resolves itself into a matter of politics and policy.

The case which elicited a decision of the Supreme Court was the act of Congress authorizing two isolating buildings on the

grounds of two hospitals. The selection of the hospitals was left to the discretion of the District Commissioners. Under that authority, the Commissioners made an agreement with Providence Hospital, which is a private hospital in charge of, and owned by, the Sisters of the Roman Catholic Church, for the construction of an isolating building on the hospital grounds, and for the receipt therein of poor patients sent there by the Commissioners, and for payments by the District on that account to the hospital. A citizen of Washington applied to the Supreme Court of the District of Columbia for an injunction prohibiting the Treasurer of the United States from paying out any money in pursuance of the contract, on the ground that it was a violation of both of the statutes in question and of the first amendment, and an injunction was accordingly granted by Justice Hagner. From the decree of Justice Hagner an appeal was taken to the Court of Appeals of the District of Columbia. That Court on April 4th, 1898, reversed the decree of the court below, and the complainant thereupon appealed to the Supreme Court of the United States, which, on Dec. 4th, 1899, sustained the decree of the Court of Appeals.

Thus it will be seen that in 1897 Congress made the same provision respecting hospitals conducted by religious societies which it made respecting schools similarly conducted, declaring it the settled policy of the government to make no appropriations of money or property for the support of any sectarian school, or other institution under sectarian control, and that this declaration has been declared inoperative by the Supreme Court of the United States. The text of the decision in regard to this particular point is as follows:

"If such an association may be lawfully incorporated, why may not Providence Hospital, though, as alleged, owned and conducted by a monastic order or sisterhood of the Roman Catholic Church, contract with the duly authorized agents of the government, to receive, not a subsidy or gift of money, but compensation for actual services to be rendered."

On page 467, the court says:

"Without assuming to express an opinion of the scope of the prohibitory words of the Constitution, we suggest that it seems to be the opinion of learned commentators of very high authority that the declaration was intended to secure nothing more than complete religious liberty to all persons and the absolute separation of the Church from the State, by the prohibition of any preference by law in favor of any one religious persuasion, or mode of worship."

Conclusion of the court:

"Held that the agreement was one which it was within the power of the Commissioners to make; and that it did not conflict with the provisions in Article 1 of the Amendments to the Constitution that Congress shall make no law respecting an establishment of religion."

It is the opinion of an eminent lawyer, whom I consulted on the subject, that in view of these practices on the part of Congress and the decisions of the Supreme Court of the United States, there is no constitutional inhibition to the making of contracts, on the part of a State, with the Catholic parochial schools, or any

other private schools, for the education of children for which the public schools make no provision, either for want of proper accommodations, or for other equally valid reasons.

E. L. SCHARF, PH. D.

\* \* \*

Apart from the prohibition against requiring any religious test as a qualification for holding office, the Constitution of the United States does not deal with the question of religion otherwise than by the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." "Thus," says Judge Story in his Commentaries on the Constitution, "the whole power over the subject of religion was left exclusively to the State governments to be acted on according to their own sense of justice and the State constitutions."

To cater (we can use no other word) to the then growing anti-Catholic sentiment, which had received so much encouragement during the presidency of General Grant, James G. Blaine, on December 14th, 1875, in the House of Representatives, proposed an amendment to the above quoted article of the Constitution in the following words: "No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no money raised by school taxation in any State for the support of public schools or derived from any public fund therefor, nor any public lands devoted thereto shall ever be under the control of any religious sect; nor shall any money so raised or land so devoted be divided between religious sects or denominations."

At their next national conventions both the Democratic and Republican parties inserted a declaration in their platforms approving the proposed amendment. In the House the amendment was adopted by nearly a unanimous vote, but it failed to secure sufficient votes in the Senate, and in consequence was never submitted to the people. Since then neither of the political parties has deemed it expedient to revive the subject, although various "American Alliances" and similar associations have from time to time passed resolutions urging Congress to submit the amendment to the popular vote.

As a result, that original amendment forbidding Congress to pass any law for "an establishment of religion," is the only restraint contained in the Federal Constitution, and this has remained unaltered in text since its enactment more than one hundred years ago.

The Providence Hospital case referred to by Dr. Scharf is the same case recorded in the law reports under the title of *Bradfield vs. Roberts*. It arose in the District of Columbia. This District

has no separate constitution, as have the individual States. Moreover its sole law-making power is the Congress of the United States, limited only by the provisions of the Federal Constitution. Providence Hospital was the corporate title of an institution which had been incorporated by Act of Congress, passed August 7th, 1864, at a time when our country was in the throes of civil war and hospital service was in greatest need. From its foundation the hospital had been in charge of the Sisters of Charity, of Emmitsburg we believe, but there was nothing in its charter or in its system of management to distinguish it before the law from any other duly incorporated body. Its professed object and purpose was the relief of sick and suffering humanity, and the teaching of religion was no part of the business which the government had authorized it to do. The distinction between such a case and that of a parochial school must, of course, be manifest to our readers.

When the appropriation was made by Congress in March, 1897, for the erection of an isolation building to which the poor were to be admitted, Bradfield, a tax-payer, sought to restrain the Treasurer of the United States, Roberts, from making payment, on the ground that the appropriation was in contravention of the First Amendment of the Federal Constitution.

In its account of the decision of that case by the Supreme Court of the United States, Dr. Scharf's paper leads us to believe that the quotations which he gives have been taken from the opinion of the United States Supreme Court. But in this we think he is in error. His quotations are from the decision of the Court of Appeals of the District of Columbia, and while the result reached on the appeal to the Supreme Court was an affirmance of the decision of the lower court, yet the grounds of opinion stated by the Supreme Court are not those given in Dr. Scharf's letter. The opinion of the Supreme Court, delivered by Judge Peckham, may be found in the Supreme Court Reports, Volume 175, page 291, and we think that the perusal of it will show that the main question raised, namely, whether the appropriation was or was not contrary to the Federal Constitution, was not decided by that Court on the grounds assigned by Dr. Scharf; for we find the opinion saying (p. 296): "If we were to assume for the purpose of this question that under this appropriation an agreement with a religious corporation of the tenor of this agreement would be invalid as resulting indirectly in the passage of an act respecting an establishment of religion, we are unable to see that the complainant in his bill shows that the corporation is of the kind described, but on the contrary he has clearly shown that it is not."

In other words, the Court decided that it was immaterial whether the managers of the hospital were Catholics or Methodists, Bap-



tists or Unitarians, and that the purposes of the hospital corporation could be accomplished independently of any question of religion.

There was no act of Congress forbidding the Commissioner of the District of Columbia to contract with the Providence Hospital as a purely secular corporation for the care of sick and helpless citizens, and consequently the decision of the Supreme Court determined that such a contract did not offend against any prohibition of the Constitution.

Hence we may agree with the legal opinion referred to by Dr. Scharf, that there is "no constitutional inhibition," etc., provided it be understood that this applies to the government of the District of Columbia and the Federal Constitution only. This, of course, leaves the Supreme Court decision, which is cited in Dr. Scharf's paper, of very limited application and of no value whatever as a precedent in the States whose constitutions contain (as many of them do) express and sweeping prohibitions against the appropriation of public money for schools under so-called "sectarian" management.

As examples we quote: From the Constitution of South Carolina of 1875: "The property or credit of the State of South Carolina or of any county, city, town, township, school district or other subdivision of the said State, or any public money from whatever source derived, should not by gift, donation, loan, contract, appropriation or otherwise be used directly or indirectly in aid or maintenance of any college, school, hospital, orphan house or other institution, society or organization of whatever kind which is wholly or in part under the direction or control of any church or of any religious denomination, society or organization." And from that of New York, section 4, article 9, Amendment of Convention of 1894: "Neither the State nor any sub-division thereof shall use its property or credit or any public money, or authorize or permit either to be used directly or indirectly in aid or maintenance other than for examination or inspection of any school or institution of learning wholly or in part under the control or direction of any religious denomination or in which any denominational tenet or determination is taught." And again from the Constitution of Missouri, Article 11, Section 11: "Neither the General Assembly nor any county, city, town, township, school district or other municipal corporation shall ever make an appropriation or pay from any public fund whatever anything in aid of any religious creed, church or sectarian purpose or to help to support or sustain any private or public school, academy, seminary, college, university or other institution of

learning controlled by any religious creed, church or sectarian denomination whatever."

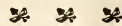
Similar prohibitions may be found in the constitutions of California, Colorado, Illinois, Montana, New Hampshire, New Jersey, Pennsylvania, Texas, and perhaps other States.

So long as the prohibitions contained in these constitutions stand unrepealed, it is quite evident that the law-making power is prevented from making any appropriation of public money for education in schools under "sectarian" control, and the Supreme Court of the United States would be bound to uphold these restraints as surely as it upheld the freedom of the District of Columbia Commissioners to make the contract which they did with the Providence Hospital.

Here again, however, we must note the distinction, which is pretty well acknowledged, between the appropriation of public money by the State for educational purposes wholly and exclusively, and an appropriation for the care of the indigent sick or for maintenance of orphans or other dependents on the bounty of the State even in religious institutions. In the one case (i. e., of a school) "sectarian control" prevents the appropriation; in the other, it is no hindrance, even though religious as well as secular education is furnished to wards of the State. And this on the theory that such education is merely an incident to the maintenance and support of those helpless ones whom the State is bound, and has assumed, to provide for. The one suggestion in Dr. Scharf's paper which invites serious consideration is whether the State, having the right to contract with a State corporation, even though it be a religious institution, for the care of the sick, the orphans, or juvenile delinquents, has not by analogy the right to contract with a parochial school for the secular education of its children. In some of the States a per capita allowance is paid for the shelter, food, and clothing of each child committed to an asylum or reformatory, whether under Catholic or Protestant or Hebrew control, during the period of its stay in the institution. If now, in the interest of good citizenship, the State has made the secular education of the child compulsory on parents and guardians, why may not the State with equal justification pay for each child instructed in secular studies by capable teachers and according to a standard prescribed by the State, even though this be done in a school where religious instruction is superadded to the secular? The State will then pay no more than it would have to pay if the same children were educated at its expense in the "public schools." For the State to refuse, because it knows that such children will in any event be educated in the parochial schools at considerable saving to the State, would be to take a mean advantage of the con-

scientious scruples of Catholic parents. Of course we shall be met with the answer that the Constitutions forbids. Here is the crux of the whole case.

But we must close. The argument might be further developed thus: What is our remedy? 1. Why not a test case? Can not some fair-minded school board be found who will make such a contract? An injunction will then be asked for, and the question carried through the courts. This failing, then, 2. Alter the constitution so as to permit contracts for education. Our Catholic politicians will deprecate "bringing religion into politics," but the constitution was altered against us when we were helpless to prevent it; why not alter it back again so as to do us justice?



## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XIV.

In connection with these reflections he gave much study to the marks by which the true Church is distinguished from the sects.

According to Catholic teaching, the Church, like any other society or person, must be judged by its fruits. According to the Lutheran doctrine, on the other hand, by the "word and sacrament," that is to say, by its "causes."

Our Divine Lord undoubtedly approved the Catholic view, as clearly appears from Matth. vii, 16 and 20 and the parallel passages.

Among these fruits there must surely be reckoned moral purity and sanctity.

The Catholic Church can claim a veritable cloud of saints: men like St. Benedict, St. Columba, St. Augustine, the Apostle of England, St. Boniface, St. Bernard, St. Francis, whose immaculate purity of life is acknowledged by such modern Protestant historians as Neander, Rettberg, and Hase.

What a sorry figure the coryphaei of Lutheranism present when compared to these Catholic saints! Luther himself who, no matter how high one may estimate his genius and other qualities, must be admitted to have broken a solemn vow,\*) and who inveighed against his opponents with such hatred and in language so rude and indecent, that the tenth part of his invectives would to-day suffice to forfeit one's reputation.†) Then there is Ulrich

\*) 5 Mos. xxiii, 22-23.

†) If the reader will peruse 'Das Papsthum zu Rom vom Teufel gestiftet,' he will not find our judgment too severe.

von Hutten, as his unbiased Protestant biographer Meiners has portrayed him from the sources. Then Matthew Flacius, whom the American Lutherans of the strict observancy venerate as high authority, despite his notorious quarrelsomeness and his peculiar bibliographical "extravagances."

Among the eminent monarchs of the past our ex-Professor compared Louis IX., who became famous through his Catholic life, with Philip of Hesse, who lives in history as a staunch Lutheran. Louis according to the unanimous testimony of all his contemporaries never told a lie, much less committed a mortal sin; Philip got the sanction of his "reformed" confessor to live in bigamy.

Christ says: "A good tree can not bring forth evil fruit, neither can an evil tree bring forth good fruit." Is that not plain enough?

Add to this what may be properly called the religious fruits of Lutheranism as compared with Catholicism. The Catholic Church had inviolately preserved the fundamental Christian truths§) for fifteen hundred years; Protestantism grew into Rationalism and utter denial of God and all supernatural truth.

Even the Bible had been preserved by the Catholic Church, during a period extending over nearly two thousand years, complete, unadulterated, in its plain sense, ever commanding a position of the highest and most general respect and veneration; while advanced Protestantism, born of the Lutheran Reformation, had rejected one-half of the Holy Text and distorted and held up to ridicule the other half.

Politically, Catholicism had, in the days when it ruled the nations produced free constitutions,\*) while Lutheranism is responsible for State religions, for monarchical absolutism and the radicalism of the Revolution.†)

Not only "sanctity," but also "unity" is considered by Catholics as a mark of the true Church. And here again our Professor found them to be in harmony with Holy Writ.

The Gospel of St. John contains in its seventeenth chapter the Savior's petition: "And not for them only do I pray, but for them also who through their word shall believe in me. That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me."||)

‡) Matth. vii, 18.

§) The Holy Trinity, the Divinity of Christ, His real, bodily Resurrection, His Ascension into Heaven, the Last Judgment.

\*) Cfr. the Magna charta libertatum, of 1215, the constitutions of the free cities in the German Empire and the episcopal cities of Italy. Centralization and the tyranny to which it gave rise, were no product of the Middle Ages.

†) Henry VIII., Charles I., Stuart, and Cromwell in England. In Germany: on the one hand the electors and kings of the house of Hohenzollern; on the other, the Peasants' War and the Anabaptists of Muenster.

||) John, xvii, 20, 21.

What the Son of God prays for, he obtains. Hence we may look at this petition in the light of a prophecy: They who will believe in me through the word of the Apostles, will all be one, as the Holy Trinity is one.

And the result of this unity will be that the world will believe in the divine mission of Jesus.

When was this prediction fulfilled? For fifteen hundred years, from St. Peter to Luther.

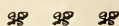
Since then dissension has taken the place of unity. Not only did the reformers and their satellites fight against Rome; they also fought amongst themselves. We remind the reader of the manner in which Luther, in 1529, ended the religious discussion with Zwingli and the Swiss preachers at Marburg; of the bitter feud between Unionism and Confessionalism, Rationalism and orthodoxy, which disrupted Protestantism in the nineteenth century.

They are *not* one—we may say—as Christ and the Father are one. And therefore the world no longer believes that Christ was sent by the Father.

Or is it not a palpable fact that the coexistence of four or five Christian churches in Europe has nourished religious indifference and finally led to atheism?

To sum up: Sanctity and unity are distinctive marks of the Catholic Church.

[*To be continued.*]



## MINOR TOPICS.

*The Legality of Rerating.*—In view of the fact that application has been made by a dissatisfied member of the Catholic Knights of America in Kentucky for the appointment of a receiver to wind up the business of the order, because its supreme officers have rerated the members, the official *C. K. of A. Journal* devotes some space in its November number to the question of the legality of rerating. We quote for the benefit of the timid in other organizations:

Many decisions have been rendered in the courts of the several States upon this subject, notably, one in October, 1899, in the case of James A. Fullenwinder vs. The Supreme Council of the Royal League, 180 Ill., page 621, on appeal from the Appellate Court affirming decision of Circuit Court, Cook County. In this case Fullenwinder became a member of the Royal League in 1895, at age 39, and was required to pay one assessment each month at the rate of \$2.62 for his insurance. The terms of the certificate were set out, in which it was expressly stated that he was bound

by the laws then existing or thereafter enacted ; that the Supreme Council had a right by a three-fourth vote to change or alter laws. At a meeting of the Supreme Council in 1898 the laws were amended so that the rates were increased on the various ages of membership, and that plaintiff's rate was increased after only three years' membership. No fraud was charged in making the new laws, and all proper forms had been complied with, the only claim being that the charge was unreasonable and unjust, and a violation of plaintiff's contract.

The Court, Mr. Justice Phillips delivering the opinion, said : "The power to enact by-laws for the government of the corporate body is an incident to the existence of the body corporate, and is inherent in it. The power to make such changes as may be deemed advisable is a continuous one. When the contract contains an express provision reserving the right to amend or change by-laws, it can not be doubted that the society has the right to do so, and where, in a certificate of membership, it is provided that members shall be bound by the rules and regulations now governing the Council and fund, or that may thereafter be enacted for such government, and these conditions are assented to and the member accepts the certificate under the conditions provided therein, it is a sufficient reservation of the right of the society to amend or change its by-laws. *Dwinger v. Geary*, 113 Ind. 106 ; *Supreme Lodge v. Knight*, 117 Ind. 489 ; *Steher v. San Francisco W. F. Society*, 82 Cal. 557 ; *Niblack on Benefit Soc.* (2d ed.), Secs. 24-28 ; *Bacon on Benefit Societies* (2d ed.), Sec. 185 ; 1 *Joyce on Insurance*, Secs. 188, 189 ; *Poultney v. Bachman*, 31 Hun. 49 ; *Fugure v. Mutual Soc.* 46 Vt. 362 ; *Supreme Commandery v. Ainsworth*, 71 Ala. 449. It is apparent that the new by-law was adopted in the manner provided for in the law of the society, and was not an unreasonable enactment. It was enacted under a right to amend the by-laws reserved expressly in the contract, and hence it can not be claimed that it in any manner impaired any vested right. The contract required compliance with any by-laws that might thereafter be enacted, and the certificate being accepted with such a clause therein, there is no vested right of having the contract in the certificate remain unchanged, because the recognition of the power to make new by-laws is necessarily a recognition of the right to repeal or amend those theretofore made. Whilst courts strongly disfavor any alteration or change in an insurance contract without the assent of the insured, yet where the contract thus reserves to the corporation the right from time to time to amend its rules or by-laws, and binds the assured to compliance with such rules or by-laws, and such provision is expressly assented to in writing by the assured, it can not be said that it would be an extraordinary power to make such change, and such a contract would not meet with disfavor from the courts. *Becker v. Farmers' Mut. Ins. Co.*, 11 Ins., L. J. 595 ; *Hobbs v. Iowa Mut. Ben. Ass'n.* 20 id. 434 ; *Supreme Commandery v. Ainsworth*, 71 Ala. 449.

"We are of the opinion there was power in the society to change the by-laws as provided, and that the defendant accepted his certificate with full knowledge of the reservation of such power in

the society, and assented thereto. The judgment of the Appellate Court is affirmed, the decree of the Circuit Court is affirmed."—

Meanwhile the C. K. of A. managers have won their case in Kentucky. It will be appealed, but in view of the precedents, there can hardly be any doubt that they will win out.

*The Uncleverness of "Clever Hans."*—"Clever Hans," a stallion exhibited by a gentleman named von Osten recently at Berlin, has deceived numerous people, and articles about him have filled many a column in the foreign and American papers. Even the *Scientific American* was led to publish a paper about him, calculated to make its readers believe that "Hans" is an intelligent animal, capable of making arithmetical calculations and even of ratiocination. This led our friend and valued contributor Rev. Prof. H. Muckermann, S. J., of Prairie du Chien, Wis., to send the *Scientific American* a brief paper under the above caption. It was published in that journal on Nov. 12th, and we gladly comply with Fr. Muckermann's request to reproduce its substance among the "Minor Topics" of THE REVIEW:

I believe that it will be of interest to your readers to hear of a few facts which may serve to throw some light on the other side of the question. These facts are taken from the weekly edition of the *Kölnische Volkszeitung* (No. 36, September 8th, 1904):

1. A watch was presented to "clever Hans." Without condescending to look at it, he immediately gave the correct answer by stamping eleven times—it happened to be 11 o'clock. I repeat, the animal did not even glance at the watch.

2. Mr. X, who was among the spectators, wrote an example of arithmetic on a slip of paper in such a way that no one present, not even the owner of the horse, knew the figures of the problem. The paper was then presented to the horse with the request to paw the solution. The animal started pawing *ad infinitum*. Mr. X exclaimed: "It's all wrong; the horse has passed the number by far." Whereupon the owner replied in an angry tone: "Why, of course; you must tell when the required number has been reached, or else you might as well ask the horse to sit down in a cab and take a ride!" There followed an excited scene, and "clever Hans" was led back to his stable.

3. On a certain wall near by, fourteen boys were sitting in two rows. Hans was asked by Mr. Schillings, how many boys were sitting on the wall. Without looking in the direction of the wall and counting, Hans pawed fourteen times.

4. Another time, a captain of the army gave Hans a very simple problem in addition, but made sure that his owner could not influence the horse. Hans failed completely. Then the owner got hold of him, and lo! Hans solved the problem correctly.

It is curious to note, moreover, that Hans must always paw the answers to the questions put to him. Take the following case. A picture is shown to Hans, representing one of the people before him. All present form a row and Hans is requested to point out the person represented. Now, why does Hans not simply walk up to the person in question? Why must he paw the answer?

Again, is it not strange that during the calculations von Osten must feed the horse with carrots, if he would have him work. If

Hans be intelligent, why should the honor of being admired by thousands of people and of being far above the common level of horses not, occasionally at least, be sufficient inducement for Hans to display his cleverness? Certainly, children of from twelve to fourteen years—and Hans is declared by his owner to have attained to the same degree of education as these—readily act from motives of ambition.

Besides, although Hans seems to have given correct answers in the absence of his owner, it is by no means certain that his owner is the only person who had a hand in, or at least is privy to, Hans' training. Perhaps Mr. Schillings could furnish us with an explanation.

Finally, it is noteworthy that the Sixth International Congress of Zoologists, held at Bern on Aug. 15th to 19th, was requested by Mr. Schillings to investigate the matter. A hearty laugh was the answer of the learned men. They did not even call upon Dr. Heck and Prof. Matschie, who had been recommended by Mr. Schillings to report on the "reasoning horse," and some of them were impolite enough to relegate the circular submitted to them to the waste-basket.

Such are some of the facts, which rather seem to justify those who "skeptically assert that his (the horse's) intelligence is simply the result of ingeniously concealed trickery on the part of his trainers."

*Some Questions Which Socialists Refused to Answer.*—Rev. Wm. S. Kress, of the Cleveland Apostolate, last May addressed a registered communication to the National Socialist Convention at Chicago, which was duly received, as per receipt, but entirely ignored. It was as follows:

"Mr. Charles Dobbs, Secretary National Socialist Convention, Brand's Hall, Chicago. Dear Sir: The writer is not a Socialist, nor is he friendly to the Socialist cause: but as an antagonist he wants to fight fair. I have been told time and again that what I and others represented as Socialism was not real Socialism at all; hence I would respectfully ask that the national convention of your party give an authoritative affirmative or denial to the following propositions:

"1. In proposing to 'transform the means of production and distribution into collective ownership by the entire people,' do you propose to compensate the present holders of active capital to the full extent of the confiscation? If so, how do you propose that it shall be done?

"2. Is it the sense of your convention that labor checks, or whatever your medium of exchange may be, shall be for use by the earner alone, or be transferable at will?

"3. It is charged by many that Socialism aims to disrupt the family and make love the only bond of union between husband and wife. One gets such a notion from reading Marx, Engels, Bebel, Owen, Morris, Hyndman, Bax, Carpenter, Noyes, Kerr, Herron, *Appeal to Reason* (Feb. 21st, 1903), etc. Will not your convention go on record as repudiating all such teaching?

"4. When you affirm and reaffirm adherence to the principles of



international Socialism, do the principles include the materialistic concept of history\*) and economic determinism?†)

"5. Do you agree with the proposition said by official reports to have won the approval of the recent Dresden convention, that 'no religious instruction of any kind shall be given to children under the age of sixteen'?

"6. Do you believe in absolute democracy, that the vote of the majority shall be supreme in all things, even to the extent of overriding God's revealed will?

"I make bold to obtrude this communication upon your convention with the twofold hope of gaining more light on Socialistic aims and of securing, if possible, an authoritative declaration against radical Socialism. Many others besides myself will be interested in the answers your convention may give to the above questions.—Yours respectfully, (Rev.) WM. S. KRESS."

No answer was ever given, officially or privately.

*The "Catholic University of America" Wants More Funds.*—Cardinal Gibbons, in a circular issued to the hierarchy of the United States under date of Oct. 22nd, but not published until a week or two ago, freely admits that even "with the utmost economy as now practiced in every department, the income [of the "Catholic University of America"] is not sufficient for the necessary expenses."

His Eminence who, as Chancellor and President of the Board of Trustees, is primarily responsible for the conduct of the University, gives no explanation with regard to the Waggaman failure and how it was possible for so large a portion of the University's general endowment to become exposed to the danger of absolute loss.

But he appeals to the hierarchy, and through them to the clergy and our good people, to make up the losses and secure the University by contributing generously to this year's collection, for which the managers of the institution have not this time, it seems, succeeded in getting the blessing or commendation of the Holy Father.

We apprehend that a great many who last year gave liberally, will this time refuse to contribute until they are sure there will not be another Waggaman failure and that the University, rueing the errors of its past, will develop into a truly Catholic institution as intended by its august founder.

*The Need of a Watchful Catholic Press and an Active Federation of Catholic Societies* is shown in the case of the hundred Filipino boys brought over to be educated at the government's expense, to prepare them for positions of leadership in the islands. All these boys are Catholics, yet all of them were sent to non-sectarian colleges, so-called, many of which are as thoroughly Protestant as Notre Dame and Georgetown are Catholic, and all of which are anti-Catholic at least in their history classes. The press and the

\*) According to Socialistic ideas, man is of the earth earthly, first and last,—a mere material being, without soul or free will, and incapable of intelligent, independent action.

†) "Economic determinism" means to the Socialist that a man's morals, his religion, his form of government, etc., are purely the result of his environment and more especially of his economic status. Most other men hold that his will, rather than a man's pocketbook, is responsible for his virtues and vices, and they consider mind and soul more potent than matter to the shaping of his present and future destiny.

Federation made a vigorous protest, and now fifteen of the hundred have been sent to Notre Dame. This is a small "victory," it is true; but by further agitation perhaps full justice can be obtained for these Catholic boys from an unwilling if smooth-tongued government. "It must never be forgotten," justly observes our Canadian contemporary, the *Casket* (lii, 45), from which the above lines are taken, "that to the average American anything that is not Catholic is non-sectarian. Henry Cabot Lodge said in the Senate last winter that New Mexico must not become a State until it had become 'American in religion.' There is no such thing as an 'American religion,' but what Senator Lodge meant is quite clear. The people of New Mexico must cease to be Catholics before receiving statehood."



—In a Rome correspondence of the San Francisco *Leader* (Nov. 12th), which contained an exaggerated panegyric of Archbishop Christie of Oregon City, it was stated, among other things, that he had concentrated a nucleus of ecclesiastical students in his archiepiscopal seminary at Mount Angel and had prevailed upon the Benedictines to open a school for the higher education of boys. Rev. L. Verhaag, who has been a priest of the Archdiocese of Oregon City since 1872, in his own name and that of several of his confratres, begs us to state that these assertions are not true. "The truth is that the seminary belongs to the Benedictines, was entirely built by them from donations and other sources, and that the Archdiocese has not contributed one cent towards its erection." With regard to the second point, "The fact is that already under Archbishop Seghers, of saintly memory, who received the Benedictines in Oregon, these Fathers had started a school for the purpose indicated in the *Leader's* article." Father Verhaag says he asks THE REVIEW to make this correction, because the *Leader* refused it, and THE REVIEW, circulating in Oregon, as it does all over the country, may bring it to the notice of some of those who may have been misled by the *Leader's* correspondent.

—Writing in Dr. Kausen's excellent weekly review, the *Allgemeine Rundschau* of Munich (i, 33), on the subject of hagiography and the veneration of Saints, Rector Doergens of Ondenval-Weismes says: "The lives of the saints hitherto published are most of them open to the objection that they do not distinguish sharply enough between history and legend. The authors excuse themselves with the statement that the reason why they reproduce unauthenticated legends is because they aim at edification, and declare, if many of them can not stand before a sober criticism, this will not diminish the edification they are apt to inspire in the reader. They forget that true edification can best be obtained by describing the true deeds of the saints, never by rehashing tales which bear the earmarks of improbability and invention. 'Protestants and infidels,' says Bishop Egger, 'hold the Church responsible for these things and are confirmed in their own opinions by the thought that the truth can not possibly be hidden behind such silly trash.'"

—The *Church Progress* of this city is gleefully throwing bouquets at itself as "the only paper, religious or secular, in the State of Missouri which made a persistent fight against the free text book amendment," and says that "two years ago it was the only paper which made a similar fight on the compulsory educational law, which was also defeated." (*Church Progress*, xxvii, 32, *et passim*.)

The *Church Progress* did good work in both these battles. But it was not by any means the only knight in the arena. The *Western Watchman* also fought the free text book amendment. Likewise the *Amerika*, which for weeks hammered away at the obnoxious object nearly every day. The *Herold des Glaubens* too did its share valiantly, not to speak of at least half a dozen newspapers in the interior of the State, and—last not least—our humble REVIEW. The same is true of the fight waged some years ago against compulsory education. *Suum cuique*, dear *Progress*: you are not the only pebble on the beach!

—An entertaining discussion has gone on recently in the columns of the London *Daily News* over the quaint phrase in an advertisement, "I took my wrong umbrella." The *News* itself calls the expression "an exquisite Irishism, the subtle beauty of which requires some pointing out." A celebrated English jurist, we believe, once wrote for the diversion of his friends a weighty opinion on the law of umbrellas as it existed in the popular mind. There was no such thing as ownership of an umbrella, he held. A person might retain exclusive possession of one while using it, as during a rain-storm, but as soon as it passed out of his hand, it became a part of the world's stock of umbrellas and, as such, like a gallon of air, was ready for the use of whoever needed it.

—Speaking of church music, the *Chicago Chronicle*, a secular daily, says (ed. of Nov. 13th): "Perhaps the greatest fault of most anthem-singing is that it is undevotional. Instead of expressing feelings of solemnity, reverence, and worship, it is designed to glorify the singers, and to do this by all sorts of bizarre effects, by a succession of brilliant chords and piercing yells, without any sweetness or sentiment. A choir given to this kind of singing may sing some people away from God a great deal faster than the preacher can preach them back again."

Why, then, does the *Chronicle* impugn Pope Pius X.'s proposed reform of church music, which aims at abolishing precisely such abuses as its own editorial condemns?

—Some one calls attention to Secretary Hay's funny allusion, in one of his campaign speeches, to the military experience of the poet Horace? He told us that many great men, beside the hero of San Juan, have been soldiers; even Horace could say: "militavi non sine gloria." But when the poet wrote these words, he was not thinking of the time when he was "deducted into extreme peril, Brutus being leader of the militia"—as the school-girl translates it. If Mr. Hay had verified his quotation—or had his literary amanuensis do it—he would have seen that Horace is referring to the service of Venus, not of Mars; and his battles were those of the maidens against the youths (Odes III, 26: "Vixi puellis nuper idoneus")—surely a strange collocation for a Rough Rider!

—F. de Méley publishes in the tenth volume of the 'Monuments et Mémoires publiés par l'Académie des Inscriptions et Belles-Lettres' at Paris, under the title "Vases de Cana," a learned enquiry into the history of the various existing vases claimed to be the water-pots of stone used at the marriage in Cana of Galilee, which is related in the second chapter of the Gospel of St. John. Thus there is one at Reichenau, one at Hildesheim, one at Beauvais, another at Cologne, two at Jerusalem, one at Constantinople, etc. M. de Méley gives photographs of twenty-two of them, and it is interesting to learn how the six traditional water-pots have finally developed into more than thirty costly vases. These are mostly traceable to the time of the Crusades.

—Besides the excellent social courses for men, upon which we have lately commented, the German Catholics are now inaugurating popular courses in social science for women and girls. Lectures are to be held this winter in various cities of the Empire with the purpose of instructing Catholic women in the burning social questions of the day, and especially their own duties in regard to the same. The courses will be given under the auspices of the Catholic Women's Union and with the approval of His Eminence Cardinal Fischer, Archbishop of Cologne. The headquarters of the Union are in Cologne, Georgstrasse No. 7.

—The Catholic women of Germany have formed a "Catholic Womans' Union," which recently held its first general congress at Frankfort on the Main. It is not a development of "feminism" in the French sense, but an effort to instruct the Catholic women of the Fatherland in the questions which particularly interest their sex and to wake among them the social spirit, so that they may be enabled to contribute, within their own proper circle of activity, their mite towards the solution of the great social questions.

—In the highly esteemed *Courrier de Bruxelles* of Nov. 8th we find one of those panegyrics of M. Ferdinand Brunetière, the learned Parisian editor and academician, which periodically infest the French newspapers of Europe and frequently find an echo in the American Catholic press. We have perused it with profound attention, but are still waiting for an answer to our question: Is Brunetière a practical Catholic?

—Rev. S. F. Smith, S. J., in the October *Month*, traces out the history of the Athanasian Creed, with this upshot: The author of the Creed is not known, but it certainly was not St. Athanasius. From external evidence, the Creed seems to come from an age previous to Charlemagne's time, and internal evidence leads us to suppose that this profession of faith is the production of the fifth century or thereabouts.

—Rev. Prof. Charles Becker, of St. Francis, Wis., begs us to take notice in THE REVIEW, for the information of his many friends who are readers of this journal, of the death, on Nov. 21st, of his brother August Becker, teacher and choir director in Witten, Westphalia. R. I. P.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

---

VOL. XI.

ST. LOUIS, MO., DECEMBER 8, 1904.

No. 47.

---

---

## PROFIT-SHARING ON TRIAL IN FALL RIVER.



JOINING an army of more than 25,000 cotton mill operatives in Fall River, the employés of the Bourne mills, in the town of Tiverton, just over the line in Rhode Island, walked out of the factory buildings Saturday night, July 23rd last, resolved not to return until the posted notices of 12½% cut in wages should be taken down. To that resolution they have adhered pluckily through many long weeks of increasing want and suffering to themselves, and heavy loss to the management of the idle plant. Standing alone, there is nothing very remarkable in a story which could be repeated for each of the eighty or more factories in the pivot-city of New England's textile industry. But the circumstance that singles this out as of peculiar interest, is that for fifteen years the Bourne corporation has been conducting a profit-sharing system of which all the industrial world knows and the general public has been reminded often enough to have at least gathered the impression that one set of employers had found a bona fide "cure for strikes."

There will be a revision of opinions on that head when it is recalled that the Bourne mills have not only suffered in the general strike which has paralyzed Fall River's industry during the past summer and autumn, but were shut down from March until June under a strike all of their own,—two prolonged labor contests in one season. What is the meaning of it? And what is going to happen to profit-sharing enterprise?

Granting that it will not be abandoned on the company's part so long as the guiding hand is that of George A. Chace, whose faith in it has been firm as the mountain,—is it enough to be assured of continuance on the management side only? After this year's ex-

perience, will the response from the workers, on which the success and profitableness of the system have always been grounded, still be forthcoming? Time only can determine that, but the outcome will be watched with interest by hundreds of thousands—it may be—who look to every new panacea for industrial strife with the eagerness of an idealism which is getting hardened to disappointment, yet never loses heart of hope.

But it will be a surprise to most people to know that the thing the public has been educated to believe was the grand end and aim of all profit-sharing and "welfare" systems,—namely, labor peace,—is not at all what this particular establishment has expected. As the faithful sponsor for profit-sharing in the Bourne mills, Mr. Chace, frankly told the Economic Club of Boston not long ago: "It is not an offset to any form of evil. Do not count upon it to cure strikes—you would better arbitrate. One employé refused profit-sharing because he imagined he would forfeit his inalienable right to strike; feeling that way about it, he was right to refuse."

What more natural, then, than to ask: What is the use of it, anyway? Mr. Chace apparently thinks that the "use" of it lies not so much in preventing the kind of discord that might bring the mills to a stop, as in raising the productive efficiency of the working efforts during normal times of regular operation. Unless it had justified itself on this score, it is hardly supposable that the directors would have regularly voted to continue it, as they have done twice a year ever since the system was started by the aged Jonathan Bourne, who died in 1889, before it was fairly under way. "It was demonstrated that it was profitable for a number of years from the start," says Mr. Chace, "compared with previous conditions, or with competing mills, chiefly because it smoothed the way to accept advanced methods, which were shown to be advantageous to employés in direct wages and to the company in costs."

The most important item in these "advanced methods" is the use of Northrop looms, which are very nearly automatic and require less than half the number of weavers for a given number of machines. The Bourne corporation is the only one in the Fall River group that has put in these looms on an extensive scale. Among the other advantages that Mr. Chace thinks have come from the stimulus of this semi-annual grant to the workers is a heavy reduction in the number of "seconds" or defective cuts of cloth. "The esprit de corps," he says, "which tends to keep belts on fast pulleys in the mill, spurs the management to keep alert in the general conduct of the business. The sharing of profits stirs up the ambition to make profits to share. The other advantages

to the company come under the form of better discipline, punctuality, care of machinery, cleanliness, economy of waste, taking an interest in the success and prosperity of the Bourne mills, and the spirit of cooperation."

There has been a great deal of misapprehension of what the Bourne system really is. Usually it is described as one of the many "first steps towards Socialism." It has never even looked in that direction. It was not adopted in recognition of any assumed ethical or economic "right" of the employés to share in the profits; there was no philosophical theory of social justice about it. It was simply what its critics have all along declared it to be, and its friends have frankly admitted,—a purely voluntary gratuity, a "business proposition." The management has always justified it on strictly practical and "good will" grounds. As Mr. Chace said in one of his statements to the mill hands: "Profit-sharing counts upon the help which you can easily give in small ways, and you know better than I do whether you are trying to do these things: I see the result; I look over the record. Upon the average, human nature is disposed to be just and fair, and upon that proposition the board of directors has taken the chance in offering you a share of the profits. The plan may be adandoned at the end of the next six months or it may be continued for years to come, all depends upon the results. Unless profit-sharing promotes profit-making, no one can hope to keep it up."

Those who regard profit-sharing as an economic "right" of labor, would of course insist that the directors have no more right to "abandon" the dividends to labor than those to the stockholders, so long as any are paid at all; while the duty to pay them no more depends upon the extra exertions or carefulness of the workers than it does upon any extra assistance or contributions from the stockholders. In strict logic, therefore, the Bourne system is simply a way of paying a bonus for good service, so devised as to give it the psychological effect of placing the employés for the time being in the same group with the owners as sharers in the gains of the industry. If this seems to imply criticism on the motives of the management, it is only fair to repeat that no pretence has ever been made that the scheme has any relation whatever to social millennium theories. The experiment is to be studied as an incidental phase of our present industrial system and judged on its practical merits in that capacity.

The system itself is quite simple. The bonus, or "share of profits," is paid only to those whose routine work is up to at least 80% of the "standard of efficiency;" and the standard is the product of 54 hours run of machinery a week. Wages on automatic looms are computed at \$11 a week for operating 20 looms, produc-

ing 54 hours' product ; and employés must earn at least 80% of this product in order to share in the profits. The total amount set apart for these dividends is a certain percentage (not less than 6 nor more than 20) of the amount paid to the stockholders for the given period. Employés share in proportion to the wages actually earned, and the so-called dividend, therefore, is an extra allowance on wages, not upon corporation stock owned by employés, as in the United States Steel Corporation plan. The rates paid since the beginning of the experiment have ranged from 2 to 7% upon wages each half year, the average falling between 3 and 4%. An employé earning say \$250 during the six months, would thus receive, on the basis of this average, perhaps about \$8.75.

The strike of last March grew out of a demand for discharge of a certain employé and the management's decision to have the automatic looms run through the noon hour. Shortly after this trouble was settled, in June, a circular was issued announcing the customary dividend to employés on wages of the preceding six months. The rate was 4% ; but inasmuch as no wages had been earned during about half the period, and especially since the force with which the mills reopened in June included a considerable number of new employés not entitled to share in the distribution, the event was not quite so impressive in Fall River where the facts were familiar, as it may possibly have been outside. For that matter, the Bourne system is not popular in Fall River, either with the owners or the operatives of the other mills. The owners look on profit-sharing as a disturbing element in the local labor situation, and made possible partly by the fact that the Bourne corporation has only to pay town taxes instead of the city rates imposed on the other mills. And the operatives in Fall River proper, whether justly or not, are inclined to distrust anything savoring of philanthropy in corporation management. They prefer, on the whole, that anything extra coming from the employers should take the form of more wages. It would then, so they feel, be a regular item of earnings to which they have an economic right, and not a semi-charitable gratuity given as an indirect bonus for extra exertion and liable to be discontinued at any time.

They have suspected that it might come to take the place of wage increases that would be less easy to get because of it ; if, in fact, it did not actually pave the way to lower wages, so that the total income would be no more than if the profit-sharing did not exist. On this point, whatever the facts may be elsewhere, it is probably true that wages in the Bourne mills have about, if not fully, kept pace with the general Fall River average ; exact comparisons are difficult, because the weaving rates are of course diff-



erent on the Northrop from those on the old-style looms. Nevertheless, when another corporation in the same neighborhood tried to induce its employés to accept a similar system, in 1894, it was resisted by a strike of great hardship and bitterness, lasting eight or nine months and costing \$300,000.

The question has very naturally come up—why, if the Bourne mills were able to declare a 4% dividend to labor in June, they found it necessary in less than a month to join the other corporations in a 12½% wage cut? It seems to have been a case of standing or falling together; those best able to endure the strain of running on a no-profit basis, if not of actual loss under existing conditions, holding up the hands of those less able, as has been the policy of Fall River manufacturers on several occasions. From the standpoint of the profit-sharing system, it must be confessed that a dividend of 4% six months later, followed by a 12½% wage cut, do not seem calculated to inspire enthusiasm either in a student or in a beneficiary of the experiment. It is easy to believe that the operatives might be unable to appreciate the net gain in accepting a dividend in one hand and surrendering four times the amount with the other, and six months later repeating the process in the ratio of one to three. They would perhaps have been better suited to exchange the dividends for a part of the subtracted wages.

On the other hand, it is possible to understand how the pressure of conflicting interests,—that for joint action with the other mills on the one side, and on the other a keen reluctance to make the first break in a record of dividends to labor covering a decade and a half,—might result for the time being in an effort to pursue both policies at once, in spite of their external inconsistency. Where two views are reasonably possible, the one which assumes the good faith of an effort to invest the prosaic relations of employer and employed with something of the saving grace of mutual good will, is surely to be preferred;—a rule which holds good in the present case, even though the Bourne experiment may not be an accurate guide-post on the road to industrial Utopia.

HAYES ROBBINS.



—Referring to our note in No. 42, that the "Knights of Columbus" have a fourth degree, and that one of the conditions for reception into this degree is a "full dress suit," a clerical subscriber of THE REVIEW enquires if priests, when received into the fourth degree—if they are received at all—must also own, and on certain occasions wear, a swallow-tail coat. We are sorry we can not answer this question.

## A JUBILEE BOOK ON THE IMMACULATE CONCEPTION.

*Maria, die unbefleckt Empfangene.* Zur Jubelfeier der 50jährigen Erklärung des Dogmas. Geschichtlich-theologische Darstellung von Ludwig Kösters, S. J. Regensburg, Manz, 1904. iv and 274 pp.

TO THE EDITOR OF THE REVIEW.—*Sir:*

The whole Catholic world is just now doing its utmost to show its filial affection towards our heavenly Mother upon the golden jubilee of the definition of her Immaculate Conception. Not only the masses of the faithful at large, but also the learned, vie with each other in paying filial tribute to that unique privilege of the Blessed Virgin. This is shown by the numerous articles that have appeared in almost every Catholic magazine, as well as by various books written with the purpose of explaining this consoling truth and of spreading the devotion to Mary Immaculate.

Among the foremost of these publications ranks the work of Fr. L. Kösters, S. J., '*Maria, die unbefleckt Empfangene,*' published a few weeks ago. The book will certainly be of great interest to you, since the works of your esteemed father and his conversion, due to the intercession of the Immaculate Conception, are therein repeatedly referred to. And it deserves to be recommended by your clever pen to the readers of THE REVIEW.

The aim of Fr. Kösters is to give a comprehensive view of the dogma, its universal significance, its revelation, history, certainty, final definition, veneration, its representation in art, and its influence upon the human heart.

The opening chapter is very striking. We have within us, says the author, a strong longing for beauty and moral perfection, which the Creator has planted in our hearts, and which must necessarily find realization somewhere. It was God's intention that the ideal should be reached by every man. Adam's fall, however, put upon us the burden of sin. Jesus Christ is indeed the loftiest ideal of beauty and perfection. But since God has created man and woman, and as our Redeemer is a divine person with a human nature, it was becoming that there should also be a woman, a natural descendant of Adam—the perfect realization of our ideal.

The author next shows how the real existence of this ideal was gradually made known to the world. Already in Paradise this great privilege of the mother of the coming Redeemer was foretold, though the full meaning of the prophecy was not perfectly understood by early Christianity; which is not to be wondered at, since on the one hand our holy faith had then to be defended against quite a different lot of heresies and dangers, while on the other, this particular dogma was never attacked or denied.

The writer examines all extant documents of the first centuries

with regard to their faith in the Immaculate Conception. It is true, the Fathers never formulated the doctrine in the precise form that we have it now. But had the question been put to them, they would surely have answered: Mary was conceived without sin. For in letting the Fathers pass in review before us, we see how all of them, especially the Greek Fathers, exhausted themselves in trying to find terms by which adequately to extol the spotless purity of Mary. Scarcely the most eloquent panegyrist of our day could surpass them. "Whenever there is question of sin," says e. g. St. Augustine, "I do not include the Blessed Virgin."

But, strange to say, many of the great theologians of the XIII. century were opposed to the Immaculate Conception. How is this to be explained? Faith in the Immaculate Conception was always nurtured and protected by the authorities of the Church, the Catholic people venerated this mystery at all times most affectionately, and among the learned, staunch defenders of it were never wanting. The opposition was chiefly due to a confused and wrong notion of the word conception. Many saw the impossibility of explaining the dogma according to this preconceived notion and were consequently misled. Providence used these theological disputations to bring about a clearer understanding of the question and to shed all the more light upon the spotless beauty of Mary. When the right notion of the term conception was at length fixed, Duns Scotus, the "Doctor Subtilis," by his powerful argumentation, easily removed every remaining difficulty. Henceforth the number of opponents decreased so rapidly that towards the beginning of the XVI. century they had almost died out. Bishops, emperors, kings, princes, and the faithful generally did not cease to petition the Holy See for the formal definition of the Immaculate Conception. At last Pius IX., after having asked the opinion of the whole hierarchy, solemnly defined the Immaculate Conception as a divinely revealed doctrine.

With great clearness and ripe scholarship Fr. Kösters examines all the arguments from Holy Scripture and tradition to prove that this dogma was actually revealed and hence could be defined. He finds in it, moreover, an excellent example to show how, in the teachings of the Church a certain development, by no means contrary to her infallibility, may and must be admitted. For many truths are contained in Holy Writ and tradition, which are not yet explicitly known to all. They are, as the schoolmen say, revealed "formaliter implicite," not "formaliter explicite." In the course of time the Church, guided by the Holy Ghost, develops those truths more and more, and finally determines their exact meaning.

The book contains many interesting details for the theologian

as well as for every sincere lover of Mary Immaculate. It winds up with an excellent and highly instructive chapter on the Immaculate Conception in Art. "But after all," concludes the author, "the most perfect and beautiful imitation is a pure, stainless soul."

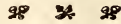
No doubt, my dear Mr. Preuss, the book is worthy of a wide circulation, and you will certainly help to increase the love and honor of Mary Immaculate, if you give it a hearty recommendation in *THE REVIEW*.

Wishing you the powerful help of our Immaculate Mother in the noble combat you are waging for the cause of her Divine Son, I remain yours respectfully,

ST. IGNATIUS COLLEGE,

CONST. KEMPF, S. J.

VALKENBERG, HOLLAND, NOV. 11th.



## BOOK REVIEWS AND LITERARY NOTES.

---

*A Comprehensive Catalogue of Catholic Books in the English and German Languages.* With an Introductory Letter of Right Reverend Charles H. Colton, D. D., Bishop of Buffalo. Buffalo, Volksfreund Press. 1904.

The object of this catalog, according to the editor's preface, "is to call the attention of the reading and studying public to the books of Catholic origin and thus to increase the demand for them and to encourage Catholic literature in general."

The list, especially the English list, seems fairly comprehensive, though, as the first attempt of the kind, it is necessarily imperfect. While it contains some books which are not Catholic books in any sense, we have vainly looked for others which ought to be there, e. g., such as Griffin's *Life of Bishop Egan* and *Trial of John Ury*, Deuther's *Life and Times of Bishop Timon*, McGovern's *The Catholic Church in Chicago*, Bürgler's *Geschichte der kath. Kirche in Chicago*, Brüner's *Kirchengeschichte Quincy's*, De Courcy and Shea's *History of the Church in the U. S.*, Hecker's *The Catholic Church in the U. S.*, Proceedings of the American Catholic Congress 1889, Reger's *Die Benedictiner im Staate Alabama*, Bishop England's *Examination of Evidence relative to Mrs. A. Mattingly of Washington*, Bishop England's *Sermon in Congress Hall*, *An Account of the Conversion of Rev. John Thayer*, formerly a Protestant Minister of Boston, written by himself, *The Connecticut Catholic Convert*, formerly a member of the Presbyterian Church, written by himself, Rowland's *The Life of Charles Carroll*, Rainer's *Life of Salzmann*, McGovern's *Life of Bishop McMullen*, *Erzbischof Kenrick in seinem Leben und Wirken*, Preuss'

Zum Lobe der Unbefleckten Empfängnis, Schröder's American Catholics and the Roman Question, De Concilio's The Doctrine of St. Thomas on the Right of Property, O'Brien-Engbers' Die Messe und ihre Ceremonien, Salzbacher's Meine Reise nach Nord-Amerika, Rosen's Hundert Tage in Europe, The Christian Brothers' Manual of English Literature (the best we have from a Catholic view-point), Egan's Lectures on English Literature, Lessons in Literature (published by Ainsworth & Co., Chicago), Dorward's Wild Flowers of Wisconsin, Pallen's New Rubáiyát, etc., etc.

If the one or other of these books is enumerated in the list, the reason why it escaped the reviewer's eye is probably because the divisions are not carried out as systematically as one might wish. Thus we find Alerding's History of the Church in the Diocese of Vincennes under "Church History, English Books;" not in the subdivision "Western Hemisphere," however, where it clearly belongs, but in that entitled: "Germany, France, Italy.—Varia." This makes it difficult to tell whether a book is in this catalog or not. A general index of authors would be a valuable complement.

"Grisar, H., S. J., Geschichte Roms und der Päpste. 6 Bände," is misleading, as only one of the six volumes has so far appeared, a circumstance which should be distinctly stated.

On the whole, the laborious work has been well done, and such kindly criticism which the mistakes, omissions, and misprints, (which, unfortunately, are quite numerous) may call forth, will no doubt enable the editor, Rev. Francis S. Betten, S. J., who deserves the thanks of American Catholics for this effort, to eliminate from a future edition the shortcomings of the first. \*)



—A reader would like to have our opinion on a pretentious new work: 'The United States: A History of Three Centuries, 1607—1904. Population, Politics, War, Industry, Civilization. By William E. Chancellor and Fletcher W. Hewes.' New York: G. P. Putnam & Co. It is to be in ten volumes, of which the first, treating the colonization period, from 1607 to 1697, has recently appeared. We have not read this volume, but are able to quote the opinion of a thoroughly competent critic, who says: Of "Mr. Hewes' portion [the third section, treating of industry and commerce] it may be said that, while its contribution is slight and its style unadorned, the separate treatment of economic subjects emphasizes a woefully neglected side of American history, and

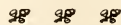
\*) THE REVIEW owes him a special acknowledgment for inserting its name, address, and subscription price in the "List of Catholic Magazines," which fittingly concludes the catalog.

makes the chapters easy and not unprofitable reading. The judgment on Mr. Chancellor's performance must be less favorable. Not only is the substance conventional and slight, and the evidence of first-hand (or even good second-hand) knowledge of the subject conspicuously lacking, but the style is pervaded by 'fine writing' and flippant jauntiness. . . . One dreads to think of a ten-volume work drawn out on such a scale. It is to be hoped that the later volumes may show marked improvement in this as in other respects."

—While the preparation of the combined catalog (Gesamtkatalog) of the libraries of Prussia is progressing favorably, an interesting innovation has been established in Berlin, at No. 5 Dorotheenstrasse, the headquarters for general information concerning the libraries of the Kingdom. Information as to where a book can be found is furnished for the sum of 10 pfennigs in stamps. The *Nation* suggests that some such bureau of information be opened by one of our metropolitan libraries.

—The *Independent*, acting upon a suggestion by Mr. Andrew Lang, prints in its No. 2920 a series of "auto-reviews," i. e., book reviews by the authors of the books reviewed, under the heading "Every Man His Own Reviewer." This is not a new thing, as our contemporary—*novarum rerum semper cupidus*—seems to think. The *Zukunft* of Berlin has made "auto-reviews" ("Selbstanzeigen") a regular feature for a number of years.

—We are in receipt of a Catalog of the Nuns and Convents of the Order of St. Benedict in the United States. It is "compiled from information furnished by each convent and arranged according to date of profession and year of erection respectively. To which is added a sketch of their work in half a century." Price 25 cents. For sale by the Sisters of St. Mary's, Elk County, Penn.



## MINOR TOPICS.

---

*The Case of the Marquise des Monstiers and the "Catholic University of America."*—While a portion of the Catholic press in this country is trying to accumulate evidence that the Marquise des Monstiers de Merinville (née Mary Gwendolin Caldwell) "has been for a long time in a state of health that made her practically irresponsible for such an act," a leading Canadian Catholic journal, the *North-west Review*, suggests that the inglorious failure of the institution of which she is the foundress and to whose upbuilding she gave such a large part of her fortune, may have been one of the motives of her deplorable apostasy. We reproduce our contemporary's

remarks in full also for the reason that they afford an indication of the way in which the most thoroughly orthodox and best informed of our Catholic brethren in foreign countries view the condition of the Washington "Catholic University." Says the *North-west Review* (xxi, 7):

"The Marquise des Monstiers, née Mary Gwendolin Caldwell, has solemnly announced by cablegram from Rome, dated October 30th, her apostasy from the Catholic faith. She is well known as the first foundress of the 'Catholic University of America' in Washington, D. C. She is a daughter of William T. Caldwell and his wife, who was a Miss Breckenridge of Kentucky. Shortly before his death, Mr. Caldwell became a Catholic and left his two daughters to the care of some Irish Catholic friends in New York. There they met the Right Rev. J. L. Spalding, Bishop of Peoria, a man of great ability and force of character, who persuaded the eldest daughter, Miss Mary Gwendolin Caldwell, to devote \$250,000 to the foundation of a post-graduate University for the higher training of priests. The intention and purpose were every way admirable. The name of Miss Caldwell became an honored and beloved one throughout the Catholic world, for this was the first time so large a donation had been made to any American Catholic educational institution. The new University was highly recommended by Leo XIII. and started under the auspices of some of the most celebrated bishops in the United States. The first structure was the Divinity Building, in the reception room of which figures a life-size portrait of Mary Gwendolin Caldwell, dressed in a black silk gown and painted as reclining or rather sprawling on her back on a sofa with an immense train trailing away into the background. When we saw it fifteen years ago, we remember being disgusted at the lack of taste or congruity which such a portrait posture for the foundress of a Catholic school of divinity reveals.

"Some years later a Father McMahon bestowed on the same University three or four thousand dollars: many other large donations poured in; chairs were founded; last year all the dioceses of the United States were called upon to contribute; this year's collection [it was last year's—A. P.] we are told, amounts to one hundred thousand dollars. No other Catholic college ever had such magnificent pecuniary support, no other was so highly encouraged by the clergy and the episcopate, no other was so repeatedly favored by papal recommendations. Yet the whole history of the Catholic University, from its very beginning, has been most unfortunate. At the laying of the corner-stone of the first building connected with this University, a famous prelate, who is saturated with Emerson and has caught the Emersonian trick by which 'naught of sequence links the 'far and near of those terse verselets' in his crisp essays, spoke disparagingly of St. Thomas Aquinas, whom he can not appreciate because the Angel of the Schools is logical and consecutive. Among the first professors were two or three eminent men who were squeezed out as soon as they were found to be haters of Liberal Catholic shams. The only remaining professor that had some real theological lore switched off into hazardous propositions which have since been condemned by all the clergy. The professor of English Literature in the

'Catholic University of America'—sweet, modest title, by the way, ignoring Canada, Mexico, Central and South America—lately boasted that it was no longer chiefly a divinity school, the purpose for which it was first founded, no longer even a strictly Catholic school, since a Protestant taught the course of political economy and many of the pupils were Protestant. In fifteen years this much coddled University has produced nothing but a very small number of students and a few doctors of divinity, two or three of whom have written brilliant articles in defence of the faith. Its first Rector was deposed by the Holy See and later on made archbishop, its second has been transferred to the government of a diocese, its third is the author of the term 'Americanism' applied proudly to himself and all those who shared his peculiar opinions, which now of course he repudiates. Many of the theological students attending the University lectures, far from being, as the original purpose was, priests ordained after a full seminary course of theology, are recent converts with a year or two of wretched Latin rudiments and no theology at all before they entered the university. The chief result of this great effort at establishing a University for the improvement of the clergy has been to inspire its students with a vulgar pride in fine buildings, in freedom from rule, and in showy, shallow lectures.

"This condition, known of course to the first foundress, together with the recent bankruptcy of Mr. Thos. E. Waggaman, treasurer of the University, whose failure may seriously embarrass the Board of Directors, accounts in a measure for the Marquise des Monstiers' petulant profession of Protestantism. In her long declaration she gives no valid reason for her return to Protestantism. She is known to have been ailing for several years. The Board of Directors have had no official communication from her and can not explain her present state of mind. But may not the sad failure of her pet project have influenced her evidently emotional nature?"

*The Catholic Guards of America* is the name of an "insurance" organization started in Chicago in 1896, which apparently did not profit by the experience of other similar associations. It is true, the members are not misled by extravagant promises, since section 2 of article 7 of the constitution provides only for a gradually increasing death benefit, rising from \$200 the first 3 years, by an annual increase of \$50 to \$1,000 in the 19th year of membership, but with the restriction that the beneficiaries are not to receive more than \$1 for each member in good standing, the total benefit not to exceed the amount specified above. So every member must keep well posted on the figures of membership, if he desires to make any calculation regarding the death benefits presumably intended for the welfare of his family.

The annual contributions to the mortality fund are limited to 50 cents a month, regardless of age, with the reservation that any deficiency in said fund is to be made up by an equal assessment of the surviving members, irrespective of age.

There are no figures at hand to judge the financial condition of the society at the present day, but on the basis of the standard tables formed by actual experience it is not difficult to predict the



imate failure of the present plan. In other words, sooner or later the assessments will have to be increased or the promised benefits reduced. Even now the younger members of the concern pay a great deal more in proportion than the old men do.

On page 566 of No. 36 of THE REVIEW were published the standard minimum rates for \$1,000 of life insurance, payable annually during life on the basis of the American Table of Mortality, with 4% interest earnings for the reserve. Taking these figures as a guide and comparing them with the "system" of the Catholic Guard, we find a uniform rate of \$6 a year for an increasing death benefit. Setting the correct premium for said benefit along side, we get a small annual saving during the first 8 years of membership for age 20, which is rapidly consumed thereafter, ending in an actual yearly deficiency after 17 years. In other words, even the youngest member does not pay enough for the promised insurance after 19 years of membership, when he is but 39 years old. If not before, at that time there will have to be a readjustment, with the usual effect of dissatisfaction, complaints, and disappointment.

But the age limit of membership is 50 years, for which the correct premium per \$1,000 is \$33.70 a year, or \$6.74 per \$200. In that case the society is losing money in the first year of membership already, which comes out of the pockets of the younger men—not a very equitable arrangement.

It is to be regretted that so many of the Catholic insurance societies, for some unexplained reason, seem determined to ignore all business principles. Any member not familiar with the plumbing business would send for a regular plumber, should any water-pipes in his house burst, but he would not ask that plumber to prescribe for his children, should they be in need of medical assistance. Yet for the conduct of the life insurance business, which has engaged the careful attention of eminent mathematicians and financiers all over the world for its successful management, anyone is competent in the opinion of most members of assessment "insurance" organizations.

*Irish History in Catholic Parochial Schools.*—The official organ of the Ancient Order of Hibernians, the *National Hibernian*, makes a great ado in its number of November 15th about an order recently issued by the New York Catholic School Board. Said order is dated Sept. 22nd, 1904, and reads thus :

"Rev. and Dear Father : At the regular quarterly meeting held Monday, Sept. 19th, this Board decided that the history of Ireland shall be henceforth one of the branches of study, most especially in those of our schools in which the English language is used exclusively. It recommends as a suitable text-book Joyce's History of Ireland, which is published by the firm of Longmans, Green & Co. Faithfully yours in Christ, Jos. F. Mooney, V. G., President; M. J. Considine, Secretary."

The *Hibernian* says that the organization which it represents has been long and assiduously at work to get the teaching of Irish history established as a branch of the regular curriculum "in our Catholic schools." It adds that "henceforth, without any labor or expense on our part, our history will be taught in every Catholic school in the Diocese of New York." [*Italics mine.*—A. P.]

We make bold to say that we do not consider the introduction of this branch into the already overcrowded curriculum of our parochial schools, even of those frequented exclusively by the children of Irish parents, as an advance or improvement. It is generally conceded by experienced educators that the only branch of universal history which can and ought to be taught in the elementary schools, is that of our own country. Irish or German or French or Italian history, if taught in these schools, will consume valuable time and possibly result in a resuscitation of the unfortunate race and nationality question. And the introduction of Irish history in parochial schools not frequented by the children of Irish parents, even though they be exclusively English speaking, would be, on the part of any school board or bishop, an unwarrantable abuse of authority and an act of folly bound to bear bitter fruit. If our Irish brethren desire to make their offspring familiar with the glorious history of their native land—surely a very legitimate and laudable desire—they ought to do it at home; the parochial school is no place for fads.

*The Fake Speech of the German Emperor to the Bishop of Metz*, which deceived a number of guileless, and delighted a batch of anticlerical, German newspapers, has now found its way into the American press. We read in the *San Francisco Monitor* (lix, 6):

“Our neighbor, the *California Christian Advocate*, quotes from the *Northwestern Christian Advocate*, a statement in which the German Emperor is represented as delivering a stern verbal castigation to the Catholic Bishop of Strasburg, in the waiting room of the Strasburg railroad station, whither the prelate had been commanded to receive this public punishment. After bitterly scoring the Bishop for an alleged act of episcopal authority, which struck his Majesty as indiscreet, the Emperor threatened to withdraw his countenance from his Catholic subjects and let religious conditions in Germany drop back to where they were in Falk’s day. The ‘strong Bismarckean’ remarks ascribed to the Kaiser are flouted, however, by our Methodist neighbor. They sound like the strong words of the First William, but in the mouth of that worthy’s grandson, thinks the local *Advocate*, they have no more effect on the Catholic bishop than pouring water on a duck’s back. The story, it must be confessed, sounds remarkably like an invention along the lines of pious fiction with which all the multitudinous *Christian Advocates* habitually regale their readers. If it has any foundation in fact, which is highly improbable, the conclusion of our Methodist neighbor is correct. No Catholic bishop in Germany would be greatly impressed at this time of day with such puerile threats on the lips of the Kaiser or anybody else.”

In matter of fact, the silly canard was promptly knocked in the head by the Bishop of Metz immediately upon its first appearance, which was, if we remember rightly, some time in September.

*The Cause of the Canonization of Pius IX.*, we are glad to hear from the *Freeman’s* Rome correspondent (No. 3721), “continues to make satisfactory progress. Quite recently a distinguished French ecclesiastic in Rome presented to the Holy Father a petition containing thirty thousand signatures, begging him to move in the

matter. Among these was a large number of bishops and distinguished laymen. Pius X. himself makes no secret of his position in the matter. 'I am as anxious as anyone can be,' he said the other day, 'to see my saintly predecessor raised to the altars of the Church. But I can not take any initiative in the matter—I can not ask the Congregation of Rites to admit the cause for examination until I am practically compelled to do so.' Meanwhile more than one of the former intimates of Pius IX. has begun to collect documents and souvenirs of the great Pontiff."



—Our ever progressive Catholic brethren in Germany have now formed a plan for enabling young girls and women who, while not called to the religious state, desire to devote their lives to the care of the sick (either from motives of pure charity or simply to have something to keep them busy), to band themselves together in a kind of free society, which will give them the necessary training and look after their interests. Such a "Society for the Training of Catholic Nurses" has recently been formed in Breslau, and another is contemplated in the Rhine Province. (Cfr. *Kölnische Volkszeitung*, daily ed., No. 946.) They are being modeled somewhat after Prof. Zimmer's "Evangelischer Diakonieverein," which now has a membership of eight hundred women, with 1600 novices, who receive a free course of training in six "seminaries," attached to as many large hospitals. In the line of social and charitable action there are a thousand and one things we could learn from the Catholics of Germany.

—"Innominato" (*M. Boeglin* of Paris), whom we have often denounced, now shows the cloven foot so plainly in his Roman (?) letters to the *N. Y. Sun* that even his few remaining friends in the Catholic press no longer dare to defend him. In his latest correspondence (*Sun*, Nov. 27th), e. g., he says:

"The end of the Non Expedit has come. Whatever the degree may be, the fact can not be doubted. The policy of the Holy See enters on a new phase. Since the encyclical *Rerum Novarum* and the policy of ralliement in France, this is the most remarkable evolution that the papacy has made or could have made. It reminds me of the words of a wicked Roman when Pius X. was elected: 'Distrust his gentleness and reserve. When he entered Venice he said to every body, 'Fear nothing, all will remain as it is.' Two years after he had changed everything and all the power was in his hands.'"

—It appears that the Catholics in Kansas have a school fight on their hands. A recent law, which passed unnoticed, specifies a standard to which all private and parochial schools must comply. It says in effect that they must be equivalent in every essential feature to the State public school. Local officers decide each case as it arises. In Lyon County the parents of a Lutheran congregation have been informed that they are not conforming to the truancy law by sending their children to their parochial school, as this school is not up to the standard (apparently because it teaches some branches in the German language.) We are pleased to note that a portion of the press, including the influential *Atchison*

*Globe*, and the Catholic Federation have taken the matter up, and trust they will succeed in getting the obnoxious law wiped out by the next legislature.

—There is not one Catholic on the "jury" appointed to pronounce upon the essays invited by Miss Helen Gould "on the comparative merits of the Revised Version of the Bible and the Douay." A correspondent in the *New York Times* thinks "greater confidence would have been felt in the award if at least one judge was selected from the Roman Catholic Church." As the *Freeman's Journal* (No. 2721) rightly retorts, however, no Catholic could "conscientiously accept a place on such a jury, as his doing so might be understood as implying an admission on his part that the 'merit' of the Bible approved by the Church was open to any question whatever."

—In a Rome despatch published by a number of secular newspapers on Nov. 27th it was stated (we quote from the *Chicago Chronicle*) that Pius X. urged several American bishops whom he recently received in audience, to abolish the present fee simple tenure of church property and, by incorporating the parishes of their dioceses, to provide for greater security in the holdings of the Church. We hope there is a good foundation for this. Our readers know that we have advocated this necessary reform for a number of years. They also know the reasons why it ought to be introduced.

—Commenting on the fact that nine of the general superiors of religious orders at Rome are Germans, the Rome correspondent of the *San Francisco Irish Catholic Leader* (III. 48) says: "In the winnowing-out for the election of superiors general—the most responsible office and the most difficult choice—Germans easily carry the day, for two, or even three, reasons: they are commonly by intelligence superior to the others; they are linguists, and they are the most international types. The best man is wanted, and he gets the place without 'pull.'"

—It is one of the chief concerns of the present gloriously reigning Pope that in every diocese of the United States proper attention should be paid by the bishops to supply the needs of the many immigrants of all nationalities which constantly arrive here from Europe, and we are assured, on what seems to be good authority, that the Holy Father is determined to see to it that his wishes in this respect are fully carried out, even if it should require the appointment of Apostolic visitors.

—Cathedral Court No. 959 of the Catholic Order of Foresters, at Portland, Ore., announces in the *Catholic Sentinel* that it intends to give a dance on the night of Dec. 31st. That would not seem to be a very Catholic way of ushering in the New Year.

—The Roman correspondent of the *San Francisco Leader* (Nov. 12th) says that the "Propaganda is opposed to the creation of new archbishoprics" in this country? Since when and why?

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

---

VOL. XI.

ST. LOUIS, MO., DECEMBER 15, 1904.

No. 48.

---

## THE PHILOSOPHY OF THE DIVORCE PROBLEM.



PEAKING of divorce, Mt. Rev. Archbishop Glennon, who has his forefinger on the pulse of time, said in a sermon delivered December 4th in the New Cathedral Chapel and reported in the *St. Louis Republic* of the day after :

"The position of Herod is one frequently to be met with to-day, because the so-called laws of divorce make it possible, and so grievous has the evil become that the people who hope for the perpetuation of our Christian civilization feel that something must be done to mend or end the scandalous and disastrous consequences. They say we must agitate or legislate a cleaner moral code, and they call on all friends of morality and social well-being to join them in the crusade. Now, while their intentions may be very good and their purposes altogether commendable, the simplest solution of the divorce evil appears to me to be the simple declaration of St. John : 'Non licet,' It is not lawful ;—a declaration, however, which, made in all earnestness, must be maintained to the bitter end."

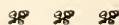
This is indeed not only the simplest, but also the only effective solution of the divorce problem ; and if we of *THE REVIEW*, on our part, have advocated a degree of cooperation with non-Catholic opponents of divorce, it was done in the hope that we might be able gradually to convince them of this fact.

It is as the *Bombay Catholic Examiner* recently (LV, 44) summed up the philosophy of the question : Once depart from the rigorous principle that marriage is indissoluble except by death, and the whole case is given away. It is only a matter of time. First comes divorce for grave reasons, with a sense that the reasons ought to be very serious indeed and the occurrence rare. As the marriage bond comes to be viewed more lightly, the reasons

required for its dissolution become less and less serious, till at length a mere incompatibility of temperament suffices. Next comes the stage in which a mere sense of monotony, with mutual consent to separation, is taken as a basis for divorce. Last of all—and logically following from the premises—comes “temporary marriage”—first for a legally fixed term, and afterwards for such time as the parties arrange, or until the contract is rescinded.

The Christian position, rigorous and almost cruel as it may appear in one or other case, avoids this downward tendency. Marriage is a serious thing, to be undertaken with deliberation; but if undertaken, never to be backed out of. Two parties thus bound together find their best interests in making the marriage a happy one. They must exercise self-control and mutual consideration, in order to maintain this happiness. Except in rare cases, the normal exercise of Christian virtue is sufficient to ensure a peaceful and happy home. Christian married people are unhappy only because they do not live as Christians. Nay more, if everyone would exercise the same civility to his wife which he habitually exercises to other women—and similarly with the wife to her husband—almost all the miseries of conjugal life would be avoided.

Undoubtedly those who are “doomed to the friction of constant companionship” are subjected to a special test of character. But the Christian view maintains that life is a probation; and that every state of life has, attached to its privileges, the price to be paid for them—a something to conquer or to sacrifice for sake of the something to be gained. The dispute about the failure of marriage really resolves itself to this—that while the married estate requires certain particular virtues, there are many who marry and yet are destitute of these virtues. No man ought to marry unless he is resolved to strive after the virtues proper to his state, with a fair prospect of achieving them. Nature has not provided that all men are fit for the married life. These must make themselves fit, or else abstain. Of course preaching on the subject is easier than practice. But it is well to reiterate the fact that marriage is a failure only because Christian virtue is wanting; and it will not tend to the promotion of a high moral standard in human character, to make marriage dissoluble as soon as it is found to involve the exercise of self-control.—



—Our foremost American humorist has an article on Joan of Arc in the December number of *Harper's Magazine*, which is so reverent, fervent, and sympathetic in tone that the *Mirror* is wondering “whether Mark Twain is going over to Rome” (xiv, 42).

## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### XV.—(*Conclusion.*)

True, there were still many difficulties which, despite the progress he had already made, still kept back our Professor from the Catholic Church. There was especially the opposition in which the Roman Church with her disciplinary regulations seemed to stand against certain passages of the Bible; an opposition which has often been used by strict Lutherans—our Professor included—as an argument to prove the “anti-Christian character” of the papacy.

“Christ says, e. g., Drink ye all of this; the Pope, Drink ye not all of this. The Apostle commands: Let a bishop be the husband of one wife; the Pope, Let the bishop be the husband of no wife,” etc.

But does not St. Paul enjoin in the same epistle [1 Tim. v, 9,] that no woman under sixty years of age shall be a deaconess? and yet Lutheran institutions are crowded with younger women.

Nay more: all the Apostles together, in the name of the Holy Ghost and in their own, that is to say, in the most solemn manner possible, issued a decree which no Lutheran anywhere in the world, nor any Protestant, ever dreams of observing:

“For it hath seemed good to the Holy Ghost and to us,” thus was it decreed at the council of the Apostles held in Jerusalem [Acts xv, 28], “to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well.” Hence it is clearly against the prescriptions of Christ and the Bible to eat any one of the various popular dishes into which animal blood enters, or even roast rabbit [for this is notoriously meant by “blood” and “things strangled”], inasmuch as not one Apostle, but all of them, not in an occasional letter to some individual, but in a solemn decree of a general council, have declared abstention from these dishes just as important for a Christian as abstention from fornication.

He who, on the strength of 1 Timothy, iii, 2, condemns the celibacy of bishops, and on the strength of 1 Cor. xi, 25-29\*), denounces communion in one kind only, under the form of bread, as opposed to the commands of the Savior, is utterly unable to explain the above difficulty. It is only the Catholic who can solve

---

\*) Matth. xxvi, 27, and Mark xvi, 23, are no argument for the necessity of receiving holy communion in both kinds, because these passages apply to the Apostles only.

the one as easily as the other. For whatever the Church has ordained, the Church can change or abolish.

So far as the veneration of Saints is concerned, our Professor was led into the path of truth by the orthodox Lutheran doctrine of the millennium. According to this doctrine, upon which he himself had written, the thousand years mentioned in the twentieth chapter of the Apocalypse are passed. John Gerard thinks they comprised the years 300 to 1300 of the Christian era. Now, if Christ truly and really ruled with His Saints during the period of the Middle Ages, it must certainly be a good and sensible thing to pray for their intercession.

Generally speaking, the writer, as a former Lutheran theologian, must confess, for the sake of truth and with much gratitude, that Lutheranism, so far as it is strictly orthodox, contains not a few important points of contact with Catholicism, which require but the advent of favorable circumstances to develop into preparatory conditions for a return to the Mother Church. Among these points of contact he would mention particularly (besides the strong affirmation of the notion of the church, which, if deprived of the foundation of pre-Lutheran centuries, rests virtually in the air) that reverent traditionalism, that "fides implicita" which is harbored by every genuine Lutheran.

Our American ex-Professor himself had once prefaced his edition of Gerhard's 'Loci theologici,' the principal dogmatic work of the Lutherans, with these words :

"St. Paul calls to Timothy, and in the person of Timothy, also to us: O Timothy, keep that which is committed to thy trust (*depositum custodi.*) What sort of a *depositum* is this? It is that—as St. Vincent says—which has been committed to thy trust, not found by thee; what thou hast received, not excogitated; it is not a thing of genius, but of doctrine; not of private exercise, but of public tradition; a thing which has come down to thee, not one which thou hast produced; a thing of which thou art not the author, but which thou shouldst keep and preserve; of which thou art not the teacher, but the pupil; not the leader but the follower."†)

And this "*depositum*," he declared, were the 'Loci' of Gerhard, though he must confess that at the time when he penned this preface, in 1863, he had not yet read all of the work which he had set about to rëdit. Nevertheless he held it to be the "*depositum*" of Timothy with the same simplicity of heart with which thous-

†) "Depositum, inquit, custodi. Quid est depositum? Id est, quod tibi creditum est, non apud te inventum; quod accepisti, non quod excogitasti; rem non ingenii, sed doctrinae; non usurpationis privatae, sed publicae traditionis; rem ad te perductam, non a te prolatam; in qua non auctor debes esse, sed custos, non institutor, sed sectator, non ducens, sed sequens." (Com-  
monitorium, ch. xxvii.)



sands of American Lutherans accept Luther's translation of the Bible as thoroughly reliable, although they have never examined the original text and would not be able to make the comparison if they tried.

Now he engaged in the following very simple reflection: A principle which is true to-day, must have been true three hundred years ago; now, if any man in the time of Luther had governed his conduct by the above-quoted advice of St. Vincent of Lerins, he would most assuredly not have embraced the teaching of the ex-monk, but that of the Catholic Church.

In this wise the far more venerable and consistent creed of the Roman Catholic Church gradually took the place of Gerhard's 'Locis,' without any damage to the ex-Professor's traditionalism.

A farther essential easement of his return to Catholicism grew out of the conduct of the President of the Lutheran Synod under whose able supervision our Professor had made his first attempts at teaching "theology" in the United States. He had received many direct and indirect favors from this gentleman; but the greatest of them was that he had learned from him the lesson that religious communities can not prosper except they be ruled by one man.

When the opponent of the Immaculate Conception landed upon the shores of the New World, one of the queer notions he entertained was this, that the church is governed by the impersonal "word of God." Professor Baumstark had called his attention to the fact that this was not by any means the case within the synod to which they both belonged. And sure enough, when he opened his eyes and observed the trend of events about him, our Professor found that one man of extraordinary prudence and scholarship not only interpreted the Bible "authentically" and without serious contradiction, but likewise regulated all the functions of the religious organization of which he was the undisputed leader, according to his own good pleasure. And so great was his gentle cleverness that his yoke seemed a burthen to none; for he so ruled the synod that the members were led to believe that all their affairs were decided by their own majority. In consequence, the community which had such a splendid leader was making rapid headway, while rival synods were decaying through internal dissension. Whence our Professor rightly concluded that no church can prosper unless it have a supreme judge in matters of faith and a supreme master of discipline.

And if some sort of monarchical arrangement was necessary, was the papal form inferior to that of "synodal president"? The name was certainly open to discussion, especially as the title of

bishop occurs repeatedly in the New Testament, while that of "president of the synod" is nowhere mentioned.

Among the predecessors of Pius IX. [then gloriously reigning] there were undeniably two pure and holy sufferers, Pius VI. and Pius VII.; then there was the saintly Bishop who had dictated the *Chalcedonense*, which is venerated also by the Lutherans\*); St. Clement of Rome, whose writings were publicly read like canonical books in the days of Eusebius (Hist. Eccl. iii, 16); and a long row of martyrs:—while the "General President of the Synod" in St. Louis, despite his splendid abilities, was no more than a successor of the Dresden preacher who had led the first Lutherans from Saxony to America and whose conduct had been so scandalous that they were compelled to depose him, and took him across the Mississippi River, discharging him with a warning that if he would dare to return, they would hand him over to the civil authorities.

Still there were moments now and then when our troubled Professor was strongly tempted to doubt all truth. But he fought down these temptations by reflecting upon a picture which arose before his eyes from the Bible which had been so dear to him from the days of his childhood: The great shepherd Jesus Christ after His resurrection appointed St. Peter to rule His entire flock; that is to say, He appointed St. Peter His representative (John xxi, 15-17). St. Peter in turn appointed subordinate shepherds for various portions of the flock (1 Peter v, 1-4). Alongside of these, men like Timothy and Titus exercised the teaching authority by commission from St. Paul (1 Tim. i, 18; Tit. i, 4). The successors of the Apostles again transferred the episcopal staff to others, whom they carefully chose from among the faithful and ordained by imposing upon them their hands (Tit. i, 5-9.)

Only in one passage of the New Testament is there mention of sheep choosing their own shepherds (2 Tim. iv, 3); and this sole reference is by no means complimentary.

Hence the conclusion that, if there was to be found anywhere on earth the truth and a correct exposition and application of the word of God, it must be with the successors of the Apostles who are clad with the Biblical office of bishops.

And so our Professor set forth to seek the one among those successors who exercised divine jurisdiction in the city which had become his home.

By a kindly disposition of Providence the Vicar General †) to

\*) Pope Leo I., whose famous letter "Salva igitur proprietate, etc." is the foundation of the symbolum promulgated by the Council of Chalcedon in 451.

†) The late Msgr. Henry Muehlsiepen, to whom Dr. Preuss remained deeply and gratefully attached throughout the thirty-two remaining years of his life, which he so unselfishly devoted to the service of Catholic truth.—A. P.

whom the searcher for truth and peace was sent by his Archbishop, happened to be the very opposite of all that which our ex-Professor had learned to detest in himself and his former coreligionists, as not in conformity with the precepts of Christ.

From this ecclesiastical dignitary, who was a stranger to religious quarreling, he received instructions and the sacrament of Baptism. The place of his Baptism, strange to remark, not by virtue of any artificial combination, but in consequence of entirely natural circumstances, was the Church of Our Lady of Victory.†)

†) Old St. Mary's, on Third Street.—A. P.

There the visitor will behold, at the right-hand side of the high altar, a simple plate of marble, bearing this inscription :

B. MARIAE V.

de victoria

*victoriae de ipso reportatae hoc posuit  
monumentum*

qui quondam eam detrectare non erubuit  
nunc vero

gratissimo et fidelissimo animo ei servit  
ut

MATRI CLEMENTISSIMAE

ABSQUE ORIGINALI PECCATO CONCEPTAE.

S. Ludov. Festo Conc. Imm. B. M. V. a. D. MDCCCLXXII.



## BOOK REVIEWS AND LITERARY NOTES.

*The Gospel Applied To Our Times.* A Sermon for Every Sunday in the Year. By Rev. D. S. Phelan. Price net \$2. B Herder, 17 S. Broadway, St. Louis, Mo.

The title is somewhat *outré*, but the contents justify it. The deductions follow the safe line of good theologians and acknowledged exegetes. The sermons are not so polemic as one might expect from the author. They are rather dogmatical, pious, moral, ascetical observations on the Gospels of the Sundays, embracing the various practices of a true Christian life. We have many sermons of this kind, but the author deserves credit for making a good selection of the topics and cleverly applying the principles of the Gospels to many "burning questions of the day." The book, moreover, deserves special recommendation on account of its concise style, purity of language, easy grammatical construc-

tion, and adaptable rhetoric. Fr. Phelan's thoughts are often original, and at times a little startling, which, however, makes them refreshing and interesting. These sermons give evidence that they were not merely evolved in the glimmer of the midnight lamp; they bear the stamp of the living word. They may not, however, be so convenient to the preacher as the author deems them to be, because they lack the familiar division of the subject and the customary synthetic or inductive arrangement.

The writer would recommend these sermons especially to priests whose mother-tongue is not the English, but who wish to acquire a correct and fluent style of speaking on religious topics in or out of the pulpit. We have read few English sermons or speeches in which the *consecutio temporum*, as used at present by the best speakers in this country, is better observed than in these sermons. For this, if for no other reason, they deserve a place in the library of any speaker.

It should be noted, however, that the quotations are not all literal, a few figures of speech are slightly overdrawn, and typographical errors have crept in here and there. These slight inaccuracies are insignificant, however, among the many pearls thrown out, as it were, at random, and no buyer will regret the investment.



—In 'A Short History of Ancient Egypt,' by Percy E. Newberry and John Garstang (Boston: Dana Estes & Co.) we have a compact statement of the results of the latest archaeological researches. The authors—we learn by way of a review in the *Independent* (No. 2921), are not extravagant in their claim of Egyptian antiquity. The old figures of 6000 B. C. have faded away, and all they claim is that the founding of the monarchy was before 3000 A. D. They also admit that the Babylonian civilization is older than that of Egypt, and that its most archaic writing shows traces of Asiatic pictorial forms. The Phœnician writing they derive not from Egypt, but from Asia Minor and the Greek coasts and islands. The earliest Egyptian art seems also to have its relations to early Babylonia as its source. The Hyksos they regard as a mixed Semite-Hittite race.



## MINOR TOPICS.

---

*The Right Attitude on Church Music Reform.*—In the *Musical Profession* for October, Mr. Albert G. Carmiencke gives utterance to his views on Church Music, its reform, the Holy Father's *motu proprio*, and the application of the latter in the Archdiocese of New York through the commission recently appointed by Archbishop Farley. The writer professes "reverence for the Church of Rome and her liturgy" and "sympathy with the desire of Pope Pius X. to purify her music," but radically disagrees with the methods recommended by the Sovereign Pontiff, His Grace of New York, and his commission. The gentleman's diatribe—for such his article must be styled—is, in spite of his opening declaration, of such an insolent character that it defeats its own purpose. It would, therefore, hardly be worth while to notice it, were it not for the fact that its contents might disturb some weak-kneed Catholics.

If Mr. Carmiencke be not a Catholic, his utterances do not concern us and may be dismissed without further notice; but he leads us to infer that he is a member of the Church.

Self-complacency, prejudice, and ignorance of the spirit of the liturgy render Mr. Carmiencke incapable of appreciating the Gregorian chant; hence his contemptuous treatment of it. He quotes a number of passages taken from the *Graduale Romanum* as examples of this "out-worn and decadent type of musical expression," "this white elephant." Honesty demands that before passing judgment upon a work of art, we consider not merely some fragments thereof, but the work as a whole. We would hardly undertake to judge of a statue by the nose which has been detached from it.

The writer's first quotation to prove his point is the "Alleluia" for the feast of the Circumcision. If he will assume an attitude of humility—as a Catholic should—and read through the office of that feast, meditate upon it, live himself into the spirit of it, and then sing that Alleluia, he will find that it expresses luminously the joy of the Church and of the faithful at the coming of the Saviour:

"All the ends of the earth have seen the salvation of our God. Sing joyfully to God all the earth. The Lord hath made known his salvation: he hath revealed his justice in the sight of the gentiles. Alleluia, Alleluia. God who diversely spoke in times past to the fathers by the prophets, last of all these days hath spoken to us by his Son. Alleluia."

The right attitude is the first requisite for understanding and appreciating in the measure of our capacity the spirit of the liturgy and realizing that the Gregorian chant is its highest musical expression. If we have not the right attitude we are like a man who looks at a stained glass window from the outside.

We laymen have the inestimable privilege of co-operating, under the guidance of our immediate superiors, with the head of the Church, who regards music, an integral part of the liturgy, as one of the means by which to "restore all things in Christ." But we

shall be incapable of such cooperation until, by an act of obedience to the supreme authority and those commissioned to represent that authority, we assume that attitude which will enable us to withstand the spirit of secularism, absorbed from our youth up in our musical studies, activities, and environments, and will open to us the life and spirit of the Church.—JOSEPH OTTEN.

*An American Lady Teacher on the German Emperor's Three K's.*—Virginia E. Graeff, "special training teacher and ex-supervisor of kindergartens in the Cleveland public schools," in a paper on "Education for Girls," which she has contributed to the N. Y. *Evening Post* (Sept. 17th), says:

"We think the German Emperor has sounded three important notes when, in his oft-quoted speech, he says that woman should concern herself most earnestly with 'Kirche, Kinder, Küche.' Whatever one's point of view regarding the duties of women, it is certainly the exceptional woman who must be considered outside of the claim of the Emperor's 'three K's,' as they are called in the Fatherland. The Church, the Child, and the Home will always hold their own in a woman's life, and the Kaiser was wise in placing them as a necessary adjunct to her career.

Taking 'Die Kirche' as standing for the religious side of life, we must relegate this important subject to the individual belief of a girl's parents and to the special training of home and private school.

'Die Kinder' have an undoubted claim upon all women; aside from the duties of mother, wife, sister, and nurse, it is the exceptional woman who does not in some way come in touch with children. Bearing this in mind, we would incorporate in the last high-school year a course in child study and methods of child training. And this study should serve the double end of practical value for daily living and a culture training of great importance. We should like every girl, no matter what her subsequent career, to familiarize herself with the principles of the kindergarten method . . .

The last division of our classification, 'Die Küche,' how shall we link it, the household, with the training of girls? The subjects of domestic art and science, as treated in many special schools and as part of many school systems, seem to us to be open to three points of criticism. They are usually presented on either a purely scientific or practical basis, and, as a rule, they are not correlated with the more definite culture studies. We feel in regard to this study for girls as the manual training enthusiast feels about his curriculum. The boy in such a school learns the principles that underlie mechanics, and essays his skill in manual work, not that he may become a carpenter or blacksmith—for this special training he would go to a trades school—but that he may be more fully prepared for living and become, perhaps, a better clergyman, lawyer, or physician, because he has learned to use his hands as the servant of his brain. Thus we have 'the chorus of faculties trained in unison' and 'the whole boy going to school.' So the household, taken in its relation with anthropology, history, poetry, science, and art. what culture training it would involve! What development it would give to all girls! The manual training used in the practical carrying out of the subject would in itself be an excellent culture of the physical side of life, and, if it were taken

in conjunction with the study of the humanities involved in its broadest interpretation, we could feel that the girl would have a wider outlook in following these lines than the purely academic curriculum, taken alone, can ever give to either girl or boy. The study of the household, in addition to cookery, sewing, millinery, and dressmaking, would include a house keeping course; and house building, sanitation, and interior decoration could well find a place in such a group of studies."

*Our Greek Catholics.*—The following facts are extracted from a long paper in the November *Messenger*. The influx of Slavic nationalities to America is recent. They were first brought over as miners to Pennsylvania. In the anthracite coal regions of that State there were 81,000 of them in 1900. The great majority came from the Austro-Hungarian empire, chiefly from the mines and villages of the Carpathian mountains. Nearly one-half are Greek Catholic in faith. The Poles, Bohemians, Croatians, and Slovaks, who constitute the remainder, are Roman Catholic. In 1884 the first Ruthenian priest came over and built a church at Shenandoah, Pa. Later on others were built at Wilkesbarre, Scranton, Jersey City, etc. Altogether there are now in the United States 80 Greek churches. 48 in Pennsylvania, 8 in New York, 7 in Ohio, 6 in New Jersey, 4 in Connecticut, 2 in Indiana, 2 in Colorado, and 1 each in Massachusetts, Illinois, and Missouri. The majority of them are light wooden buildings and their people are poor in the extreme. Still most of them have parochial schools attached, of which the larger ones count from 150 to 200 pupils each. To attend to the wants of these Greek Catholic parishes, there are 75 Ruthenian priests, not including 7 Greek Catholic Syrian clergymen who minister to about 7000 Catholic Syrians.

"The great majority of the Greek Catholic priests," we are assured by the *Messenger's* authority (Andrew J. Shipman), "are married and have families. The only exceptions which I have been able to find are three monks. . . . two unmarried priests, in Trenton, N. J., and Hazelton, Pa., and three widowers." [We would ask, by way of parenthesis: what about the decrees of the Propaganda prohibiting married priests in the U. S.?)

The total number of people comprised in these parishes at the beginning of this year, is estimated by Mr. Shipman at from 160,000—280,000. He says statistics of the exact number are hard to get and the census report is absolutely worthless. Owing to the constantly increasing immigration from Austria-Hungary, he thinks one would be perfectly in bounds to say that there are now about 300,000 Greek Catholics in the U. S.

*Our State Constitutions and the Division of the School Fund.*—Having shown in our No. 46, that the Federal Constitution does not oppose the division of the school fund, but that the matter will have to be taken up under the various State constitutions, we to-day present to our readers a summary of the provisions made in the several States with regard to the appropriation of money to aid denominational schools.

According to Dr. W. T. Harris, United States Commissioner of Education, (Monographs on Education in the United States, III, 28-29), there are forty States with constitutional provisions for-

bidding all, or at least "sectarian," diversion of the money raised for the support of education.

1. *Constitutions which prohibit "sectarian" appropriations*—California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana,<sup>1)</sup> Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, North Dakota, Oregon,<sup>1)</sup> South Dakota, Texas, Washington, Wisconsin,<sup>1)</sup> Wyoming—21 States.

2. *Constitutions which do not prohibit "sectarian" appropriations*—Alabama,<sup>2)</sup> Arkansas,<sup>2)</sup> Connecticut, Delaware, Iowa,<sup>2)</sup> Kansas, Kentucky, Maine, Maryland, Massachusetts, Nebraska,<sup>3)</sup> Nevada,<sup>3)</sup> New Jersey, New York, North Carolina, Ohio, Pennsylvania,<sup>2)</sup> Rhode Island, South Carolina,<sup>3)</sup> Tennessee, Vermont, Virginia, West Virginia—23 States.

3. *Constitutions which prohibit any diversion of the school fund*—Alabama, Arkansas, California, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Montana, Nebraska, Nevada, New Jersey, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, West Virginia, Wisconsin—36 States.

*The New Apostolic Delegate to the Philippines* is now in this country. "No doubt many attempts will be made to interview him by the daily papers," says Vox Urbis, the interesting and well-informed Rome correspondent of the N. Y. *Freeman's Journal* (No. 3721). But "it is highly unlikely that any such attempts will be successful—not because Msgr. Agius is not friendly to the press, but because he is a finished diplomatist. But if he did speak, this is what he would say—for Vox Urbis knows on good authority that it is the gist of his mission to the Philippines: 'My mission is first and lastly a purely religious one. I am to make myself acquainted as accurately as possible with the spiritual needs and prospects of the people, and I am to consider these before aught else.' Msgr. Agius will no doubt have from time to time to treat of questions in which the United States government has an interest. The civil authorities will find that he is prepared to stretch courtesy and friendliness to the farthest limits, but that he is as immovable as a rock where principles are concerned. He made a reply very characteristic of the man when the Cardinal Secretary of State first made the startling announcement that he had been chosen to be Delegate. 'I will go to the Philippines as cook if the Holy See requires me,' he said. By the way it may not be amiss to remark that it is after all quite a mistake to describe Msgr. Agius as an Englishman. English is his native tongue, and he has done splendid work among the English soldiers in India, but he is a native of Malta, born and bred, and an intensely patriotic one at that. And though he speaks English better than any other European language (which is saying a great deal, for he is a most

1) Covers only religious and theological institutions.

2) "Sectarian" appropriations can be made by two-thirds vote of all the members of both houses of the legislature.

3) Prohibits "sectarian" instruction in public, State supported schools.



accomplished linguist) he is no friend to the present English policy of forcing English on the people of his native country."

*Work for the Catholic Truth Society.*—Rev. Chr. Goelz, of Cobden, Ill., writes to THE REVIEW :

In a recent issue of THE REVIEW mention was made of a book written by Fresenborg, the apostate priest. This book is being sold in this community and is causing considerable feeling. Would this matter not be a fit subject for an investigation by the Catholic Truth Society? Could not some Catholic organization publish a short sketch of the apostate's career, together with a refutation of some of his meanest charges? No doubt, some will tell us that this must not be done. Catholic communities are not worried; but in country districts, where Catholics are few and far between, it is by no means pleasant to hear these things without any weapons of defense. Several preachers here and in the surrounding country are preaching on "Thirty Years in Hell" every Sunday. One of them tells his hearers that Catholics are professional gamblers and proves his charge by reading to his hearers the advertisements of euchre parties which appear in Catholic journals. Some city pastors may not like it, but it can not be denied, that the church euchre parties are a source of great injury to small parishes in the outposts. In the recent synod of New York, the Most Reverend Archbishop forbade all euchre parties for the benefit of the Church or of church societies. When will our western ordinaries do the same? Protestants are not alone in considering euchre parties as a means of gambling and as something sinful. The Metropolitan of New York seems to think so also. Yours very truly [Rev.] CHR. GOELZ.

*Crime and the Morbidly Curious.*—The announcement that so far the public has been refused admittance to the New York court room in which is being held the trial of a notorious young woman charged with murder, is most encouraging. A pity it is that by legislative process or by the initiative of the court officials themselves, the morbidly curious are not regularly debarred from attending all similar trials.

"There is no reason," justly observes the *St. Paul Globe* (Nov. 21st), "why a murder trial should be a public spectacle. If the defendant is adequately represented and if every precaution in the way of securing counsel and witnesses is taken, the trial can go on very well without the presence of the morbidly curious. If the latter can not be legislated against and if court officials have no jurisdiction in the matter, at least public sentiment can be so aroused that the man or woman who attends a notorious trial may be made to feel that he or she is a culprit also. Certainly not until all such offenders are made to feel this, will they deprive themselves of the pleasure of attending murder and other equally depressing criminal trials."

Only the other day the writer of these lines saw in one of our Western towns how young people—many of them good-for-nothing loafers and school-girls—flocked to a court room to be fed on salacious scandal. Decent newspapers ought to combat this abuse.

*An American Institute for Psychic Research.*—In the *Sin* (Nov. 13th) Prof. James H. Hyslop invites public consideration and support for the American Institute for Scientific Research, lately incorporated in New York City. The institute will direct investigations by “qualified experts” in abnormal and so-called “supernormal” psychology and will be the trustee of such funds as may be contributed. For the present, the founders ask the modest sum of \$25,000, to be used in psychic research. They hope to get ultimately an endowment to carry on scientific and philanthropic work, including a clinic for the study and treatment of mental diseases, insanity, and the obscure and profoundly interesting problems of hallucination and “second personality.” An institution like the famous Salpêtrière under the direction of Pierre Janet, is the aim of the projectors. Such an institution would be an honor to American science and, if intelligently conducted, would have a practical therapeutic value aside from the light it would throw upon some of the darkest mysteries of human consciousness and suffering. But after having observed the way in which Prof. Hyslop conducted the famous experiments with Mrs. Piper, we have not much faith in his ability to manage the proposed institute profitably.



—Our Archbishop is a stout believer in fearless and honest criticism of existing abuses in State and Church. In a sermon on St. John the Baptist, delivered at the new Cathedral Chapel on Dec. 4th, he set up the intrepid critic of Herod as an example “for all time worthy of our admiration.”

“I say example,” to quote his words, “because even though the unique position of St. John was different and may not be duplicated to-day in its entirety, yet it is none the less true that evils yet remain to be combatted, and to-day, just as much as in any age, strong men are needed who will declare that wrong is wrong, no matter by whom done, and evil is evil, though the king be culprit. It may be a preacher of anarchy, it may be a pander of vice, it may be a dancing Herodias, but wherever the blame may fall or whatever the result might be, there should be men brave enough and strong enough to utter that eternal ‘Non licet,’ it is not lawful.”

We are glad to say that such has for the past eleven years, ever since its establishment, been the high ideal of THE REVIEW.

—In a paper on “Catholic Education in the United States,” prepared for the Catholic Congress of Melbourne, Australia, and printed in full in the *N. Y. Freeman’s Journal* [Nov. 5th], Rev. James Conway, S. J., after briefly recounting what the Catholics of this country have done for the proper education of their offspring, says: “But much still remains to be done. More than one-half our children still frequent secular schools; and of the Catholic young men and women who receive a higher education, whether at high school or college, it is safe to say that considerably more than one-half are educated in secular, some even in Protestant institutions. . . . There is no good reason why this should be so. Of course, there is the pecuniary difficulty, but

this difficulty has been overcome in many places and might be overcome in many others."

—At a recent meeting of the Chicago Medical Association, according to the *Chronicle* (Nov. 24th), Assistant State's Attorney Dobyms declared that 8,000 to 10,000 cases of abortion are committed in Chicago every year. Is that not a terrible state of affairs? But what can we expect if a corrupt press lends powerful aid to depravity? Dr. Rudolph W. Holmes, on the same occasion, brought out the almost incredible fact that a single newspaper in the city of Chicago makes \$50,000 a year from the thinly disguised advertisements of abortionist doctors and midwives. Unfortunately, conditions are not much better in the rest of our big cities. Must we not tremble at the thought of the divine punishment which such an ocean of crime is bound to bring upon the American people?

—From Valley City, N. Dak., we received this letter: A few years ago you succeeded in eliminating bogus advertisements from a popular Catholic magazine in the East. Kindly get after the new Cincinnati magazine *Men and Women* before it is too late. The Christmas number, 1904, aside from common schemes of advertisement, baby counts, and election returns above the usual, has picture of décolleté women, and among the 200 advertisements twenty-one quack nostrums, three hair-restorers, etc. The paper is otherwise good. But let it beware of the pitfalls of money schemes and nonsensical advertisements, too low for a good Catholic family magazine to handle. Yours sincerely [Rev.] J. G. SAILER.

—Rev. Dr. Peyton H. Hoge of the Warren Memorial Presbyterian Church in Louisville, Ky., has resigned his pastorate, and his retirement is attributed to the unappeasable dissatisfaction of his people with his conduct in connection with the Flagler marriage two years ago. Dr. Hoge married Henry M. Flagler of the Standard Oil Company to another woman when he had a wife living in an insane asylum and got, it is said, an enormous marriage fee. If all the so-called Christian churches were like this one in Louisville, there would not be so many ministers like Dr. Hoge and there would not be so many divorces.

—Here is another authoritative voice against coeducation. President Faunce, of Brown University, who has recently returned from an extended trip through the West and South, is quoted in the *St. Louis Republic* (Nov. 27th) as follows: "The faculties are now beginning to realize the enormous disadvantages of coeducation. As soon as their means allow, the colleges will, one by one, break away from it. The teachers of the Southwest are coming to realize that under coeducational methods the men are less manly and the women less womanly than under the system that prevails in the East."

—President Faunce of Brown University finds, upon careful examination, that the Eastern colleges and universities are losing students in consequence of overdoing athletics. One reason, he says (v. *St. Louis Republic*, Nov. 27th), that prevents young men

from coming East to finish their education is that "all the news from the Eastern colleges is athletic news. If these colleges wish to retain their prestige in the West they must see that news of intellectual achievements is sent out as widely as news from the diamond and gridiron."

—"Plasticity" is a new, and rather too euphemistic term coined by President Faunce of Brown University to designate the prevailing tendency in modern American education. He said in a recent interview (v. *St. Louis Republic*, Nov. 27th): "The most striking thing about these institutions [many colleges and universities which he had examined on a trip through the West and South]. There are no precedents or traditions. Anything can be done at any time. They accomplish in ten weeks what it takes us ten years to accomplish."

—Is Chicago headquarters for the fake nuns who go about the country denouncing the Catholic Church? The other day a supposed charitable institution in Chicago was raided by the police, and it was found that the proprietor had hired women to wear the garb of Sisters of Charity in order that they might collect alms. Perhaps this is the institution that has been supplying the "ex-nuns" to the lecture platform.

—The Bishop of Anglona and Tursi in Italy recently asked the Holy Office if it was permissible to use natural mineral water (acid, gaseous, alkaline, etc.) for the holy sacrifice of the mass. The reply was: It is permissible. The fact that water contains a more than ordinary quantity of salt or gas clearly does not change its essence. (Cfr. *La Semaine Religieuse de Montréal*, xlv, 18.)

—A Franciscan friar begs us to call public attention to the fact that H. Fischer & Co., of Glandorf, Ohio, use the sentimental popular book 'Genovefa' as a bait to catch Catholic customers for trashy literature of a very doubtful character, such as formulae for superstitious incantations, the "sixth and seventh book of Moses," "Medical Advisors," etc.

—Through the kindness of a California subscriber we have received a copy of the constitution of the lodge called "Hermanns-söhne." The only objectionable thing it contains, so far as we are able to see, is the use of a password. But it is impossible to form a final judgment without having examined the ritual of the order. Who can send us that?

—The *Herold des Glaubens* of this city, under date of Nov. 23rd, published a character sketch of ex-priest Bernard Fresenborg, author of 'Thirty Years in Hell,' which, so far as our personal knowledge goes, is substantially correct. The unfortunate man is now a Protestant minister somewhere in Missouri.

—An organist and choir director with a thorough knowledge of Caecilian and Gregorian music, and first-class references in all respects, ability as well as character, is seeking for a good position. Apply to THE REVIEW.

# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI.

ST. LOUIS, MO., DECEMBER 22, 1904.

No. 49.

## IS BIGOTRY DYING OUT IN THIS COUNTRY?



few weeks ago President Eliot, in welcoming the members of the Episcopalian Congress in historic Faneuil Hall, Boston, spoke of the growth of religious toleration in the Bay State.

"A straight descendant from Puritans of the seventeenth century, as I am, may be excused, perhaps, if he feels a little embarrassment at this meeting," began Dr. Eliot. "And when he looks around this hall and remembers it was given to the city by a French Huguenot whose people had, in turn, been banished from their own country, his bewilderment may be slightly increased. And then, when he further recalls what has happened within a single generation—that this city is ruled (shall I say?) by a Roman Catholic Irishman and the State by a Methodist, another seceder from the Established Church, will his mind grow clearer?"

"There must be some grave reason why we are here to give a glad greeting to the head of the Anglican Church," he continued. "There is, indeed, good reason. We have learned in Massachusetts the lesson of religious toleration in the last four centuries. I think we have learned better than any other people the absolute completeness of religious tolerance. We have found that differences of religious opinion are founded, for the most part, on ritual or discipline or the differences in human organism. After you have swept away all these things and dismissed them all, is not the whole of religion left? Are not faith and hope and love remaining? Does not the whole of opportunity remain for the practice of right living as set down by the prophet Micah? What does religion require of thee but love and mercy and walking humbly with God? When, therefore, we welcome this distinguished gentleman, the head of the Episcopal Church, we are not abandoning the faith of our fathers." (Boston *Evening Transcript*, Oct. 7th.)

Mr. Eliot's words, which touched a responsive chord in the hearts of his audience, are sufficiently interesting from the edu-

cational and religious point of view, as revealing the very "broad" Christianity of the head of the greatest university in this country, a man who is quite commonly styled the first educator of the United States. Shortly before, addressing the Harvard students in their chapel in almost identical words, he had expressed the same ideas on religion.

But at present we are more particularly interested in his eulogy of religious toleration. Undoubtedly, matters have changed for the better since the day when a Catholic convent was burned near Harvard University. Still we may be allowed to doubt whether Massachusetts has mastered the lesson of toleration so well as Mr. Eliot would have us believe. True, Boston has a Catholic mayor—which fact is owing not to any toleration on the part of Protestants, but to the vote of the Irish Catholics who seem now to form one-half of the population of that city;—but as regards the "absolute completeness of religious tolerance," of which President Eliot spoke, that seems to be still largely, in educationist parlance, an "elective" with the people of Massachusetts. Sufficient proof of wide-spread bigotry in Massachusetts is contained in the account of the discrimination against Catholic school teachers in State schools, as printed recently in the *Boston Republic* and *THE REVIEW* (Sept. 29th, p. 568). We are to-day able to add a few other cases, and think it useful for Catholic readers to have their attention called to such facts. For it has often been asserted, even by Catholic writers and speakers, that religious bigotry is fast dying out in the United States, and they point to the "vast difference" between the truly enlightened toleration of this country and the habitual bigotry manifested in Germany or the occasional outbreaks of hostility to the Church witnessed in England.

The first fact we wish to mention is taken from Mr. Angell's *Our Dumb Animals* for September, 1904. No matter what one may think of Mr. Angell's ideas and his work, the spirit of fairness which he uniformly shows, is most commendable. But what is of greater interest to us here is the fact that a number of Protestants protest against his kind words about Sisters of Mercy and other Catholics. Mr. Angell writes:

"It seems to give offence to some persons who write us long letters [enclosing no money] that we are disposed to speak kindly of 'The Sisters of Mercy,' and other good Roman Catholics. We assure these writers, once for all, that so long as we control the publication of this paper it shall, without fear or favor, tell the good deeds of Roman Catholics just as freely as of Protestants. If a Roman Catholic policeman, or driver, or teamster, or Sister of Mercy, says a kind word or does a kind act to or for dumb animals, we shall be glad to mention it; and on the other hand, if any of these writers can point us to a single Roman Catholic school or

college in which cruel vivisection is practised—or any of those college and school outrages so common in some of our Protestant institutions of learning—or a Roman Catholic clergyman who spends his summer vacation shooting harmless birds for fun—or any Roman Catholic Sunday school in which the boys are being armed and drilled in United States army tactics, we will tell that. But we shall never forget that in nearly all our large cities most of the men who are liable to be called upon at any hour of the day or night to risk their lives in defence of the lives and property of their fellow-citizens—and most of the drivers and teamsters upon whose kindness and mercy depend those whom it is our duty to protect, are Roman Catholics—nor shall we ever forget the great assistance we have received in our humane work in Northern, Southern, and Western cities from Roman Catholic clergy and laymen and women.

“When in 1870 we began the formation of the Illinois Humane Society, one of the first to give us substantial aid was the Roman Catholic Bishop of Chicago. When we started the ‘American Band of Mercy’ one of the first to join was the Roman Catholic Archbishop of Boston, and one of the first Bands of Mercy formed was in the parochial schools at Lynn. When ten years ago we asked the school committee to grant us permission to address for one hour every public school in Boston, the first to rise and move that we have the unanimous consent of the school committee was a Roman Catholic. Among those who have served with us on the Boards of Directors of our two Humane Societies during the past quarter of a century, more than three quarters have been and are Protestants, and many of them have been and are dear friends, but none we think more truly so than Patrick Donahoe and John Boyle O’Reilly. And we shall never cease to regard any man who is seeking to promote discord, strife, hatred, and war between religious sects as a public enemy, who deserves to be sent to some great reformatory where he can be properly educated, and made over [if possible] into a good citizen and decent Christian. While Patrick Donahoe was calling at our office some years ago we told him that we had just received in our morning’s mail a letter from some little paper away out west, saying that its editor never wanted to see *Our Dumb Animals* again, because of the kind manner in which we had spoken of the Roman Catholic Church. ‘Poor fellow,’ said Mr. Donahoe, ‘I will pray for him.’”

Another significant incident occurred but a few weeks ago in Boston. On September 24th, St. Augustine’s parochial school, South Boston, was seriously damaged by a big fire. Halls were generously offered to the pastor, Msgr. Denis O’Callaghan, to enable him to continue school without serious interruption. The Boston School Committee provided quarters for some classes. This act of charity and courtesy highly displeased a Protestant minister, the Rev. Charles Crane, who on Sunday, October 2nd, in the People’s Temple, devoted a great part of his sermon to finding fault with the assistance rendered to the children of a parochial school. In the course of his remarks he said :

“By all means let men be charitable, but let them be so with

their own and not with that which belongs to another. The public treasury holds no money that can be lawfully used for sectarian or private purposes. It is a proceeding at once unwise, unjust, and unlawful for the School Board to use public property for sectarian or private schools. We protest against the School Board opening afresh a wound we all had fondly hoped had healed, and we lament and deplore the action by which they feed a parochial school at the public expense. The children of the parochial school are on the streets. They are welcome in the public schools where there are vacant rooms now waiting. But these rooms are to be fitted up and turned over to the parochial school teachers, who are to wear their professional garb and teach under the authority of their Church. This is clearly and plainly wrong, and the wisest friends of the parochial schools should protest against it. This action is inviting that which these schools do not want and can not afford. The Board has no right to help a sectarian school at public expense. The very condition which Boston has long hoped might be averted has at last come to pass. The parochial school puts its hand into the public crib. The School Board labels the act 'charity.' In doing this deed the School Board outrages the sentiments and customs of the people and violates the common law." (Boston *Evening Transcript*, October 3rd, 1904.)

How anxiously these people watch over the preservation of the law, and of the sentiments and customs of the people, when there is a question of "Catholic intrusion"! They are ordinarily the champions of education, intellectual and moral, yet they would rather see a few hundred Catholic children loafing on the streets for months, than to have "vacant school rooms occupied by parochial school teachers" who "wear their professional garb and teach under the authority of their Church." A great calamity usually silences all political and religious differences, but bigotry stifles Christian charity.

We can not help seeing a strong undercurrent of race prejudice and religious bias in a letter of Professor Towne to the Boston *Evening Transcript*, September 21st. Under the caption: "Monumental Names for School Buildings," he writes:

"A matter of no little educational importance is just now before the Board of Education in the proposal to give the name of Christopher Columbus to a school building. A report from the special committee has made this proposal. If this report is accepted, and the proposed action is taken, it will reflect a popular impression the baseless character of which is one of the scandals of current instruction in history. The 'America' of the discoverers was no more discovered by Christopher Columbus than the battle of Manila Bay was fought by Admiral Sampson, and as a matter of honor the name of Columbus must become, and is already becoming, a doubtful Spanish name, destined to go down as the armored Cristobal Colon went down in the final moment of the battle of Santiago."

After having styled Columbus a "fraud," "the mendacious Gen-



oese," a "charlatan," "the crack-brained Genoese," he proposes two other names as deserving to adorn school buildings: "Prince Henry of Portugal, son of a famous English mother, and John Cabot, the English navigator." He then says:

"And if some day Boston should have a palace of high school training for girls, perhaps at the head of the Common, the name Queen Elizabeth would be monumental and educational beyond any that could be chosen. 'How Queen Elizabeth Won North America' is one of the greatest stories in the annals of civilization, and that we could refer our America to Columbus, in a monumental celebration, instead of to the great Queen whose seadogs prepared the way of Dewey and Sampson, is a blot on our instruction as inexplicable as it is inexcusable. Another of the greatest monumental names in American history is that of John Robinson, the famous English pastor of the Pilgrim Fathers, who is nothing like adequately known, but can not fail to stand, in the clear light of exact history, a figure typical of English genius at its best of purity and elevation, and of English culture as our best advance represents it. There is no story of the English race or of the Christian religion better worth large telling than that of the Pilgrim scholar and statesman, sage and saint, who set a pace for the Mayflower men, in Church and Commonwealth, which our progress more and more accepts, and a John Robinson schoolhouse might well represent the crown of our development in that direction."

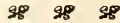
Now if in that "palace of high school training for girls" history, true history, were taught, would not the title "Great Queen," bestowed on Elizabeth, sound like a parody and "reflect a popular impression the baseless character of which is one of the scandals of current instruction in history"? Whether Catholic girls ought to go to such schools or not, is indifferent for our present contention. We take the matter from the standpoint of the laws and customs, to which these people are so fond of appealing, and according to these such schools are for all denominations. Could Catholic girls and their parents not reasonably object to naming a school after one of the most cruel persecutors of their Church? And if we consider the scandalous connections of the "Virgin Queen" with some of her courtiers, we think any Christian maiden would, or should, feel shocked at such a name above the school door.

As regards John Robinson, while we do not wish to say anything against him, we would ask one question: If it were proposed to name a public school after Bishop Carroll, who was at least as much of a scholar and statesman, of a sage and saint, as John Robinson, would Protestants at large approve of the choice? Judging from a precedent we must fear they would not. For John Carroll, before he was made Bishop of Baltimore, had been a Jesuit, and we all remember what opposition was raised when the

statue of the great discoverer of the Mississippi, Father Marquette, was to be placed in the sculptured gallery of worthies in our National Capitol. Or would they tolerate the names of Father De Smet, or Isaac Jogues, or other Catholic missionaries, or that of the saintly and learned Cheverus, Bishop of Boston? We have grave reasons for doubting.

These facts are chiefly taken from Massachusetts, which, as President Eliot maintains, has learned better than any other people the lesson of toleration! How, then, must matters be in other less "enlightened" States?

Many similar instances could be quoted in support of the contention that bigotry is by no means dead in this country. There are Catholics who are not favorably disposed toward the Federation of Catholic Societies, because, as they say, this movement will cost us the good will of our non-Catholic fellow-citizens and arouse anti-Catholic prejudice. Facts like those adverted to above should convince them that such prejudices exist, and that the Federation is very much needed, lest bigotry, now smouldering under the ashes, break out in open flames.



## BOOK REVIEWS AND LITERARY NOTES.

*Le Problème de l'Heure Présente: Antagonisme de Deux Civilisations, par Henri Delassus.* Société Saint Augustin, Desclée, De Brouwer et Cie. 30, Rue Saint Sulpice, Paris. 2 vols. Price unbound, \$2.35.

It is not easy to give in a brief review an adequate idea of the wealth of information placed at the disposal of the student of history and social science in these two large volumes by Msgr. Delassus. The scholarly work describes vividly the contest between the two civilizations now struggling for the mastery of the world. The one is the civilization which is based on Christianity, while the other acknowledges no God and therefore no supreme lawgiver. "Humanity" is its watchword. "Humanitarianism" is to replace Christianity. Delassus shows the numerous guises under which this typical twentieth century foe wages war against the Church of Christ. In discussing these tendencies inimical to Christianity, the author at the same time lays bare the manifold religious, moral, social, and political maladies that now afflict the world. He shows how all these are merely the logical outcome of the frantic efforts of atheists and secret societies to blot out religion from the life of the people and to enthrone paganism upon the ruins of the Catholic Church.

It is the great mass of well-ordered material which makes the

work especially valuable for rapid reference. The author does not "theorize." He goes to the sources and, after carefully presenting his facts, lets the reader draw his own conclusions. He cites official documents, authentic reports of important addresses by French political leaders, extracts from the writings of men who are well acquainted with the social and religious conditions of all the principal nations of Europe. The unprejudiced student will find that the author could allow only one interpretation of these utterances. This is, as already stated, his contention that there has been for a long time a secret, invidious, but none the less active and widespread, warfare waged against Christian civilization and morality, and that a nefarious coterie of men have been systematically trying to undermine the faith of nations and to bring back the horrors of the terrible social upheaval of 1793.

After reading his well-ordered arguments no sane observer can refuse to believe that the only hope for the individual and for society, not only in France but everywhere, lies in a return to the one, all-saving doctrine of Christ as taught by His infallible Church.



—Under the title, 'Die ersten Deutschen am unteren Mississippi und die Creolen deutscher Abstammung,' Professor J. Hanno Deiler, of Tulane University, has published a brief historical account of the early German immigration into Louisiana, together with an examination of the extent in which German blood has entered into the so-called Creole element. The first German who ever visited the territory of the lower Mississippi, he says, was one of the companions of La Salle, known to us only by the name of "Hans." The first German settlers came to Louisiana under the régime of the notorious John Law and his "Western Company." It is interesting to note how many German names were in the course of time Gallicized. Thus Heidelberg became Haydel, Kamper, Cambre; Willich, Villique; Schanz, Chance; Huber, Ouber; Hanser, Oser; Himmel, Ymelle; Mayer, Mahier; etc., etc. The valuable brochure can be had directly from the author, 2229 Bienville Ave., New Orleans, La., for twenty-five cents. An English edition is in preparation.

—'A List of Works Relating to the Germans in the United States,' compiled under the direction of Mr. A. P. C. Griffin, chief bibliographer, (a relative, we believe, of our industrious friend Martin I. J. Griffin, of Philadelphia), represents the contents of the Library of Congress at Washington on the subject of the Germans in this country, with the exception of the literature on the Hessians and biographies of distinguished Germans. It shows

that the Congressional Library possesses a number of rare and valuable books on this interesting topic. Among the *lacunae* we note Salzbacher's 'Meine Reise nach Nord-Amerika im Jahre 1842, mit statistischen Bemerkungen über die Zustände der katholischen Kirche bis auf die neueste Zeit. Wien 1845,' of which, if agreeable, THE REVIEW is ready to present a copy to the Library of Congress.



## MINOR TOPICS.

### NOTICE.

On account of the holidays THE REVIEW will not appear next week. The next number may be looked for in the beginning of January, 1905.

Meanwhile we wish all our subscribers the blessings of this holy Christmas season as well as a happy new year.

May we ask that in the distribution of gifts THE REVIEW be not forgotten? We expect no presents but only our just and hard-earned dues, which despite repeated "dunning," so many of our subscribers persist in withholding.

**Schoolboy Freemasonry.**—We have for a number of years collected what information we could find about the so-called Greek letter societies existing among the students of American colleges and high schools. The following facts, quoted from the *Catholic Citizen* of Nov. 19th, who evidently has them from the Chicago dailies, are of special interest and value for every student of the subject:

Charles W. French, principal of the Hyde Park High School, where there are at present ten so-called Greek letter societies (four fraternities and six sororities), with a total membership of about 125, said, under oath, that, though comprising not over ten per cent of the total school membership, these fraternities "conduct themselves in such a manner as to cause those pupils who do not belong to such fraternities to feel that the members of such fraternities think themselves a superior and ruling class; that by means of united action and combination between the members of such fraternities they succeed in controlling nearly all elections in the regular high school organizations and make it almost impossible for anyone outside of the membership of such fraternities to hold positions of honor in the regular school organization."

Another high school principal, Walter F. Slocum, deposed that the average scholarship of pupils in his school who are not members of any fraternity is 84½%; that the average scholarship of fraternity members is from 68% to 78%.

But this is not all. It is alleged that, as a result of the influence of fraternities, "boys become blasé and socially satiated at sixteen, and girls who wear short dresses at school become silly and

frivolous from wearing low-necked gowns at dances." The school-boy Lotharios become "good spenders and persistent borrowers." The usual hour for the high school parties to break up is 1:30 o'clock in the morning. Then, if nature rebels and the gay carousers of the night before are drowsy and dull in the classroom, the teachers are met with "rebellions" organized by the fraternities and sororities.

"The Greek letter societies are temptations to extravagance—dress suits for half-grown boys, low-necked gowns for girls and carriages for both; this is socially very bad form," says a woman teacher in a letter. "They multiply social functions so that the emphasis is laid not upon getting an education, but upon dances. Our buds blossom too soon in this forcing process, and health as well as learning suffers."

It seems, too, that these fraternities have club-houses. Mr. Penhallow, a teacher in the Hyde Park school says: The fraternities have rented club-houses near the school, where they gather during the afternoon and evening, not, according to what I have seen, for the purposes of study. They are apparently purely social organizations and are not always conducted with that regard for decency which characterizes more mature societies. I have noticed boys gathered on the steps of fraternity houses making audible remarks, in not particularly good taste, to and about girl pupils of the school and instructors who were passing the houses."

Superintendent Cooley in an affidavit quite unfavorable to the fraternities states that the Chicago Board of Education does not prohibit high school students from being members of fraternities, notwithstanding his opinion that "fraternities create cliques, factions, and destroy the democratic principle upon which the school system is founded."

In the opinion of our Milwaukee contemporary, from which we have culled the above paragraphs, "the Chicago Board of Education takes a false position in not suppressing at once and completely the Greek letter fraternities, with their bad issues of all kinds. Even in our colleges and universities it is a question if this factional schoolboy Freemasonry is not upon the whole an unmitigated evil."

**Lawlessness and the "Public Schools."**—Before the Rock River Conference Rev. M. M. Parkhurst recently said: "I do not consider the influx of foreign population responsible for the increase of drunkenness. Foreign saloon-keepers are the best. When they are told the law they usually respect it. Our greatest enemy is the American-born saloon-keeper, who has been educated in the public schools."

Which elicited the following remarks, among others, from that well-known secular daily newspaper, the *Chicago Chronicle* (Oct. 15th): "The excuse for supporting schools at public expense has been that education is essential to good citizenship, that the intelligent are more law-abiding than the ignorant, and that the public reaps far more benefit by its expenditure for schools than from any other outlay. If the influence of free schools [the *Chronicle* means the State schools] is in the contrary direction, it

is time the fact was known. If the pupils are not really educated, first of all, to be loyal to the State, or if their learning is only to make them the more shrewd in getting advantage of the law or of their fellow-citizens, the scheme is a failure. There has been considerable evidence of late that children of the public schools are making desperate efforts to run things their own way. The rebellion against certain teachers, the strikes here and there when things were not to their liking, insistent demands and threats, all tend to give the impression that the public schools are not the success in inspiring law, order, and good citizenship they were supposed to be."

Our clipping file contains accounts of several such "rebellions" of school-children as referred to in the above editorial of the *Chronicle*. In one case, the children of a Chicago grammar school objected to one of the teachers and organized a strike. The affair was managed in the most approved manner. A cordon of pickets, none more than fifteen years old, was stationed about the building; outside this line five or six hundred boys and girls, wearing "union" badges, hooted at the "scabs"—the name applied to the teachers who gazed from the school windows. An infantile walking delegate was on patrol, cautioning his pickets not to yield to either mother or father. It was in Chicago also that some older pupils were equally determined to assert their rights, though they appealed, not to brute force, but to the courts. The Board of Education, in order to break up the nuisance of secret societies in the high schools, passed a rule that no member should participate in literary and athletic contests. Certain students and their obedient parents promptly applied for an injunction against the enforcement of the rule, on the ground that it was "unjust" and "vicious." In this particular institution there were ten Greek letter societies, which, it is averred in the complaint, "stimulated loyalty."

No wonder the friends of our public school system are getting uneasy!

*The "Orden der Hermanns-Soehne"* was founded in New York to foster German customs and the spread of benevolence among the Germans in the United States. According to an account of the society published in the *St. Paul Morning Call* in 1896, the original organization of what afterwards became the Sons of Hermann was due to the resentment of some German-Americans at the attacks upon themselves and others of foreign origin, by the Know-nothings in 1835 and 1855.

According to "Grand Ex-president" H. W. Kastor of St. Louis, the order exists only on American soil, "some of its features being such as to exclude it from any country but a republic."

It confers no degrees, all members are on the same level "as followers of Hermann, the Deliverer of all Teuton tribes." Founded A. D. 1840, in New York, it spread eight years later to Milwaukee. In that year, also, resolutions were adopted substantially as follows: "All men are equal; all are imbued with one desire, namely to reach that goal which betters bodily and spiritual existence. It is the duty of every man to provide not only for himself, but also to promote the welfare of his fellow beings, because

in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, we shall join hands with our brethren and create this band of friendship. As a body we shall sow, and as a body we expect a fruitful harvest. We shall advance German customs, German spirit, and German art; we shall strive to co operate with one another, lift up and support our brethren. We, as a body, shall surround one, and the one shall encircle us all. [?] This is our fundamental platform. We shall look upon ourselves as one family and keep sacred the family ties."

The symbolic colors are black, red, and gold.

In 1896, the order numbered 90,000 members. Women relatives of members are grouped together in lodges as "Daughters of Hermann," a social and benevolent auxiliary, without, however, making them members of the order.

These facts are culled from the *Encyclopedia of Fraternities* and on their surface show no relationship to Freemasons, Odd Fellows, etc. However, a ritual of the order would better enable us to say what is the true spirit of the *Hermanns-Söhne*.

*Political Corruption in Canada.*—Twenty or thirty years ago our Northern neighbors prided themselves on the superior purity of their elections as compared with ours; but now they appear to have sunk even below our level. "The recent elections," says our esteemed Manitoba contemporary, the *Northwest Review* (xxi, 6), "have revealed and will continue to reveal for a long time to come the awful corruption of our practical politics. Open bribery, ballot-stuffing, and unjustifiable erasures of voters' names have been rampant in many places. . . . Our American neighbors. . . are beginning to punish corruptionists by imprisonment and even by long terms in the penitentiary. A great popular movement against political and municipal 'grafters' has begun in Missouri and Wisconsin, President Roosevelt has fearlessly uncovered the recent postal frauds and his energy is rewarded by an overwhelming majority. No such signs of healthy public feeling are observable among us."

The *Northwest Review's* only hope is in Sir Wilfrid Laurier, who has recently again swept the country with an overwhelming majority: "Let the thrice victorious Prime Minister bring in effective legislation against corruption, and to be effective it must be framed on the model of Great Britain, the originator of modern representative government and one of the few countries, Belgium being another, where government is fairly representative of the best elements in the nation. Let him especially enact the admirable British law that gives the electoral seat, without any new election, to the candidate who has the largest vote after the member unseated for corruption or bribery."

*Catholics and Partisan Politics.*—THE REVIEW has often been asked why it refrains from participating in partisan politics. Our answer has always been that, viewing all questions in the clear white light of Catholic truth and striving to mete out equal justice to all, it is necessary for us to be politically independent in the full and true sense of the term. We find our position tersely and precisely expressed in a communication printed by the Sydney

*Catholic Press* in its edition of Oct. 20th, and would make the writer's sentiment entirely our own :

"I ally myself to no political society. From their own standpoint they are all heaven-born. From the Catholic's standpoint all contain germs of evil and social danger. With Catholics these societies should be used cautiously and 'in order that they may turn . . . their . . . methods as far as may be to the unmixed and true public good . . . and . . . to infuse into all the veins of the commonwealth the wisdom and virtue of the Catholic religion' (Leo XIII.) This can never be done by hiding ignominiously behind another man's fence and sinking Catholic identity. If our Catholic P. L. Leagues, or Reformers, or others 'more political than Catholic,' will study Leo XIII. on the Christian Constitution of States, they will find it a better and safer guide than all the nostrums that political quacks ever compounded; for therein they will learn how inseparable is religion from politics, and that in all walks of life, whether political or other, they are safe only under the sheltering eaves of God's Holy Church."

*Daughters of Rebekah.*—A reverend subscriber enquires: "Could you give me some information regarding the 'Daughters of Rebekca'? I have been approached several times by parties enquiring whether a Catholic lady could join them."—According to the *Encyclopedia of Fraternities* (page 260) the degree of Rebekah (not Rebecca, unless this is a different society,) is regarded as "an epitome of Odd Fellowship in all its parts," and "a woman who receives it [wives, sisters, widows, and daughters of Odd Fellows and Odd Fellows only were then (1899) eligible] and appreciates it properly, comprehends the institution," i. e., knows what Odd Fellowship is. The degree was named Rebekah because the practical workings of the order so forcibly suggest the tender and considerate action of the Biblical character of that name, when she first looked upon Eleazar at the well of Nahor. Of the ritual and impressiveness of the ceremonial of the degree it has been said that no degree of Odd Fellowship, "not even the Royal Purple, excels this excellent production. It remains to this day [1899] substantially unchanged since its adoption."

As a degree of Odd Fellowship, which is one of the expressly forbidden societies, the Daughters of Rebekah would seem to fall under the Church's condemnation.

*When a Mutual Insurance Society Needs an Actuary.*—At the eighteenth annual session of the National Fraternal Congress, held recently at St. Louis, at which delegates were present from sixty-three of the leading fraternal societies of this country, representing a membership of nearly four million members, an interesting report was presented by President Wood, from which we quote this passage for the benefit of our Catholic mutuals: "The rate question is settled to this extent,—that the membership of those societies [participating in the Fraternal Congress] and the insurance public ought by this time to know that rates must be established upon standard mortality tables and actual experience, and that the actuary will ever be needed for the society which has long delayed placing itself upon a proper basis, the same as the physician is needed in cases of actual distress and suffering. The



actuary's aid and advice in the specific case of a society needing expert and technical information of their condition, is indispensable, and their services will become more and more a necessity until they will be regularly employed by all organizations, the same as successful business houses pay a fee to a legal firm, retaining them from year to year."

*Milwaukee's Previous Experience With Municipal Ownership*, according to the *Sentinel*, an opponent of the lighting plant, has not been encouraging. A few years ago the city constructed a crematory for garbage at a cost of \$60,000. This was opened in 1902, and, on the face of the figures, at least, has proved anything but an economy. Whereas the cost of disposing of 28,884 tons of garbage in 1900 was \$64,998.01, it was \$118,570.34 in 1903 for cremating 31,183 tons. Thus the cost per ton has been increased from \$2.25 to \$3.80. It appears that it takes twenty-one more men to run the plant than the contractors guaranteed would be sufficient, yet that the guarantee clause was so drawn that the city could not hold the contractors in any way. This discrepancy makes a difference of \$10,000 a year in the running expenses. The location of the plant has made hauling such a heavy item of expense that the Health Commissioner recommends a new plant on another site to meet future needs rather than the enlargement of the present one. Some of these difficulties, of course, prove only bad handling of this particular experiment, but the result furnishes an effective argument for going slow in undertaking another.

*Church Music Reform*.—From Westminster comes fresh evidence that the *Motu proprio* on church music stands approved and remains in full vigor. "The instructions of the Holy See," declares Archbishop Bourne, "are to be carried out in their integrity." His Grace directs the diocesan clergy to make a careful study of this instruction and to introduce gradually and with prudence an exact observance of all the points that it prescribes. With regard to the exclusion of women from the choir the Metropolitan of Westminster has this to say: "It is clearly contrary to the instructions that 'women should form part of the official choir,' distinctly separated from the rest of the congregation. If, therefore, you are unable to have harmonized music without the aid of female voices, it will be necessary to confine the singing to music of a congregational and unison character, in which the voices of the better trained members of your flock, whether male or female, will be able to afford most valuable assistance by guiding and sustaining those who have less knowledge and practice. Thus the whole congregation may be led to take part in the singing."

*D'Aubigne and His History of the Reformation*.—Speaking of Merle d'Aubigné and his still so popular history of the Reformation, that well-known Protestant contributor to the *Boston Sacred Heart Review*, Professor Starbuck, says:

"Dr. Merle d'Aubigné, though by no means virulent (he was a very sincere Christian), is a very narrow and commonplace Protestant, and his history, as Johnson's *Cyclopaedia* rightly says, is of no authority."

"D'Aubigné's son"—says the *Casket* (lii, 45)—"was advertised

to give a course of lectures in the United States some months ago, but was unable to fulfil his engagement owing to the condition of his wife's health. If he does come, the various branches of the Catholic Truth Society will do well to supply the daily press with Starbuck's comments on his father; for the younger man and those who exploit him are simply making capital out of the pseudo-historian's ill-deserved reputation."

*The Coming Canadian Plenary Council.*—From the *Quebec Vérité* (xxiv, 4), we learn that soon all Canadian dioceses will be assembled in Plenary Council under the presidency of the Apostolic Delegate. Msgr. Falconio took the first steps toward this assembly. Msgr. Sbarretti has made it the object of his principal endeavors. He intended to open the Council last July, but the preliminary labors had grown to such an extent that it had to be postponed for a time. To organize, there had to be a meeting of bishops in each province. Two priests were appointed by each to represent the province before the theologians in charge of the preliminaries. On March 2nd these delegates met at Ottawa, chose a president and two secretaries, and accepted a working plan. About the subjects discussed nothing definite can be learned, since the members of the committee are under oath of secrecy. The latest South American Plenary Council may possibly be taken as a working model.



—The *Catholic Union and Times* (Nov. 24th) prints an address on the advance of women, read before the Association of Old-Time Telegraphers by Mrs. M. E. Costelloe, a gifted Catholic lady of Brooklyn. The spirit of it is admirable, because progressive in the right sense, and we recommend Mrs. Costelloe's conclusion to all our male readers: "Do not suspect and condemn the modern woman movement, but rather examine the question thoroughly in all its phases. By so doing you will be very loath to agree with one who has written that 'women all over the world have become a disturbing element in the life history of man,' but instead you will probably find that the beautiful lines of Tennyson still apply to her:

'As unto the bow the cord is,  
So unto the man is woman;  
Though she bends him, she obeys him,  
Though she draws him, yet she follows.'

—College athletics are to-day decidedly overdone, and this fact inspires a good many sane observers with undisguised apprehension. Speaking of the matter, the *N. Y. Evening Post* recently (Oct. 19th) said that "the college and the school are chasing each other down a seemingly bottomless hill." It thinks, however, that one factor has not been taken sufficiently into the reckoning: "Though the public is now daft over college athletics, the mania must sooner or later run its course; we can not go on at the present pace forever. If our American colleges are to retain the support of serious people they must do something to check the excesses of athletics, the reckless squandering of time, strength, and money. Our contests must cease to be huge financial enter-

prises; and parents must tire of butchering their sons to make a Boston or a New York holiday. When the reaction sets in, it will be an undisguised blessing to students of all ages, from the post-graduate school to the kindergarten."

—The following expression of a prominent ecclesiastic in the *Schweizerische Kirchenzeitung* of Lucerne (1904, No. 40) deserves to be quoted: "As history judges all, even the highest authorities, so the press, if it desires to give its readers an objective and true picture of contemporary events, can not entirely forego criticism of contemporary persons, even though they be constituted in high dignity. Or shall we hear criticism only out of the mouth of our enemies or read it only in the press of our opponents?"

The gentleman is right. If it is the office of the historian, in the words of Cicero, adopted by Leo XIII., to speak the truth always and never to deny or even to color it, this must be a duty and a privilege also of the journalist, who is the historian of the present, of contemporary life.

—Public land frauds are so persistent in this country that stronger measures than ever before are contemplated by the government against their perpetrators. The greatest remaining forests are those on the Pacific coast, and it is there where these dishonest transactions are mainly carried on. What with timber thieves and the careless setting of fires by hunters, tourists, and designing prospectors, woodlands worth hundreds of millions of dollars are in constant peril of incalculable damage. The day should not be distant when a new department of government, the department of forestry, shall be established, whose head shall be a member of the cabinet. The department of commerce is highly important, but hardly more so than will be the department of forestry.

—We are indebted to the Rev. J. Eugene Weibel, V. F., of Jonesboro, Ark., for a copy, in pamphlet form, of an address delivered by him at the last service held in old St. Paul's Church, Pocahontas, Oct. 18th, 1904. It is filled with interesting reminiscences and historical data concerning the parish mentioned, and others which have since sprung up around it. Old St. Paul's Church at Pocahontas was built by Rev. Jas. O'Kean in 1868 and was the first fane raised to the Lord in Northwest Arkansas. Like many apparently ephemeral pamphlets printed here and there, this one will some day in the future prove valuable to the historian of the Catholic Church in America, especially in the State of Arkansas.

—A rare celebration (perhaps the only one of its kind ever held in America) was the recent silver jubilee of the reverend Fathers William and Henry Tappert as pastors of the Church of the Mother of God in Covington, Kentucky. Both are eminent and zealous priests, leaders among their fellows, and both have earned special recognition by their labors for the reform of Church music, undertaken many years before the *Motu proprio* of Pius X. We are proud to count them both among our friends and readers and pray that they may live to celebrate their golden jubilee together.

—The *Independent*, which prints as a standing feature a "Survey of the World," a bare and condensed record of the week's happenings, "the continued story that has no end" and "whose plot is not known to any human being," offers a prize of ten thousand dollars to any one "who will write for us now, with satisfactory accuracy, the installment of the 'Survey of the World' which we shall publish a year from date" (Nov. 24th, 1904.) As there are a billion and a half characters in this story, any one of whom may come to the front and play a prominent part at any time, and as the epoch of prophets is past, the *Independent's* \$10,000 are quite safe.

—Joyce's 'Child's History of Ireland,' which has been introduced into Catholic parochial schools in New York and other cities, by recommendation of the diocesan school boards, is described by the Milwaukee *Catholic Citizen* (xxxv, 4) as a book which "leaves much to be desired," being "almost entirely confined to legendary topics." The *Citizen* expresses the hope that the Ancient Order of Hibernians, which "has done good work in urging that Irish history be given a place in the parochial schools," will "arrange for the compilation of the right sort of textbook."

—Professor George E. Howison, head of the Department of Philosophy in the University of California, has joined the ranks of college professors who are decrying the large and constantly growing number of women students in colleges and universities. Professor Howison's objection is grounded on "the fact [v. Chicago *Chronicle*, Nov. 17th] that a large number of women in a coeducational university is inconsistent with the attainment of high scholarly ideals."

—The Holy Father, through Cardinal Merry del Val, has recently sent his Apostolic blessing to that excellent monthly magazine the *Christian Mother*, published in New York by Mr. Joseph Schäfer. We congratulate Mr. Schäfer and trust that his efforts to supply a first-class family magazine to our English speaking Catholics will receive the hearty and active support which it most assuredly deserves.

—We are requested to note that the 'Comprehensive Catalogue of Catholic Books' reviewed at some length in our second-last number, can be had at the price of 10 cents per copy (reduction on quantities) from Mr. Jos. M. Schifferli, German R. C. Orphan Asylum, 564 Dodge Str., Buffalo, N. Y.

—The Milwaukee *Catholic Citizen* (xxxv, 4) has discovered two new secret Catholic societies: the "Amalgamated Order of Anathema Dispensers" and the "Sacred Confraternity of Dogmatic Guessers." We do not learn, unfortunately, whether they are affiliated with the Knights of Columbus.

—The *Mirror* (xiv, 42) insists that a lady may bet on a horse race with as much propriety as she may take a chance in a church raffle.



CATHOLIC THEOLOGICAL UNION



3 0311 00154 9810

BX 801 .R48 1904 v.11

The review.





3 0311 00154 9810

